

*def ektol o{ ka stru-no-nau-na  
probl emati ka*

## **DEFEKTOLOGI JATA KAKO ELEMENTARNA BI OETI KA**

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### **Rezi me**

Vo ova studija se objasnuva pojavata na novata eti~ka granka i praktika pod imeto Bioetika, ~ija zada~a e odbrana na `ivotot i unapreduvawe na `ivotnite pojavi i funkcii. Vo taa smisla se istra`uva i konceptijata na Defektologijata kako nauka i aktivnost, vo koi { to se osu{ testvuva smislata na bioetikata. Defektologijata se razgl eduva kako vrvna to~ka na sovremenata etika na ~ove{ tvoto. Isto taka se izlo`uvaat i osnovnite zna~ewa i kategorii na li~nata i na profesionalnata etika vo defektologijata.

**Klu-ni zborovi:** *etika, bioetika, etika na gri`ata, profesionalna etika vo defektologijata*

Mnogu novi pojavi ja opredeluvaa su{ tinata na sovremeniot svet. Me|u niv najbel`iti se razvivaweto na eti~kata svest za praveweto dobro za lu|eto i vni mavaweto na site aspekti na `ivotot vo svetot. Se razvi socijalen senzibilitet za mladi te i za slabi te. Se pojavi **filantropskiot duh** za nu`no dobrotvorstvo me|u lu|eto. Osobeno zna~ajni pojavi od ovo vid se razvivaweto na defektologijata kako osobena nauka i praktika za pomo{ na li~nosti te so pre~ki vo razvojot i pojavata na ekologijata kako specifi~na svest za za{titata na prirodnite uslovi na `ivotot.

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*special education -professional and  
scientific issues*

## **SPECIAL EDUCATION AND REHABILITATION AS AN ELEMENTAR BIOETHICS**

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### **Abstract**

This study explains the appearance of a new ethical branch and practice called Bioethics, which task is life defense and development of human appearances and functions. In compliance with Bioethics, the concept of Special needs Education and Rehabilitation as a science and activity is investigated.

Special needs Education and Rehabilitation is considered as a top of contemporary human ethics. The paper exposes the basic meanings professional ethics in Special Education and Rehabilitation

**Key words:** *ethic, bioethics, ethics of care, professional ethics in special education and rehabilitation.*

Many new phenomena determine the essence of the contemporary world. The most significant among them are the development of ethical awareness about doing people good and paying attention to all aspects of life in the world. The social sensitivity for young and weak people has developed. The **philanthropic spirit** for necessary charity among people has appeared. Especially significant appearances of this kind are the development of special education and rehabilitation as a special science and practice to help people with developmental disabilities and the occurrence of ecology as a specific awareness about protection of life natural conditions.

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Ovie osobeni moralni soznanija i dejstva se bazi~ni gradbeni elementi za eden nov vid filozofija na `iveeweto pod imeto "bioetika#.

### ***Bioetika a kako nova etika***

**Bioetikata** e edna od najzna~ajni te aktivnosti na sovremenoto ~ove{ tvo i edna od najva`nite nauki na dene{ ninata i na utre{ ninata. Taa pretstavuva simbi oza od biolo{ ki i eti~ki pogledi. So nea se ispolnuvat novi te op{ to~ove~ki potrebi za pojasna svest za problemi te vo sferata na vitalnosta i za odgovornosta na lu|eto za za~uvuvawe i za unapreduvawe na `ivotot.

Bioetikata e nov vid va`na prakti~na etika na ~ove{ tvoto. Prakti~nata etika se odnesuva na ona { to se smeta deka e nu`no i najdobro da se pravi. Stanuva zbor najnapred za razmisluvaweto za sostojbite i za problemi te, za vrednosti te i idealite, za vladeeweto na ~ovekot, za vistin skoto dejstvuvawe spored principi te na **Dobroto i Zloto**. Potoa, op{ ti te eti~ki soznanija se sveduvaat na konkretno dejstvuvawe, izbrani te vrednosti se pretvoraat vo normi, a eti~kata pozicija stanuva sekojdnevno op{ to soodvetno moralno postapuvawe.

Prakti~nata etika se narekuva i "primeneta etika#", "normativna etika#", " `ivotna etika#", "gra|anska etika#", "etika na sekojdnevieto#. Vo nea se rasprava za konkretni problemi. Taa pretstavuva moral na konkretni lu|e. Niz prakti~nata etika se potvrduva golemata uloga na li~nosta vo eti~kata vizija, vrednuvawe i dejstvuvawe. Li~nosta e eti~ki faktor i sila, koja na elementi te na opstojot im dava ~ove~ka i eti~ka dimenzija. Od li~nosta zavisi dali ~ovekovi ot odnos, od nesvesnost i avtomatizam, }e se presvrta vo serioznost i odgovornost, a obi~noto `iveewe~koe pri sega{ ni ot golem razvitok i mo} { to ja imaat lu|eto~lesno mo`e da se izrazi kako negri `a i uni { tuvawe, }e izrasne vo **qubovza `ivotot i za ~ovekot** i vo efikasno dejstvuvawe za ni vna polza.

