



Ethical and pedagogical aspects of professional culture of future health care specialist – family doctor

Mgr Halyna Stechak - LVIV NATIONAL MEDICAL UNIVERSITY NAMED AFTER DANYLO HALYTSKYI

Stetsyuk Galina – wykładowca działu ukraiński studia Lwowski Narodowy Uniwersytet Medyczny o nazwie Danylo Galicyjski

INTRODUCTION

Modernization of medical education, the development of the institute of family doctor is a national strategy to further health reforming in Ukraine and in the world that is defined by law¹ and regulated by legal documents². The introduction of general practice of family medicine is one of the most promising trends in health care. According to the world statistics, approximately 80% of all the problems connected with health are solved in primary health care. Wide specialists – family doctors – who are knowledgeable in pediatrics, surgery, general medicine, cardiology, traumatology, infectious diseases provide medical care to patients. They are responsible for their patients day and night and carry a guaranteed minimum of medical, psychological and social assistance.

Today in Ukraine the acute problem is how to train a qualified family doctor, that requires a deep understanding of the content of professional activities to ensure the relevance and completeness of the knowledge and skills of future physicians. It is also necessary to achieve understanding of relationships between social processes and related phenomena in the medical field. The students need to apperceive tasks of training so that they awakened interest in learning, training and future professional activities, had a desire to express volitional and intellectual effort to achieve educational goals, as well as gained ethical principles of future professional activities related to the mastery of such professional notions as medical ethics, deontology and bioethics.

General principles of bioethics and medical deontology are enshrined in several international declarations and conventions, especially in the Universal Declaration of Human Rights (1948). Also in 1948 the UN General Assembly adopted the International Code of Medical Ethics (Geneva Declaration). Ethic Code of Ukrainian doctor was adopted

¹ Закон України «Про внесення змін до Основ законодавства України про охорону здоров'я щодо удосконалення надання медичної допомоги»: затверджений Верховною Радою України № 3611-17 від 07.07.2011 р. // Відомості Верховної Ради України (ВВР). — 2012. — № 14. — Ст. 86.

² Постанова Кабінету Міністрів України «Про комплексні заходи щодо впровадження сімейної медицини в систему охорони здоров'я» (№ 989 від 20.06.2000 р.); Наказ Міністерства охорони здоров'я України «Про затвердження плану поетапного переходу до організації первинної медико-санітарної допомоги на засадах сімейної медицини» (№ 214 від 11.09.2000 р.).

on September 27, 2009 at the All-Ukrainian Congress of medical organizations and the X Congress of All-Ukrainian Medical Association, it was signed by 214 delegates; and the signature sheets were aimed at all health care institutions of the country, as well as universities and medical research institutes.

The purpose of this study is to justify theoretically the content and means of medical students' ethic culture education and the formation of professionally important personality traits of future family doctors, including their ethical qualities that are the foundation of motivation to the professional activities.

FEATURES OF FAMILY DOCTOR'S TRAINING

In the scientific literature the qualification requirements for medical professionals are investigated; the specifics of professional activity of doctors is defined; the structure and procedure of professional medical education is elaborated (A. Georgievskiy, V. Guvakov, A. Deribas, S. Pavlenko, Ye. Popechytelyev, S. Tomilin, I. Shaninet. al.). The impact of major general scientific orientations, general pedagogical methodological approaches in vocational education are revealed in the works by S. Batyshev, S. Honcharenko, I. Ziaziun, V. Kremen, V. Madzihon, M. Mahmutov. V. Bielianova, M. Muravyov, and V. Skvortsov study psycho-pedagogical and axiological issues of the value orientation development of a future physician's personality in their publications.

A teacher has, no doubt, an important influence on shaping the young person. Teaching staff is responsible for organizing the learning process, forming student's motivation achievement in educational activities. Teachers should take into account students' age and individual characteristics that can influence the formation of personality and their professional and cultural development. Teachers are to form students' proactive stance, ideological beliefs as not only knowledge of the methodology of diagnosis and treatment but the views of future doctors as well are of great importance. Thereby, educational policy of medical schools is aimed at moral, ethical, spiritual, professional knowledge of future medical professionals. While training future doctors it is important to emphasize the conscientious performance of their professional duties, to form a responsible attitude towards future professional activities, individual understanding of the real situation, and a desire to raise the level of professionalism systematically. A physician, like no other specialist, must possess modern knowledge, perfectly master professional skills, constantly improve them, and be of high moral character.

