

*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 a studija se objasnuva pojavata na no-
vata eti ~ka granka i praktika pod imeto
Bi oeti ka, ~ija zada ~a e odbrana na ` i votot
i unapreduvawe na ` ivotnite pojavi i
funkcii. Vo taa smisla se istra ` uva i kon-
cepci jata na Def ektologi jata kako nauka i
akti vnost, vo koi { to se osu { testvuva smi s-
lata na bi oetikata. Def ektologi jata se
razgl eduva kako vrvna to ~ka na sovremenata
etika na ~ove { tvoto. I sto taka se izlo-
` uvaat i osnovnite zna ~ewa i kategorii na
li ~nata i na prof esi onal nata eti ka vo de-
f ektologi jata.

Klu-ni zborovi: *et ika, bioet ika, et ika
na gri ` at a, prof esi onal na et ika vo de-
f ekt ologi jat a*

Mnogu novi pojavi ja opredel uvaat su { ti na-
ta na sovremeniot svet. Me |u niv najbele-
` iti se razvi vaweto na eti ~kata svest za
praveweto dobro za lu |eto i vni mavaweto
na site aspekti na ` ivotot vo svetot. Se
razvi socijal en senzi bili tet za mladi te i
za slabi te. Se pojavi **filantropski ot duh**
za nu ` no dobrotvorstvo me |u lu |eto. Oso be-
no zna ~ajni pojavi od ovo j vid se razvi vawe-
to na def ektologi jata kako osobena nauka i
praktika za pomo { na li ~nosti te so pre-ki
vo razvojot i pojavata na ekologi jata kako
speci fi ~na svest za za { ti ta na pri rodni te
uslovi na ` i votot.

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*special education -professi onal and
sci enti fic issues*

SPECIAL EDUCATION AND REHABILITATION AS AN ELEMENTAR BIOETHICS

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Abstract

This study explains the appearance of a new ethi-
cal branch and practice called Bioethics, which
task is life defense and development of human ap-
pearances and functions. In compliance with Bio-
ethics, the concept of Special needs Education and
Rehabilitation as a science and activity is investi-
gated.

Special needs Education and Rehabilitation is con-
sidered 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, profes-
sional ethics in special education and rehabilita-
tion.*

Many new phenomena determine the essence of
the contemporary world. The most significant
among them are the development of ethical aware-
ness about doing people good and paying attention
to all aspects of life in the world. The social sensi-
tivity 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 develop-
mental 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 vistinskoto dejstvuvawe spored principi te na **Dobrota i Zloto**. Potoa, op{ tite 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 socijalni ot moral, na semejnata, ekonomskata i na politi~kata etika; a na prvo mesto e bioetikata, koja pretstavuva celina so va`nite formi na etikata na zdravjeto, a me|u niv posebno mesto zazemaat ekolo{ kata etika i defektologijata.

Bioetikata e nov eti~ki poim. Go sozdal amerianski ot nau~nik so holandsko potekl o Van Renselar Poter vo 1971 godi na.

Toj prvpat go upotrebi l vo knigata "Bioetikata-most kon utre{ ni nata#. Za tri deceni i toj stana eden od najpoznati te i najva`ni nau~ni i eti~ki poimi. Novata eti~ka disciplina na bioetika do|a od zborot *bios*, { to zna-i `ivot -a taa e nauka za odgovornosta na ~ovekot za razbiraweto i za za{titata na `ivotot i na `ivotni te formi. Bioetikata pobara lu|eto da bi dat seri ozni pred golemi te pra{awa na na{ i te prirodnosi, naso~uvaj}i gi kon sozdavawe i vodewe ~ist i dobar `ivot. Taa gi pottknuva na anga`man vo unapreduvawe na vitalnata osnova na ~ove~koto opstojuvawe.

I ako bioetikata ~esto se razviva kako medicinska etika, duri nekoi ja identi f ikuvaat so nea, nejznata smisla e mnogu po{ i roka. Bioetikata stana najzna~ajna eti~ka disciplina na dene{ ni nata, a mo`ebi i najva`na nauka za ~ove{ tvoto denes. Bioetikata istovremeno e osnova za univerzalizacija na sovremenata etika. Taa se gradi kako edinstven vrednosni sistem, so isti moralni normi za site lu|e na svetot. Bioetikata e internaci onalna disciplina i praktika-gi povrzuva lu|eto vo ista moralna zaednica, uka`uvaj}i im na prvata osnova na ni vnata egzi stenci ja i baraj}i od niv zaedni ~ka akcija za za~uvuvawe i unapreduvawe na `ivotot.

Temite i oblastite na bioetikata poka`uvaat deka nejznite problemi i istra`uvawa prete`no se skoncentrirani 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 di menzi ja 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{tita na `ivotot vo site negovi formi i obem najdobro go izrazuva {i rokata 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{tita na 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 do briot `ivot i opstanokot na `ivotot na planetava!#

[t o e defektologijat a?

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 razvojot 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 pri rodni su{testva. No ~ove{tvoto ima i podobar izgled. Toa znae da go kontroli ra lo{oto povedenie i saka da manifes ti ra 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 spravedli 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 seti l 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 najznaajni ot eti~ki kompleks, {to gi vkluuva golemi te izvori na moralnosta vo li~nosta -svrtenost kon drugi ot, razbi rawe, nezavr rawe na moral noto 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 moralni te 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 follow ups of moral emotions and requests.