Niz prakti~nata etika se osloboduvaat

These special moral knowledge and activities are fundamental elements for the new type of philosophy of living called "bioethics".

### ***Bioethics as a new ethics***

**Bioethics** is one of the most important activities of the contemporary humanity and one of the most significant sciences of the present and the future. It is a symbiosis of biological and ethical views, it helps to realize the new common human needs for clearer consciousness of the problems in the sphere of vitality and human responsibility to protect and improve life.

Bioethics is a new kind of important practical ethics of humanity. Practical ethics refers to what is considered necessary and best done. Firstly, it is thinking about conditions and problems, values and ideals, human behavior, real activity according to the principles of **Good and Evil**. Furthermore, the common ethical awareness leads to concrete activities, chosen values change to norms, and the ethical position becomes everyday common appropriate moral behavior.

Practical ethics is called "applied ethics", "normative ethics", "life ethics", "civil ethics", and "everyday life ethics". It discusses concrete issues; it represents the moral of particular people. The great personality's role in the ethical vision, valuation and activity is acknowledged through practical ethics. This is ethical factor and power, which gives human and ethical dimension to the elements of survival. It is up to the personality whether the human relationship, from unconsciousness and automatism, will change to seriousness and responsibility, and the ordinary living – due to the present great development and power of people – can easily be expressed as careless and destructive, will grow up with **love for life and humans** and in effective activity for their benefits.

Through practical ethics, the human capacity for

kapaciteti te na ~ovekot za realno eti~ko tvore{ tvo za svoje dobro i za dobroto na drugi te lu|e, za bliiski te i za bli`nite, za oni e okol u nego i za seto ~ove{ tvo. Najzna~ajni te oblasti na sovremenata prakti~na etika se odnesuvaat na socijal ni ot moral, na semejnata, ekonomskata i na poli ti ~kata etika; a na prvo mesto e bioetikata, koja pretstavuva celina so va`nite formi na etikata na zdravjeto, a me|u ni v posebno mesto zazemaat ekolo{ kata etika i def ek tologijata.

Bioetikata e nov eti~ki poi m. Go soz dal ameri kanski ot nau~nik so hol andsko po tek lo Van Renselar Poter vo 1971 godi na.

Toj prvpat go upotrebi l vo kni gata "Bi oe ti kataka-most kon utre{ ni nata#. Za tri dece ni i toj stana eden od najpoznati te i najva` ni nau~ni i eti~ki poi mi. Novata eti~ka di sci pli na bi oeti ka do a od zborot *bios*, { to zna-i `i vot -a taa e nauka za od go vor no sta na ~ovekot za razbi raweto i za za{ - titata na `i votot i na `i votni te formi. Bi oeti kataka pobara lu|eto da bi dat seri oz ni pred golemi te pra{ awa na na{ i te pri rodni osnovi, naso~uvaj}i gi kon soz davawe i vodewe ~ist i do bar `i vot. Taa gi pot ti knuva na anga`man vo unapreduvawe na vitalnata osnova na ~ove~koto opstoju vawe.

I ako bioetikata ~esto se razvi va kako medi ci nska etika, duri nekoi ja i den ti fi - kuvaat so nea, nejzina ta smisla e mnogu po{ i roka. Bioetikata stana najzna~ajna eti~ka di sci pli na na dene{ ni nata, a mo `ebi i najva`na nauka za ~ove{ tvoto denes. Bioetikata istovremeno e osnova za uni ver zal i za ci ja na sovremenata etika. Taa se gradi kako edi nstven vrednos en sistem, so isti moral ni normi za si te lu|e na svetot. Bioetikata e i nternaci onal na di sci pli na i prakti ka-gi povrzuva lu|eto vo ista mo ral na zaedni ca, uka`uvaj}i im na prvata osnova na ni vnata egzi stenci ja i baraj}i od ni v zaedni ~ka akci ja za za~uvuvawe i unapreduvawe na `i votot.

Temite i oblastite na bioetikata poka `uvaat deka nejzinite problemi i istra `uvawa prete`no se skoncentri rani vrz

real ethical work for one's and other people welfare, is released. The most significant areas of the contemporary practical ethics refer to social moral, family, economic and political ethics; the first place belongs to the bioethics, which is a whole of important forms of health ethics, with special place for the ecological and special education and rehabilitation ethics.