The knowledge that students receive at medical schools have a certain semantic function, which leads to the emergence of cognitive and professionally focused motivation. The gradual transition within the preparation from training activities to professional one provides a phased transformation of motives from training to professional ones. The training process is considered to be effective only under conditions of interconnection of vocational training and professionalization of future specialist. The formation of professional identity is provided by a synthesis of professional's capabilities, skills, and requirements of the activity. The experience gained at medical school is an integral part of the future doctor's professional activities; it determines doctor's social status, ability to adapt to life, attitude towards himself (herself), the nature of relations with all the medical staff.

Professional culture of medical staff has certain features because it is aimed at people's service to meet their needs. The social significance and complexity of doctors' professional duties requires a high level of their training, basic knowledge of the theory and practice of medicine, the acquisition of skills, tactics, techniques and appropriate methods of medical practice. A doctor should be educated, competitive, mobile, independent in decision-making, and responsible for the activities, he or she must learn the methods of scientific knowledge and the formation of a scientific outlook.

However, it is especially important that health-care workers should be aware of the responsibility entrusted to them, be friendly and attentive to a patient. A medical specialist' interest in the profession, patience and dedication, combination of determination and diffidence is of a great importance. In the humanistic context, memory, observation, and logical thinking acquire specific personal meaning for health professionals; become essential qualities and means of self-affirmation.

Philanthropy helps a doctor become a psychologist and educator regarding a patient; tells the right way out of the difficult situation; withdraw from the state of depression resulting in the inevitable setbacks and professional errors³.

The doctor is obliged to make every effort to cure the patient or alleviate the patient's suffering regardless of nationality, religion, social status or political beliefs of the patient. This determines the extraordinary social significance of family doctor's activities, which often determine the fate of a person, his or her life and health. Health-care worker is obliged to fight for life of the patient till the last second, doing all the best even in a situation that is theoretically considered hopeless.

At all the times doctors' professional success greatly depended on the culture of communication with patients and colleagues. Therefore, an important part of each physician is a language culture. The outcomes of treatment often depend on the art of communication for the power of words sometimes cannot match the influence of even the most effective medicines. The patient respects and trusts the family doctor if the doctor can persuade and convince. Of course, one needs to use the word carefully and kindly. You must know what, to whom, when and how to talk, take into account the psychological characteristics of the patient, patient's condition, diagnosis, and the nature of the disease. Thereby, communication plays a primary role in the medical profession and competence in communication is considered as a system of internal resources required to build effective professional communication.

MEDICAL ETHICS AS A PART OF A HEALTH-CARE WORKER'S PROFESSIONAL CULTURE

A family doctor in the professional activity uses a holistic approach, taking everything into account: physical and psychological status, social environment, living and working conditions, person's attitude to the health, a person's beliefs etc. With the physical, psychological and social perspectives general practice provides integrated care that

³ Колісник-Гуменюк Ю. І. Формування професійно-етичної культури майбутніх фахівців у процесі гуманітарної підготовки в медичних коледжах: монографія // Ю. І. Колісник-Гуменюк. — Львів : Край, 2013. — 296 с., с. 79–80.

includes health promotion, disease prevention, treatment, rehabilitation and support. A family doctor works under conditions when there is an uncertain boundary between state and disease, and while making the decisions a family doctor combines humanistic and ethical aspects of the “doctor – patient” relationship with the clinical aspects. At the same time medical ethics helps the medical staff realize the responsibility for the patient’s life. The relationships between a doctor and a patient is beyond the normal interpersonal relationship. They need not only doctors’ professional knowledge, a sound legal basis in the field of health care, but provide for the observance of moral and ethical standards by health-care workers.

Medical ethics studies the specifics of health worker’s morality while performing a particularly important role in shaping the principles underlying the moral code of health care workers. It is clear that despite certain specifics, there are no separate categories of ethical behavior of a doctor, paramedic, or nurse. Ethical principles in medicine are a permanent unit. Although each medical profession has its own ethical differences, comprehensive moral rules and general ethical guidelines prevail.

Medical ethics has an intimate connection with competence, doctors’ classification, doctors’ professional qualities. On this occasion H. I. Tsarehorodtsev noted that medical ethics is a set of regulating principles and rules of physicians’ conduct which are caused by the peculiarities of their practice, position and role in the society⁴. Therefore, the principles of general and professional ethics are in a state of unity and complementarity. Their peculiarity is that they consider not only the doctors’ attitude to the individual patient, but also to human health in general.

