



Science

BIOSOCIAL FOCUS AND CURRENT SALUBRISTA OF BIOETHICS

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Abstract

The need to include the world of facts, of science, and the world of values, and in particular ethics in university studies related to scientific research, is not clearly visualized in universities, or at least it has not been suitably evaluated and materialized in facts. This article aims to assess this need, promoting the union between the scientific interest that each individual in their training and the need to achieve an understanding of ethical values. The contribution of bioethics in some Latin American countries and the positive change of this inclusion in the academic curriculum will be analyzed. Although there is more and more information and knowledge at hand, the understanding of the whole is increasingly fragile, manipulative, inaccurate, liar and repetitive. Hence the question about what as individuals we want to build and what kind of professionals we intend to train, from an ethical, legal, psychological, sociological and moral approach, that is why the importance of programmatic development of bioethics training modules. In Ecuador it is necessary that the Institutes of Higher Education adapt, promote, include, democratize greater accessibility to training in principles and values, to forge a culture of respect for life that will influence all human scenarios.

Keywords: Bioethics; University Education; Biomedical Sciences; Beginning; Moral Values.

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1. Introduction

The apostle of Cuba José Martí, gave an essential value to education and learning, far from conceiving education as mere instruction, for him as for us today, it is a means to prepare man for life and in Health it acquires a very significant importance. When referring to the role of the people, Martí pointed out: An ignorant people can be deceived by superstition, and be made servile. An educated people will always be strong and free. An ignorant man is on his way to be a beast, and a man instructed in science and consciousness is on his way to being God. There is no doubt between a people of gods and a people of beasts. The best way to defend our rights is to know them well; this is how faith and strength are held: every nation will be unhappy as long as it does not educate all its children (1).

Thus, we were at the beginning of the development of education in Bioethics, which in some countries of the region had a very early emergence. That was the case in Argentina, first with the Bioethics Center of the Mainetti Foundation (La Plata) in the eighties, and more formally in the early nineties at the Latin American School of Bioethics (ELABE), and Colombia, with the Colombian Institute of Bioethical Studies, founded in 1985 at the Javeriana University (MAINETTI, J 1993: 152-156) (2), to then grow in practically all the countries of the region. However, in recent years there have been some contextual changes that seem to have modified the framework within which educational initiatives are proposed. These are times of: - the technological revolution in all fields, but in particular in information and the media. Although there is more and more information and knowledge at hand, the understanding of the whole is increasingly fragile, "an unknown, exceptional and at the same time planetary disorientation: so much that it is one of the great existential features of the world culture" (LIPOVETSKY, G; SERROY, J 2010: 20) (3). At the same time, the development of exchanges within the framework of the so-called knowledge society implies democratization and greater accessibility to it, essential for development, which is not clearly visualized.

Currently in Ecuador it is necessary that the Higher Education Institutes include in their curricular context the formation in principles and values, to forge a culture of respect for life that will influence all the human being's scenarios. Considering that pedagogical paradigms are not neutral, they arise from certain regulations that alleviate a holistic vision, and provoke changes in attitudes according to contemporary reality, therefore it is important to detect aspects that admit not only successful people and professionals, but people and professionals truly committed to the spirit of relevance and solidarity with the needs of the community with a great sense of socio-environmental responsibility.

"It is not enough to teach a man a specialty ... It is necessary that he achieve an understanding of values ... He must acquire a vigorous feeling of beauty and morally good ... if not, with all his knowledge, it will seem more like a trained animal than a harmoniously developed person". Albert Einstein, 1952 (4)

2. History of the Biosocial and Salubrista Approach

In remote antiquity, beyond 12,000 years, at the dawn of the formation of the cradle of today's civilization, there was a unitary conception of the universe where man was considered a "micro

universe" in itself. Philosophers of the time like the well-known Pythagoras stated that the divine mind is diffused and infused in all things, so that by its universality it can be transformed from one object to another and serve as an instrument to the will to form all things. ” (5)

In the nineteenth century we therefore ask ourselves: What is the current biosocial and health approach to bioethics and how do we identify the ethical and bioethical problems of health and public health, including the possibilities of current publication of our Educational Centers? (4) Martí, apostle of the independence of Cuba and Latin America, began to interpret the bio-social, integral and humanistic conception of medicine, when he expressed “There must be, then a science of the soul, and a science of the bodies and must be harmonized ... ”(2) In the world you have to live as doctors live in hospitals ", " Doctors must always have their hands full of kisses ". (2)

For this reason, we ask ourselves, how should we evaluate and conceive the relationship between the biological and social aspects of the Health-disease process? How do these aspects express themselves in the social being? Does the biological predominate over the social or vice versa, or are they simply mechanically related? or even more complex. Can we admit and accept that man is because of his biological origin but because of his Social essence? It seems that in the social being we must interpret this relationship integrally, with the integration of these two aspects and his unitary expression , giving rise to a new category of the expression of man as being qualitatively different, where we will not find in his individual expression anything completely biological or anything completely social, but something qualitatively different.