Bioethics is a new ethical concept, created by the American scientist of Dutch origin, Van Renselar Poter, in 1971. He used it for the first time in his book *Bioethics-a bridge for tomorrow*. It has become one of the best-known and most significant scientific and ethical concepts for the last three decades. The new ethical discipline – bioethics- originates from the word *bios*, which means *life* - a science for human responsibility for understanding and protection of life and its forms. Bioethics requires people to be serious for the great issues of natural basics, directs them towards creating and leading pure and good life, stimulates them to engage themselves in improving the vital basics of human existence.

Although bioethics often develops and it is even identified with medical ethics, its concept is much broader. Bioethics has become the most significant ethical discipline of present time, and it is maybe the most essential science of humanity. At the same time, bioethics is basics for contemporary ethics universality. It builds itself as a unique valuable system with the same moral norms for people worldwide. Bioethics is an international discipline and practice - it connects people in the same moral community, showing them the first basics of their existence and requiring from them a joint action for life protection and improvement.

The topics and areas of the bioethics indicate that its issues and research are primarily concentrate on

odnosot me|u tri golemi `ivotni kategorii: @ivot, Priroda i Li~nost. Kako organski su{tini, tie sega stanuvaa i eti~ka tema, me|usebno se povrzuvaa vo nu`na eti~ka relacija. Bioetikata od @ivotot, Prirodата i Li~nosta pravi edna duhovna celost, sozdavaj}i ni vno neraskinlivo edinstvo i krei raj}i eti~ka dimenzija na anga`man na lu|eto za niv, da gi za{tituvaa i unapreduvaat.

Osnovnata bioeti~ka norma glasi: "Uvaj go `ivotot# Principot na doblesno, pravilno ~ovekovo vladeewe i na za{titana `ivotot vo site negovi formi i obem najdobro go izrazuva {irokata bioeti~ka norma:

"Ne povreduvaj ni edno `ivo su{testvo. Ne pravi ni to {to mo`e da im predizvika stradawe i smrt na `ivite su{testva. Vo dejnosta vgradi ideja i cel za za{titana prirodата. Unapreduvaj gi site elementi na prirodата. Uvaj ja i ne tro{ija bezrazumno. Vnimavaj na lu|eto i na drugite `ivi su{testva i ~uvaj gi. Uvaj si go zdravjeto i zdravjeto na site lu|e. Pomagaj im na site. Znaj deka od mo}ta na ~ovekot i od negovite pravilni dejstva zavisat dobriot `ivot i opstanokot na `ivotot na planetava!#

### **[ t o e defektologija? ]**

Su{tinski karakteristiki na bioetikata se cubovta kon `ivotot i pomo{ta da opstanat i da se razvivaat site `ivotni formi. Toa e vidljivo vo `elbata za prifa}awe na licata so pre~ki vo razvojt i vo vlo`uvaweto usilbi da im se ovozm`i na stradalnicate da `iveat isto kako i onie koi nemaat vakvi fizi~ki, setilni i du{evni patila. Vo ~ove{tvoto ima mnogu nasilstvo, eksploatacija, neprijatelstva i vojni. Od toj aspekt, toa ne izgleda mnogu dobro. Najniskite strasti go postavuvaa ~ovekot nasproti lu|eto i nasproti drugite priroдни su{testva. No ~ove{tvoto ima i podobar izgled. Toa znae da go kontroliira lo{oto povedenie i saka da manifestira dobra volja kon site `ivotni pojavi.

the relationship of the three large life categories: **Life, Nature and Personality**. As organic essences, now they become an ethical theme, joint together in a necessary ethical relation. Bioethics makes a spiritual totality of Life, Nature and Personality, creating their unbreakable unity and ethical dimension of people's engagement for them in order to protect and improve them.

The basic bioethical norm says – "Take care of life"! The principle of virtuous, right human behavior and life protection with its forms and quantity expresses best the broad bioethical norm:

"Do not harm any living being. Do not do anything that may cause sufferings and death to living beings. Build up the idea of nature protection in your activity. Develop all nature elements. Take care of nature and do not waste it unreasonably. Take care of people and other living beings. Take care of your and other people's health. Help everybody. Be aware that good life and its survival on this planet depend on the human power and right activities."

### ***What is Special Education and Rehabilitation***

The essential characteristics of bioethics are love for life and assistance for survival and development of all life forms. It is obvious in the will for acceptance of people with developmental disabilities and the attempts to enable these sufferers to live their lives in the same way as people without physical, sensual and spiritual sufferings.

Humanity experiences violence, exploitation, hostility and wars. It does not sound good from this aspect. The lowest passions put man opposite people and other natural beings. Humanity has also better look. It controls bad behavior and wants to manifest good will towards all life appearances.

Lu|eto gi omeknuvaat svoi te pozici i kon drugi te lu|e i `ivotni formi na Zemjata; go osozna vaat zna~eweto na `ivotnoto edinstvo na cel i ot svet i im davaat poddr{ ka na poslabi te; so~uvstvuvaa t so onie { to i maat vital ni maki i im pomagaat na onie koi se zasegnati od razni te vi dovi `ivotni patila.