The basic principles of medical ethics are 1) humane attitude to a patient; 2) not to participate in actions against the health of a patient; 3) to provide assistance to all who need it, regardless of racial, political and religious affiliation; 4) the solidarity of all the doctors to respect the dignity of people, their struggle for peace; 5) to keep medical confidentiality; 6) to participate in the protection of human life from certain excesses that threaten them (eg, pollution); 7) to avoid experimentation on human beings; 8) to refrain from behavior that may demean the dignity of the medical profession.

Medical ethics studies and determines the solution of various problems of interpersonal relationships of the three main areas: health care worker – patient; health care worker – healthy people (relatives); health care worker – health care worker. Professional medical ethics has relevant codes of certain provisions relating to employment, which contribute to the development of medical staff’s capacity for moral guidance in difficult situations that require moral and professional and social skills. The moral culture of health care workers is one of the effective mechanisms of anticipation and resolving contradictions and conflicts that arise in this area.

The basic ethical rules which were summarized by scientists and physicians of different eras were being formed for centuries of providing medical care to patients. The leading role in defining the main problems of medicine as a moral activity belongs

⁴ Царегородцев Г. И. Социальные и психогигиенические проблемы семьи / Г. И. Царегородцев, Н. И. Губанов. — М. : Знание, 1982. — 64 с., с. 36–37.

to Hippocrates, the founder of scientific medicine, who compiled a list of rules which determine that doctors must use their skills only for the benefit of patients. This list is known as the “Hippocratic Oath” which articulate professional duty of a doctor. Hippocratic ethics, based on the principles of humanism, won recognition all over the world and for many years it is the foundation of medical ethics (Ethics of Percival, 1703; Code of the American Medical Association, 1848; Geneva Declaration, 1948, etc.).

FUTURE DOCTOR'S DEONTOLOGICAL CULTURE

The issues of the principles of health care workers' behavior to ensure maximum benefit for a patient, their professional duties and the organization of medical-diagnostic process are examined by Deontology. Its main objectives are: to study the norms of health care workers' behavior; to analyze the relationship between medical staff and patients; to eliminate the harmful effects of substandard care. If medical ethics identifies the postulates on doctors' duty, medical confidentiality, good and evil, moral and other philosophical categories and priorities in public health, deontology is a dogma in medicine professional duties. It is an applied part of conceptual doctrine of medical ethics, a kind of regulations of medical staff's professional duties. Ethical laws and positions in medicine are views and knowledge that visually integrate moral foundations of the doctor's individual and treatment in general, the theory and practice of relations with patients, the society and colleagues.

Philosophical theories of J. Bentham, I. Kant, J. Mill, and D. Ross were important for the formation and development of deontological concepts. The term “ethics” was introduced into scientific discourse by Jeremiah Bentham, the English philosopher and lawyer. The term was explained in his work “Deontology or Science of morality” published in 1834. It derives from the Greek *deontos* – duty and *logos* – learning, and it defines the criteria for medical staff's behavior aimed at maximizing the efficiency of health care services and eliminating harmful effects of junk medical care. Thus, deontological ethics is based on the concepts of duty, rightness and legitimacy. Ethical and deontological aspects of medical staff is considered by N. Kasevych⁵. In her opinion, alienation and ignorance are incompatible with the medical profession; doctors should be patient and honest in dealing with patients, to believe in patients' recovery.

The analysis of professional deontology is based on three types of rules: moral ones as an object of professional ethics study; deontological ones which are transmitted orally and are presented while communicating; and legal ones that are produced in each country. Such a systematization is proposed by Italian scientists to determine the difference between deontology and ethics. In “Deontology in Medicine”⁶ it is stated that the objectives of the course “Deontology” is aimed at giving students the knowledge on professional ethics of physicians and medical psychologists. Knowledge of deontology is considered the basis for learning other curriculum subjects in the health care sector.

⁵ Касевич Н. М. Загальний догляд за хворими і медична маніпуляційна техніка : підруч. / Ніна Микитівна Касевич. — К. : Медицина, 2008. — 424 с.,с. 15–16.

⁶ Деонтология в медицине : в 2 т. / под ред. Б. В. Петровского. — М. : Медицина, 1988. — Т. 1: Общая деонтология. — 352 с.

Moreover, deontological knowledge forms the personality, arises interest in the highest social values, develops moral consciousness.