The Special Education and Rehabilitation is the example of condense 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 naso~enost i eti~ka zasnova nost (medicina, veterina, pedagogija i dr.), spa|aat vo najvisokoto ramni { te na soci jalnata eti~ka mre`a. Tie go zazemaat vr vot na kolektivoto 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 ci te.

Etikata e vgradena vo temelite na def ek tologijata. Ovaa humana dol`nost ima zna ~ajni, dolgotrajni i te{ki zada~i. Znaewa ta i zada~ite na def ektologijata pretsta vuvaat skoncentriran izblik na eti~nost eti~nosta na ~ove{ tvoto, svoevidno naso birawe 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 def ek tolo{kata gri`a i zada~i, so koi na nespo sobni ot, nemo}ni ot, bessilni ot mu se po maga 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 def ektologijata e za{titna i podgotvuva~ka. Taa treba da obezbedi podo bro da `iveati da pravat ne{to va`no onie ~ove~ki su{testva koi imaat prob lemi so sproveduvaweto na `ivotni te funkci i so dostigaweto na standardno to civili zaci sko ni vo vo ostvaruvawe na pot rebite i vo pojavuvawe na svoite sili. Eti~kata dimenzija na def ektologijata 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 funkciite, tuku nastojuva niv da gi podgotvi i samite ne{to da storat za sopstvenoto `iveewe i dejstvuvawe. Toa zna~i deka tuka se negu vaat optimizam, nade`, verba vo ~ove~kite sili, se pottiknuvaat skrieni energii i potenciali za tie da se manifestiraat, se kul tiviraat ~ove~kite ni kulci, kolku i da se male~ki, za da pro`rtat. Ovdeka {ansi te najprvi n se def ini raati se konstui raat kako {ansi (za sl epi te da ~i tat, gl uvi te da komuni ci raat, povredeni te da bi dat akti vni, razboleni te da "ne se predavaat#), za

and science, as well as human activities and scien tific 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 respon sibility has important, long-lasting and difficult tasks. The knowledge and task of Special educa tion 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 Reha bilitation care and tasks, helping the disabled, helpless, weak people to live their lives and ena bling them for activities, which will bring closer the dimensions of human "normality".

The Special Education and Rehabilitation has pro tective and preparatory tasks. It has to provide dis abled people with better lives and to enable them to do important things; people who have problems with implementation of life functions and accom plishments of standard civilization level in realiza tion of their needs and expressing their powers. The ethical dimension of Special Education and Rehabilitation is not satisfied only with its protec tive 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 con stitute them as chances (blind people to be able to red, 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 nivna 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 ~ovekuvaweto. 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 ogi jata e su{ ti nska bi oeti ka.

Li~nat a et i ka na def ekt ologt

Vakvo naglaseno eti ~ko zna~ewe go ima i prof esi onal ni ot moral na def ektol ozi te. Def ektol ogi jata e pri mer za osobena eti ka na prof esi jata. Kako zna~ajna bi oeti ~ka f unkci ja, za def ektol ozi te e mnogu zna~ajna tokmu li ~nata moral na di menzi ja, eti ~nosta na ni vnata li ~nost. Kaj mnozi nstvoto ~ove~ki akti vnosti e va`no samo dobroto izvr{ uvawe na dejnosta. Vo def ektol ogi jata eti ~koto e vkl u~eno vo pri rodata na akti vnosta~nema dobra def ektol o{ ka ak ci ja bez visoka moral na cel i dejstvo, bi dej}i pragmati ~nata strana na dejnosta ne e mo`no da se real i zi ra bez moral ni te cel i, bez strogata eti ~ka i nspi racija na dejstveni kot i bez vi soki te bi oeti ~ki ambi ci i na cel ata prof esi ja. Moral ot ne e samo for ma na li ~nosta { to se opredel i la za def ektol o{ ka akti vnost, tuku toj e supstanci jal en i zvor na nejzi nata odl uka za ova a akti vnost, u{ te pove}e ako se izbi ra za celo sna `i votna zada~a, koja }e go ispol ni siot nejzin `i voten vek. Zatoa def ektol ogi jata ne e samo prof esi ja (vo smi sla deka so izvr{ uvaweto na zada~i te se zavr{ uvaat ~ove~ki te di menzi i na rabotata), tuku taa e osoben **po vik**. Stanuva zbor za edna krajna i nspi racija vo `i votot na li ~nosta, koja svojot `i vot go defi ni ra kako li ~na gri `a i borba za pomo{ na nas tradani ot, od nosno i kako sevkupna gri `a za podobro ~ove~ko `i veewe voop{ to.

Sekoj { to go gradi def ektol o{ ki ot sistem e visoko vrednuvan i se po~i tuva negovata od govorna zada~a. Taa li ~nost ostvaruva cel i { to ne se neposredno nejzi ni li ~ni (zada~ata e bi oeti ~ka i op{ to~ove~ka, ko risna, pred s, za unesre}eni te i za cel i nata na svetot). Toa e vi dl i vo pri sekoj def ektol o{ ki akt. Zada~i te i obvrski te vo def ektol ogi jata se mo{ ne golemi. A od eti ~ka gledna to~ka def ektol ozi te ne dejstvuaat kako zai nteresi rani edi 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 dejstvenikot, 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 dobiva 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 na site 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.