Denes vo ~ove{ tvoto vozni kna potreba ta od spravedl i vi moral ni principi. Se razbudi svesta za neophodnosta od visoka moral na praktika, koja lu|eto }e gi pottiknuva na po~ituvawe na Dobroto i na eti~ka kreacija kon unapreduvawe na si ot `ivot. Eti kata se obi duva da rodi ~uvstvo na odgovornost i na postojana moral nost vo du{ i te na sovremeni te lu|e. Vo taa smi sla se razvija dejnosti, vo ~ii osnovi le` i eti~kata ideja. Takva e def ektologijata. Kako i sekoja pedagogija i medi cina, ~ij e niven derivat, i toga{ koga moral ni ot skepti cizam ja sugerira nebitnosta na moral nata dobl est kako osnova za odnosi te me|u lu|eto, def ektologijata ne si gi napu{ ta eti~ki te potti ci, od koi gi crpi energijata i vizi i te. Def ektologijata e **izvorna bioetika** kako moral na gri` a i sesrdna odbrana na `ivotot.

Def ektologijata e iskl u~i tel no potrebna nauka i dejnost. Od si te lu|e 10 do 15 otsto imaat pre~ki vo razvojot, vo fizi~kata konst i tucija, vo dvi `eweto, vo dejnosta na setil ata, vo komuni kacijata, vo psi hi~kata sila za razbiraweto i za dejstvuvaweto. Povredeni te se, i sto taka, lu|e kako i si te drugi. Denes ne e mo` no da se vladeeme kako stari te Spartanci, koi bezmi losno si gi f r l a l e slabi te bebi wa vo pl ani nski ot dol. I li da se zastapuvame za negati vna evgenetika, koja saka da gi istrebi si te { to ne i zgl edaat spored nekoj zami sl en i deal. I li da mi sl i me i sto kako onie koi dosega gi kri eja i nval i di zi rani te bra} a i sestri da `iveat pokraj ni v kako `ivoti n~i wa, dotepani i ta` ni, bez somi lost za ni vni te stradawa i nemo}. Def ektologijata, koja po~na da se razvi va pred 200 godi ni, denes stana edna od najzna~ajni te bi oeti~ki f unkcii na ~ove{ tvoto.

People soften their positions towards other people and life forms on the Earth; are aware of the meaning of world life unity and give support to weak; sympathize with those who have vital disabilities and help those who have different kinds of life sufferings.

The need for right moral principles has appeared in humanity. The consciousness of high moral practice has awakened and will stimulate people to respect Good and ethical creation towards life improvement. The ethics tries to bear sense of responsibility and constant morality in contemporary people's souls. Thus, activities in which basics lies the ethical idea have developed. Such is the Special Education and Rehabilitation. As Pedagogy and Medicine, which derivate Special Education and Rehabilitation is, and even when the moral skepticism suggests the unimportance of the moral value as the basics of human relationships, Special Education and Rehabilitation does not leave the ethical stimulus, where from it gains energy and visions. The Special Education and Rehabilitation is **authentic bioethics** as moral care and comprehensive defense of life.

The Special Education and Rehabilitation is exceptionally necessary science and activity. Out of all people, 10 to 15% have developmental disabilities in physical constitution, motion, sense activities, communication, psychic power of understanding and activity. Disabled people are human beings as others. Today it is not possible to behave as those from Sparta who mercilessly threw their weak babies in the gorge. Or to support the negative eugenics, which tends to destroy all who do not look like anticipated ideal; or to think the same as those who have hidden their disabled brothers and sisters living with them as small animals, finished off and sad, without mercy for their sufferings and weakness. The Special Education and Rehabilitation, which started developing 200 years ago, has become one of the most important bioethical functions of humanity.

Defektologijata gi ispituvanesre}ite na li~nosti te so pre~ki vo razvojt i im pomaga da gi razvijat funkcii te so koi se manifestiraat `ivotnite sili i potrebi na ~ovekot, a koi tie te{ko gi izvr{uvaat. Zatoa taa e prvenstveno eti~ka, bioeti~ka diciplina.

Defektologijata proizlaze od potrebata da mu se pomogne nekomu {to strada. Toa e izvorna moralna intencija, del od najznajni ot eti~ki kompleks, {to gi vkluuva golemi te izvori na moralnosta vo li~nosta -svrtenost kon drugi ot, razbi rawe, nezavr rawe na moralnoto setilo, so~uvstvo, somilost, jasna svest za odgovornosta i nebagawe od nea, pravewe dobro i prodol`itelno dobro dejstvuvawe, insistirawe deka dobrot e smisla na `iveeweto. Defektologijata e svoeviden kondenzator na eti~kata energija, aktiviraj}i gi ~ovekovite moralni sili, afirmiraj}i ja univerzalnosta na etikata vo ~ovekovi ot `ivot. Taa pretstavuva osnova za sozdavawe edna, barem male~ka, eti~ka zaednica, koja funkcioni ra vzpo~ituvaweto i sledeweto na moralnite emocii i barawa.