V. Matveev says that Deontological approach to learning not only involves the humane scientific thinking, arises interest in the subject and in the professional activities, but also promotes the development of autonomy, helps to establish a wider proactive training in specialty and interdisciplinary communication⁷. Specificity of future doctor's deontological culture is determined by the originality of professional activities, a wide range of functions which a doctor performs. That is why the level of deontological culture should be considered as one of the main results of educational work that related to training.

Thus, the deontological culture in all its complexity and multidimensionality serves as an object, means and results of activity during which certain categories of values are absorbed and expanded. It can be considered as a degree of a person's assigning certain values inherent in the professional and spiritual experience of medicine development. At the same time deontological culture is a system of rules and the society requirements for all the areas of doctor's activity. It is indirectly caused by real social relations and their morality; it has an objective meaning, the social basis and specific patterns. As an integrated quality of a personality of future family doctor the deontological culture in the process of training is reflected in the need for self-improvement and self-expression in future professional activity, it is a measure of mastery of the profession.

BASIC PRINCIPLES OF MODERN BIOETHICS

The term "bioethics" introduced by American oncologist V. Potter at his work "Bioethics: Bridge to the Future" is also used in modern medicine to study the ethical aspects of problem situations. Introducing this term, the scientist pointed out to the need for a new ethic that would be opposed to immoral manifestations of scientific and technical progress. According to his definition, bioethics is a combination of the knowledge of biology with the knowledge of the system of human values, a new kind of wisdom that shows how to apply scientific knowledge to provide social benefits. Bioethics has to become a science of mankind survival.

Bioethics is understood as a complex science that investigates and solves legal, ethical, social, economic and philosophical problems that arise in health care, including treatment, in terms of safety and protection of the rights of subjects of medical legal relationship⁸. The Vice-president of the Ukrainian Association of Bioethics V. Kulinichenko considers bioethics as a special heuristic outlook due to certain historical stage of culture, when understanding the phenomenon of life acquires a new perspective. Not only the relationship between people but the relationship to plants, animals, the environment, as well as one's sensuality, physicality, and spirituality are introduced to the scope

⁷ Матвеев В. Ф. Основы медицинской психологии, этики и деонтологии / В. Ф. Матвеев. — М. : Медицина, 1989. — 176 с.

⁸ Сенюта І. Біоетичне законодавство України : перспективи становлення та розвитку / І. Сенюта // Вісник Львівського університету. Серія юридична. — 2006. — Вип. 42. — С. 42–49.

of morality⁹. The subject of bioethics can be pointed out as an area of dynamic links “science – man – nature”. F. Moskalenko and M. Popov¹⁰, investigating philosophical and methodological aspects of bioethics, consider as its basis the following ideas:

- the ethics related to “smaller brothers” which cannot defend themselves before the aggression of humans;
- the humane idea of “reverence for living”;
- the idea of protection of human life against global threats;
- the idea of non-intervention in the genetic mechanisms of human reproduction and preservation of health in terms of the environment, which is still livable.

The analysis of these ideas gives reason to believe that bioethics is primarily based on high moral principles and it is the “ethics of responsibility”, not “the ethics of human rights.” The subject of bioethics as a science is a human behavior in biological and medical field and in health care concerning moral norms and values. It is bioethics that sets limits of acceptable interference in the processes of life and death under the influence of new biomedical technologies. Particularly in the case of artificial insemination, abortion, sterilization, determination of a person’s death (brain death), euthanasia, organ transplantation, etc.

The formation of the personality of healthcare worker during training at higher school is extremely important in the context of bioethics. Family doctors in their work are daily faced with issues of ethical, moral or bioethical nature, therefore they require specialized knowledge to be able to make professional decisions properly and competently. Thereby, bioethical preparedness of medical specialists will help create Ukrainian society open to spiritual development. The experience around the world shows that a consistent state policy in the field of bioethics will guarantee its citizens the protection of individual rights and freedoms and interests of citizens in the field of public health care.

CONCLUSIONS

Professional culture of a health care worker is an integrated quality of the personality, formed in process of training by mastering certain values inherent in the professional and spiritual experience of health care activities and the development of medicine as a science. Considering this, we believe that the conceptual bases of formation of future family doctors’ professional culture are the following: the creation of such a training system, which contributes to the formation of human and specific moral, professional and ethical qualities of health care workers taking into account requirements of the code of professional activity; the guidance of classroom and extracurricular work in humanistic education, formation of democratic outlook and citizenship, communication culture, ethical and aesthetic views; purposeful formation of established set of qualities, properties, moral beliefs and moral consciousness that directly affect moral behavior

⁹ Кулініченко В. Філософсько-світоглядні засади біоетики // Практична філософія. — 2000. — № 3. — С. 37–43.