It is necessary that higher education institutions give greater and updated support to bioethics in their respective curricular meshes, promote training, preparation and training in principles and values, forging a culture of solidarity and respect for the life of the human being, the presence of the subject of bioethics, with its integral and salubrical conception, that critically considers, the paradigm of progress and development that adheres to the culture of the countries of the West and the exaggerated anxieties for the ascent and growth promoted by the advances of science and technology and biotechnological processes and procedures, which have disfigured the true and noble role and role of the educator, with the preponderance of scientific knowledge and productivity as consequences of mercantilism and dehumanized capitalism, which we are currently living, an example of this is evidenced in the evaluation and accreditation processes whose directives depart from international organizations such as UNESCO and regulate all institutions of higher education in the world with compulsory nature, through the evaluation, accreditation and quality assurance councils of higher education, which qualifies universities with a weight 9% of articles in high-impact indexed journals such as Scopus.

In reference to true autonomy, it has been strengthened by human rights and the conquest of individual liberties in modern democracies; This has led to a huge isolation, with the conviction that autonomy is often confused with debauchery and not with the freedom to choose for the common good of all and all who live in a community with a desire for respect, justice and equity, in a more humanized society and focuses its efforts on improving the quality and life of people, forgetting the hedonistic egocentrism that is prevailing in contemporary society, in which we all demand every day and with more force that our rights be respected to the fullest , but that many times we forget to fulfill our duties for our community and our homeland.

Hence the question about what as individuals we want to build and what kind of professionals we intend to train, from an ethical, legal approach. Psychological, sociological and moral, that is why the importance of programmatic elaboration of the modules of training in bioethics in the penum and the curricular mesh of all that the institutions of higher education of the country and of the world, in order to be the main thread and the transversal axis of that evaluative capacity of the interdisciplines governed by bioethics that sustain and strengthen the dignity of human beings.

It is intended that bioethics be accredited to all sectors of the community, as a space created for convocation, awareness and constructive action. It is here that the relationship between bioethics and education is relevant, as a wonderful means for training, training, and transmission of baggage and cultural heritage. From this approach, to deploy levels of pedagogical and didactic strategies, methodological paradigms, and for teachers that it is feasible to bioethics to be the center of critical reflection, of mastery in the scientific, technological and humanistic fields of the university community, evidencing the need for the insertion of the chair of bioethics in curricula at all levels of training in institutions of higher education.

Education has as one of its essential purposes the full development of the students' human personality, including the characterization of health care and quality and in a preeminent way their moral formation, so that the educational process and action allows them be assuming in a critical, reflective and progressive way the authentic exercise of freedom, of their rights and of their individual and social duties in a climate of respect and positive tolerance towards others moral, political and religious positions different from those of their original culture, it is a fact that the first institution that most influences the behavior of young people is the referents of society such as: sports and musical idols, political and religious, television programs and advertising). The second institution is the family and the third is the school. Academic programs must cultivate the human being with social values, not only because of their economic productivity, the happy and respectful teacher infects and teaches their happiness and respect, as another great topic to be discussed. In response to these considerations, there is a group of functions or work areas that must be known by all health workers, the most important being related to the healthcare performance of the health worker, his managerial and administrative function, his academic or teaching activity and its research or scientific activities, all of them related to the social and natural environment.

In this work we are going to refer to the activities related to teaching and academic activity and first we are going to refer to the regulations that govern these functions in the University. That is nothing more than a series of rules and rules that must be applied and met within the facilities, in order to achieve an improvement and complete order in a service or area. (6) and (7).

3. Advantages of Knowing and Applying the Regulations

- Proper use, according to the situation that arises
- That the students know their rights
- Caution not to commit any fault that may affect your studies or work
- Be able to use them as defense armor in unfair acts

The teacher indiscipline is formed by a group of attitudes and inappropriate behaviors in the training of the professional, both in his performance as a student, teacher or worker of the health

system. Within that framework among the most important indiscipline problems we can highlight the following:

Problems of indiscipline in class:

- Disruption and disorder during class development.
- Non-compliance with the teacher's instructions.
- Inability to rational dialogue.
- Failure to fulfill school duties.

The basic and fundamental problem of indiscipline is related to the absence and / or unpunctuality of students and teachers in the classroom.

Causes of indiscipline in the teacher

- Lack of motivation for the class.
- Misunderstanding by the teacher that his work as an educator.
- Confusion of status and roles.
- Weak preparation of classes.
- Ignorance on the part of the students of the rules of the game.
- Traits of teaching behavior that do not favor discipline
- Weaknesses of expression.
- Location of the teacher at the class.
- Lack of manners.
- I treat the student.
- Absence of work routines.
- Use of teaching material.

3.1. Teacher Associated Negligence

The concept of “negligence” is used to determine - almost always in medical cases - a certain voluntary omission due to carelessness in professional activity, an act that has negative consequences for those who receive care, although it has been extended to other health and health functions. public health and in particular teaching.

A fine of up to 10% of the unified basic remuneration of the teacher is among the sanctions that will be applied to teachers who incur in the infractions stipulated in literals a, d, e and f of article 132 of the Organic Law of Intercultural Education (LOEI). (7)

This is established in article 334 of the LOEI Regulation, effective as of July 19, 2012 This article also states that in accordance with the offenses committed and in accordance with the Code of Coexistence, the reprimands may be verbal and written. Meanwhile, LOEI stipulates that one of the infractions that will be punished with a fine is to breach the academic calendar set by the National Educational Authority.

3.2. Academic Fraud

Academic fraud refers to the performance or contribution of dishonest acts by those engaged in teaching, education, research and related administrative activities; This not only applies to students, but to all who work within the academic environment. (6), (7) and (8).

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