Defektologijata e primer za zgusnat eti~ki ambient. Na `ivotnata potreba na nesre}enite da dobivaat pomo{, osobeno od onie {to mo`e najdobro da im pomognat -odgovara eti~kata strast na defektolozite da ja davaat neophodnata i ~esto te{ka pomo{, i toa na najdobar mo`en na~in. Defektolo{kata aktivnost e eden od obrascite kako za provoklasna eti~ka dejnost vo ~ove{tvoto, taka i za dejnost koja, spored su{tinata e bioeti~ki strukturirana. Eti~kata koncentracija vo nea sekoj mi ggi repetira osnovnite moralni inspiracii i ja gradi eti~kata dimenzija na dejnosta kako kup od pesok vo koj sekoe zrnce go ima istoto znaewe i istata smisla-sekoj defektolo{ki akt ima ista moralna dimenzija kako i seta taa bioeti~ka dejnost voop{to.

### **Vrvno et i~ko znaewe na defektologijata**

Defektolo{kata dejnost i nauka, kako i

Special Education and Rehabilitation examines the misfortunes of people with developmental disabilities and helps them to develop life functions and human needs, fulfilled with difficulties by them. Thus, it is primarily ethical, bioethical discipline.

The Special Education and Rehabilitation appeared as the result of the need for helping the sufferers. It is authentic moral intention, part of the most significant ethical complex, which includes great sources of morality of people – friendly relationship towards others, understanding, openness of moral senses, sympathy, compassion, pure consciousness for responsibility and duty, doing good and continuous well activity, insisting that good is the meaning of life. The Special Education and Rehabilitation is a kind of condenser of ethical energy, activating the human moral powers, affirming the universality of the ethics in human life, it presents the basics in creation of small, ethical community that functions with respect and follows ups of moral emotions and requests.

The Special Education and Rehabilitation is the example of condensed ethical ambient. The ethical passion of special educators to give necessary and often hard assistance responds to the life needs of disabled people to get help, especially from those who help them best. The Special Education and Rehabilitation activity is one of the patterns both as first class ethical human activity and activity, according to its essence, is bioethical structure. The ethical concentration in it repeats the basic moral inspirations frequently and builds the ethical dimension of the activity as sand tower where every grain has the same meaning and sense – every act of Special Education and Rehabilitation has the same moral dimension as the bioethical activity itself.

### **Main Ethical Meaning of Special Education and Rehabilitation**

The Special Education and Rehabilitation activity

~ovekovi te aktivnosti i nau~ni discipli ni so sli~na nasoenost i eti~ka zasnovanost (medicina, veterina, pedagogija i dr.), spajaat vo najvisokoto ramni { te na socialnata eti~ka mre`a. Tie go zazemaat vr vot na kolektivnoto eti~ko tvore{ tvo na ~ove{ tvoto ne samo spored rezultatite { to mu se potrebni na ~ove{ tvoto, tuku i spored moralnata intencija na dejstveni cite.

Etikata e vgradena vo temelite na defektologijata. Ovaa humana dol`nost ima zna~ajni, dolgotrajni i te{ki zada~i. Znaewata i zada~ite na defektologijata pretstavuaat skoncentriran izblik na eti~nost eti~nosta na ~ove{ tvoto, svoevidno nasobirawe na najdobroto { to go dava i mo`e da go dade ~ovekot vo sekojdnevni te dejstva. Eti~kata veli~ina na ovaa profesija se olicetvoruva so blagorodnosta na defektolo{kata gri`a i zada~i, so koi na nesposobniot, nemo}niot, bessilniot mu se pomaga da go `ivee `ivotot ili, u{te pove}e, da se osposobi za aktivnost { to }e mu gi ovozmo`i i pribli`i dimenziite na ~ove~kata "normalnost#.