¹⁰ Москаленко В. Ф. Біоетика : філософсько-методологічні та соціально-медичні проблеми / В. Ф. Москаленко, М. В. Попов. — Вінниця : Нова книга, 2005. — 218 с., с. 31.

and moral position of the future doctor, meet the specific professional requirements and are inherent in family medicine; taking into account the relationship between the nature of teaching and professional activities and the development of professional and ethical attitudes and beliefs; the continuity in the formation of professional and ethical knowledge and the integration of all the interconnected components of professional and ethical culture of health care workers in the process of training; the orientation of doctors' professional culture to implementing ethical requirements of the society; the focus of family doctors training at medical schools on successful socialization of the individual and the professional adaptation in medical practice.

РЕЗЮМЕ

Етико-педагогічні аспекти професійної культури майбутнього медичного фахівця – сімейного лікаря

Розвиток професійно-етичної культури майбутнього медика та сформованість її цінностей безпосередньо пов'язані з розкриттям інтелектуальних і духовних потенцій людини. Сформованість професійно етичних цінностей виявляється в діяльності, як характеристика індивіда, що засвідчує максимальний ступінь розвитку його соціально і професійно важливих якостей і властивостей.

На думку автора, цілеспрямоване й організоване досягнення якостей моральної свідомості та поведінки, формування моральних почуттів і переконань, вироблення звичок моральної поведінки, у тому числі в професійній сфері, відбувається в процесі формування моральної сфери особистості. Професійно-етична культура пронизує всі компоненти професійної та духовної сфери медичного працівника та є показником ступеня досконалості медичного обслуговування в організаційному, психологічному, етичному, естетичному та інших аспектах.

Формування професійно-етичної культури майбутніх медиків у процесі професійної підготовки передбачає становлення й розвиток особистості завдяки з'ясуванню психології власної поведінки, розвитку логічного мислення, уміння спілкуватися, визначенню сутнісних характеристик суспільства, знання законів, усвідомлення місця й ролі людини в суспільстві, розуміння сенсу людського буття. Професійна підготовка не лише допомагає студентам медичних ВНЗ адекватно оцінити можливості своєї самореалізації, а й впливає на формування їхніх професійно-світоглядних якостей, здійснює координацію всіх ланок соціально-психологічної готовності до виконання перспектив професійної діяльності та усвідомлення її перспектив, виступає системотвірним чинником, що об'єднує складові фахової компетентності, в тому числі морально-етичні цінності, визначає гуманістичну спрямованість усього навчально-виховного процесу.

Ключові слова: сімейний лікар, медична освіта, етика, мораль, комунікативність, гуманність, деонтологія, біоетика, медична етика, професійна культура.

SUMMARY

Ethical and Pedagogical Aspects of Professional Culture of the Future Health Care Specialist – Family Doctor

The development of professional and ethical culture of future health care worker and the formation of its values are directly related to the disclosure of intellectual and spiritual potentialities of a person. The formation of professional and ethical values is manifested in activities as a characteristic of the individual, certifying the highest degree of person's socially and professionally important qualities and properties.

In the author's opinion, the targeted and organized comprehension of skills of moral consciousness and behavior, the formation of moral feelings and convictions, the development of habits of moral behavior, including in the professional field, are in the process of a personality's moral sphere formation. Professional and ethical culture is present in all the components of professional and spiritual spheres of health care worker and is an indicator of the degree of medical service excellence in organizational, psychological, ethical, aesthetic and other aspects.

The formation of professional and ethical culture of the future doctors while training involves the formation and the development of personality through clarification of psychology of their own behavior, the development of logical minding, the ability to communicate, the determination of the essential characteristics of the society, the knowledge of laws, the perception of the place and role of a person in the society, the understanding of the meaning of human existence. Professional training not only helps medical students assess adequately the possibilities of their self-realization, but also affects the formation of their professional and ideological qualities, coordinates all the parts of social and psychological readiness to perform professional work, acts as a creating factor that integrates the components of special competence, including moral and ethical values, determines humanistic orientation of the entire educational process.

Keywords: family doctor, medical education, ethics, morality, communicativeness, humanity, deontology, bioethics, medical ethics, professional culture.

STRESZCZENIE

Etyczne i pedagogiczne aspekty zawodowej kultury przyszłego medyka –rodzinnego lekarza.