Zada~ata na defektologijata e za{titna i podgotvuva~ka. Taa treba da obezbedi podobro da `iveati da pravat ne{to va`no onie ~ove~ki su{testva koi imaat problemi so sproveduvaweto na `ivotnite funkcii i so dostigaweto na standardnoto civilizacijsko ni vo vo ostvaruvawe na potrebite i vo pojavuvawe na svoite sili. Eti~kata dimenzija na defektologijata e u{te pogolema koga ne se zadovoluva so za{titna gri`a za ~ove~kite su{testva so pre~ki vo razvojot i vo funkciiite, tuku nastojuva niv da gi podgotvi i samite ne{to da storat za sopstvenoto `iveewe i dejstvuvawe. Toa zna~i deka tuka se neguvaat optimizam, nade`, verba vo ~ove~kite sili, se pottiknuvaat skrieni energii i potenciali za tie da se manifestiraat, se kultiviraat ~ove~kite nikulci, kolku i da se male~ki, za da pro`rtat. Ovdeka {ansi te najprvi n se definiiraat i se konstituiraat kako {ansi (za slupite da ~itat, gluvi te da komuniciraat, povredeni te da bidat aktivni, razboleni te da "ne se predavaat#), za

and science, as well as human activities and scientific disciplines with similar direction and ethical basics (medicine, veterinary medicine, pedagogy and others) belong to the highest level of social and ethical network. They are at the top of the collective and ethical human creativity because of the results and creators' of moral intention.

Special Education and Rehabilitation implements the ethics within its activities. This human responsibility has important, long-lasting and difficult tasks. The knowledge and task of Special education and Rehabilitation are concentrated burst of human ethics and the best collection of everything human can give in their everyday activities. The ethical value of this profession is personalized through gratitude of Special Education and Rehabilitation care and tasks, helping the disabled, helpless, weak people to live their lives and enabling them for activities, which will bring closer the dimensions of human "normality".

The Special Education and Rehabilitation has protective and preparatory tasks. It has to provide disabled people with better lives and to enable them to do important things; people who have problems with implementation of life functions and accomplishments of standard civilization level in realization of their needs and expressing their powers. The ethical dimension of Special Education and Rehabilitation is not satisfied only with its protective care for human beings with developmental and functional disabilities but it tries to prepare them to do something for their own lives and activities. It means that it cherishes optimism, hope, belief in human powers and stimulates hidden energies and potentials in order human sprouts, no matter how small they are, to be manifested and cultivated. Herewith, we firstly define the chances and constitute them as chances (blind people to be able to read, deaf people to be able to communicate, injured people to be active, ill people "not to give up") and

potoa da se stori mnogu { ansi te da stanat real nost. Def ektologijata pretstavuva so odvetno bal ansi rawe na ` i votni te procesi me|u potenciali te i realizacijata (najpoznati ot sovremen fizi ~ar Stiven Hoking e apsoluten invalid vo site vidovi setila, dvi `ewe i komunikacija-no so pomo{ na sovremenata nauka nemu mu e ovozmo`eno i natamu da tvori i da predava). Def ektologijata e kreativnost vo osnovata, no ne i tvore{ tvo na opredeleni celi, tuku e tvore{ tvo, ~ija cel e da se razbudi zapretanoto za da mo` e li ~nosta da kreira, za da se iskoristi seta ~ove~ka du{ evnost, duhovnost, vitalnost i znaewe vo slu`ba na moral ot ~ij objekt e zagubenoto ~ove~ko su{ testvo.

**Bioeti~kata uloga na def ektologijata vo oblikuvaweto na `ivotot e rama na bo`estvenata kreativnost, sfatena kako o`i vuvawe na postojnoto,** no koe u{ te ne postoi vo vid na su{ testvo na sloboden izraz. Neka bi de poso~eno samo edno potsetuvawekolku e grozno koga na ~ovekot mu se zatvoreni potenciali te; ili; kolku e lo{ a zarobenosta na `elbite i silite kaj ~ovekot?! Su{ testvata za koi se gri`i def ektologijata se vo takva postojana ili dolgovremena situacija. Nivnata zaklu~most i bezizleznost se onti~ki, ne temporalni, tie se ni vna su{ nost, ne privremena forma.

Def ektologijata ne samo { to se trudi da gi spasi i da gi spasuva vakvi te su{ testva; taa na svetot mu poka`uva deka slobodata vo mani festi rawe na silite e osnova na ~ovekuwaweto. Zatoa def ektologijata e prvoklasna op{ ta pedagogija i li~na medicina. Taa e nezaobi kolna demonstracija na zagri`enosta i na odgovornosta za `iveeweto. Taa ima univerzalno eti~ko znaewe. Duri i koga (so `alewe mo`e da se konstati ra deka) organizirani ot sistem i potenciali te na def ektologijata ne se apsolutno golemi, taa e eti~ki fakt od prv red def ektolo{ kata dejnost zna~i realizacija na dobroto, afirmacija na dobromi slata i na blagonaklonosta. Taa e izraz na trudeweto za realizacija na blagorodni te `ivotni zadai.

then much has to be done the chances to become reality. The Special Education and Rehabilitation is a balance of life processes between potentials and implementation (the best-known contemporary physicist Stephen Hawking is an absolute disabled person with all his senses, movement and communication – but the contemporary science helps him to create and teach). The Special Education and Rehabilitation is a creativity in its base, it is not creativity for determined aims but it is a creativity which aims to wake up what is hidden in order to enable people to create, to use Human spirituality, sensibility, vitality and knowledge to serve moral which object is the lost human being.

**Bioethical role of Special Education and Rehabilitation in shaping life is equal to the Divine creativity, considered as revival of the existing,** but it is not yet a kind of being of free expression. Let us recall how ugly locked human potentials are and how bad the captivity of human wishes and powers is! The human beings Special Education and Rehabilitation cares for are in such permanent or long-time situation. Being locked and hopeless means their permanent existing, not temporarily, their essence, not temporary form.

The Special Education and Rehabilitation strives to save and saves such beings; it shows the world that the freedom in power manifestation is a base for humanity. Therefore, the Special Education and Rehabilitation is first-class general pedagogy and personal medicine. It is an unavoidable demonstration of worry and responsibility for living. It has universal ethical meaning. Unfortunately, even when the organized system and potentials of Special Education and Rehabilitation are not absolutely large it is an ethical factor of first degree – the Special Education and Rehabilitation activity means implementation of good, affirmation of good thought and friendliness. It is an expression of attempts foe implementation of noble life tasks.



Def ektol ogijata e su{ tinska bioetika.

### ***Li~nata etika na defektologot***

Vakvo naglaseno eti~ko znaewe go ima i prof esionalni ot moral na def ektol ozi te. Def ektol ogijata e primer za osobena eti ka na prof esijata. Kako znaajna bioeti~ka funkcija, za def ektol ozi te e mnogu znaajna tokmu li~nata moral na dimenzija, eti~nosta na nivnata li~nost. Kaj mnozi nstvoto ~ove~ki aktivnosti e va`no samo dobroto izvr{ uvawe na dejnosta. Vo def ektol ogijata eti~koto e vkluno vo prirodna na aktivnosta-nema dobra def ektolo{ ka akcija bez visoka moral na cel i dejstvo, bi dej}i pragmatin~nata strana na dejnosta ne e mo`no da se realizira bez moralni te celi, bez strogata eti~ka inspiracija na dejstveni kot i bez visokite bioeti~ki ambicii na celata profesija. Moral ot ne e samo forma na li~nosta { to se opredelila za def ektolo{ ka aktivnost, tuku toj e supstancijalen izvor na nejzina odluka za ova aktivnost, u{ te pove}e ako se izbiraa za celosna `ivotna zada~a, koja }e go ispolnisiot nejzin `ivoten vek. Zatoa def ektologijata ne e samo profesija (vo smisla deka so izvr{ uvaweto na zada~ite se zavr{ uvaat ~ove~kite dimenzii na rabotata), tuku taa e osoben **po**vik. Stanuva zbor za edna krajna inspiracija vo `ivotot na li~nosta, koja svojot `ivot go definira kako li~nagri`a i borba za pomo{ na nas-tradani ot, odnosno i kako sevkupna gri`a za podobro ~ove~ko `iveewe voop{ to.

Sekoj { to go gradi def ektolo{ ki ot sistem e visoko vrednuvan i se po~ituvanegovata odgovorna zada~a. Taa li~nost ostvaruvaceli { to ne se neposredno nejzini li~ni (zada~ata e bioeti~ka i op{ to~ove~ka, korisna, pred s, za unesre}enite i za celinata na svetot). Toa e vidli vo pri sekoj def ektolo{ ki akt. Zada~ite i obvrskite vo def ektologijata se mo{ne golemi. A od eti~ka glednato~ka def ektolozite ne dejstvuvaa kako zainterisiranedi nki, tuku

The Special Education and Rehabilitation is essential bioethics.

### ***Special Teacher's Personal Ethics***

The professional moral of special teachers has also emphasized ethical meaning. The Special Education and Rehabilitation is an example for professional ethics. The personal moral dimension of special teachers is their very important bioethical function. Most human activities only require well performance. In Special Education and Rehabilitation, the ethics is included in the nature of the activities – there is no well-done Special Education and Rehabilitation activity without high moral aim, because the pragmatic side of the activity requires implementation of moral aims, strict ethical inspiration of the doer and high bioethical ambitions of the profession itself. The moral of people who devote themselves to Special Education and Rehabilitation activities is a substantial source of their decision for such activity, even more when this activity is chosen to be their life career. Therefore, the Special Education and Rehabilitation is not only a profession (fulfillment of task is not the end of human work) it is an **appeal**. It is an inspiration in people's lives, when their lives are defined as personal care and struggle to help disabled people, i.e. a complete care for better living.