Rozwój zawodowej i etycznej kultury przyszłego lekarza i tworzenia wartości jest bezpośrednio związane z ujawnieniem intelektualnego i duchowego potencjału człowieka. Sformowanie profesjonalnych i etycznych wartości przejawia się w działaniach jako charakterystyka indywidua, potwierdzające jego maksymalny stopień rozwijany a jego socjalne i profesjonalnie ważnych jakości i właściwości.

Według autora, celowe i zorganizowane pojmowanie jakości moralnej świadomości i zachowania, powstawanie moralnych uczuć i przekonań, rozwijanie nawyków zachowania moralnego, w tym także w grupie zawodowej, to staje się w procesie formowania moralnej sfery osobowości. Profesjonalno-etyczna kultura przenika wszystkie składniki profesjonalnej i duchowej sfery pracownika opieki zdrowotnej i jest wskaźnikiem stopnia doskonałości serwisu medycznego w aspektach organizacyjnych, psychologicznych, etycznych, estetycznych i innych.

Formowanie profesjonalno-etycznej kultury etycznej przyszłych medyku w procesie szkolenia profesjonalnego obejmuje formację i rozwój osobowości poprzez wyja-

śnienie psychologii i zachowania, rozwijanie logicznego myślenia, umiejętności komunikowania, określają zasadnicze charakterystyki społeczeństwa, znajomość z przepisami prawa, świadomość miejsca i roli w społeczeństwie, zrozumienie sensu ludzkiego bycia. Szkolenie zawodowe nie tylko pomaga studentowi medycznego uniwersytetu właściwie ocenić możliwość jego samorealizacji, ale również wpływa na tworzenie jego profesjonalnie-ideowych jakości, jaki koordynuje wszystkie fragmenty socjalnie-psychologicznej gotowości do wykonywania perspektyw aktywności zawodowej oraz uświadomienie jej perspektyw, działa czynnikiem systemotwórczym, jaki łączy elementy zawodowej kompetencji, w tym też i moralno-etyczne wartości, determinuje humanistyczną orientację całego edukacyjnego procesu.

Słowa kluczowe: rodzinny lekarz, medyczna edukacja, etyka, moralność, komunikatywność, ludzkość, etyka, bioetyka, medyczna etyka, zawodowa kultura.

LITERATURE

- Деонтология в медицине : в 2 т. / под ред. Б. В. Петровского. — М. : Медицина, 1988. — Т. 1: Общая деонтология. — 352 с.
- Закон України «Про внесення змін до Основ законодавства України про охорону здоров'я щодо удосконалення надання медичної допомоги» : затверджений Верховною Радою України № 3611-17 від 07.07.2011 р. // Відомості Верховної Ради України (ВВР). — 2012. — № 14. — Ст. 86.
- Касевич Н. М. Загальний догляд за хворими і медична маніпуляційна техніка : підручник / Ніна Микитівна Касевич. — К. : Медицина, 2008. — 424 с.
- Колісник-Гуменюк Ю. І. Формування професійно-етичної культури майбутніх фахівців у процесі гуманітарної підготовки в медичних коледжах: монографія // Ю. І. Колісник-Гуменюк. — Львів : Край, 2013. — 296 с.
- Кулініченко В. Філософсько-світоглядні засади біоетики // Практична філософія. — 2000. — № 3. — С. 37—43.
- Матвеев В. Ф. Основы медицинской психологии, этики и деонтологии / В. Ф. Матвеев. — М. : Медицина, 1989. — 176 с.
- Москаленко В. Ф. Біоетика : філософсько-методологічні та соціально-медичні проблеми / В. Ф. Москаленко, М. В. Попов. — Вінниця : Нова книга, 2005. — 218 с.
- Наказ Міністерства охорони здоров'я України «Про затвердження плану поетапного переходу до організації первинної медико-санітарної допомоги на засадах сімейної медицини» (№ 214 від 11.09.2000 р.).
- Постанова Кабінету Міністрів України «Про комплексні заходи щодо впровадження сімейної медицини в систему охорони здоров'я» (№ 989 від 20.06.2000 р.).
- Сенюта І. Біоетичне законодавство України : перспективи становлення та розвитку / І. Сенюта // Вісник Львівського університету. Серія юридична. — 2006. — Вип. 42. — С. 42—49.
- Царегородцев Г. И. Социальные и психогигиенические проблемы семьи / Г. И. Царегородцев, Н. И. Губанов. — М. : Знание, 1982. — 64 с.