People, who build the system of Special Education and Rehabilitation, because of their responsible task, are highly evaluated and respected. These people realize goals that are not their personal ones (the task is bioethical and human, useful for disabled people and humanity in general). It is obvious in any activity of Special Education and Rehabilitation. The tasks and obligations in Special Education and Rehabilitation are enormous. From ethical point of view, the special teachers do not act as interested individuals but as representatives

kako zastapnici na edna visokomoralna op{ to~ove~ka dejnost. Zna~eweto na ovaa va` na javna funkcija e u{ te pogolemo vo sovremeni te civili zirani odnosi; pri toa, rezultatite i doblesta se postignuvaat samo niz golemi maki, dejstveni i so~uvstveni stradawa, nekoga{ -bidej}i sekoj vakov akt e dolgotraen- i bez realno zabele` uvawe koja postapka ili koja li~nost, involvirana vo procesot na rehabilitacija, vistinski go dale sakani ot pri dones. Za defektologijata, zna~i, eti~nosta e su{ tinska. Moralnata kazuistika e jasnaprvata cel e da mu se napravi dobro na nesre}niot; no ovie krajno dobri dela se pravat bez direktna vrska so jasno vidlivi ot rezultat. Defektologijata ja ima sudbinata na moralnosta (i na ~ove~kata kultura) vo celost-ne{ to se pravi zatoa { to toa treba da se pravi, a ne zatoa { to se o~ekuva nagrada. Duri, nebare o~ekuvani ot rezultat ne treba da se povrzuva so dejstveni kot, bidej}i radosta na dobroto delo ostanuva negova li~na satisfakcija, a uspe{ nosta na rezultatot e pridobivka za onoj { to ja o~ekuva i ja dobi va pomo{ ta. Zatoa mo` e da se ka` e deka defektologijata e edna od onie retki ~ove~ki dejnosti kade { to aktivnosta se izvruva zaradi dobroto po sebe, zaradi dobroto na drugi ot, zaradi dobrotvornosta voop{ to.

Kaj defektolo{ kata slu` ba, koja e te{ ka imo{ ne odgovorna, se zgolemuvaat i bazi~nite bioeti~ki socijalni aspekti. Taa ne im esekoga{ potrebna na sekoj ~ovek i nasite lu|e. Mnozinството nemaat direktna li~na potreba od nea. Me|utoa, taa e vrvna eti~ka nadogradba na sovremenoto ~ove{tvo, koe ja ohrabruva vakvata dejnost za da im se pomogne na unesre}enite, za da bi dati tie izramneti so drugi te lu|e vo potencialite i vo u`ivaweto na ubavinite na `ivotot. Poradi toa, defektologijata ne pobaruva od dejstvenikot samo prirodni eti~ki pottici za dejstvuvaweto i za svojata samopromocija, ni samo zgolemeni eti~ki pobudi svojstveni za najte{ kite zanaeti { to se odvivaat vo dopir so lu|eto i baraat ogromna nastoj~ivost i izdr`livost.

of high moral human activity. The meaning of this important public function is even greater in contemporary civilized relationships; the results and virtue are gained through great troubles and sufferings - because they are long lasting - it is not important what activity and personality, involved in the process of rehabilitation, give the real contribution.

The ethics is essential for Special Education and Rehabilitation. Moral *casuistique* is clear - the first aim is to do the disabled good; but these good deeds are done without direct relationship with clear results. The Special Education and Rehabilitation has the destiny of morality (and of human culture, too) - something is done because something has to be done, and not because a reward is expected. Even the expected result has not to be connected with the doer, because the joy of the good deed is one's personal satisfaction, and the success of the result is a benefit for the one who expects it and gets the assistance. The Special Education and Rehabilitation is one of the rare human activities where the activity is accomplished because of the good in itself, someone's good, charity in general.

The Special Education and Rehabilitation service is hard and very responsible, so the basic bio-ethical social aspects are enlarged. It is not always necessary for the individual or people in general. Most people do not have direct personal needs for it. It is main ethical development of contemporary humanity, which encourages such activity to help disabled people in order to make them equal with others in potentials and enjoyment of the beauties of life. The Special Education and Rehabilitation neither requires from the doer natural ethical stimulus to act for self-promotion nor enlarged ethical incentives that are characteristic for the most difficult jobs with people and require enormous persistence and endurance.

Od def ektol ogot se bara **apsolutizacija na eti~nosta**, i na svojata i na prof esijata, za da mo` e da se izdr` i vo nea i da se povto-ruvat dejstvata koi, ~esto, nemaat vidli vi rezultati, osobeno za po{ irokata so- cijalna zaedni ca. Taka, def ektologijata e su{ tinska bioetika-odbrana na ` i votot po sekoja cena i dosledno zastapuvawe na ne- govoto pravo da bi de ~uvan i da napreduva.

The special teachers and their profession are re- quired **absolute ethics**, in order to endure the re- peated activities, often without visible results, es- pecially for broader social community. Thus, Spe- cial Education and Rehabilitation is an essential bioethics – life defense and persistent representa- tion of its right in order life to be preserved and improved.