Τέχνη και Βιοεθική

Ο πολιτισμικός μετασχηματισμός ως μείζονα αναγκαίατη μιας νέας, πανανθρώπινης συνθετικής σχέσης

Ένα νέο πλαίσιο για τον 21ο αιώνα

Δημήτρης Δοκιμάστας
Δ. Πειραιώς Πανεπιστήμιο ΕΠΕΑ

Η πανδημία αποκαλύπτει τον ευρύχωρο τομέα μιας ανάγκης σε αποτελεσματικά μέτρα που προσφέρουν τη σύγχρονη ερευνητές, αναλυτικά και στο πείραμα της αθήνας διαγραφήσεως.

Art and Bioethics

Cultural transformation as the major necessity for a new, universal synthetic relationship

A new framework for the 21st century

Eleftherios Dokimastas
Dr. Wills. National and Kapodistrian University of Athens

The pandemic has revealed our reluctance when faced with efficient solutions offered by modern science, and this reluctance is largely influenced by the issue of ethics and moral negotiations.

Since 1980, sociologist Grigoris Gioula, in his work The cultural system, semantic and communication, observed that according to most theories of semantic analysis of categories and mechanisms of cultural systems, social behavior is susceptible and for this reason ready to move from states of static and local universality to states of completion and global universality. Yet, more than forty years after a stocktaking by the semantic approach, it appears that cultural hardening has been hardly learned through the acknowledgment of the major aspects of scientific progress. In the dawn of an inevitable need to recede and even replace the standards of logic and ethics, indeed in the framework of a general health crisis, there is a matter of accelerating cultural adaptations in order to apply a new scientific and cultural motorsports linked with “a new and world-wide way of managing the reality of human life”, as stated apply by Dr. Evangelos Prapospadakis, Associate Professor of Applied Ethics at the University of Athens and Head of the Greek Team at the International Chair in Bioethics (INMA).

The focus of interest is on bioethics and the major role in relation to the understanding, management and improvement of the new world “to come”, even before that world acquires its final shape given that until today “our species used to face by now the new choices offered by science and technological progress, and then to discuss whether these were appropriate.” The statement of Dr. Prapospadakis is also supported by Professor Konstantis Santopoulos, Head of the Biological Chemistry Lab at the Medical School of the University of Athens, who points out not only the need to secure the uses of applications offered by biosciences “for a better humanity”.

The state of pandemic revealed the reluctance of our species when faced with immediately applicable and efficient solutions offered by modern science. The question is, are we faced with a situation that indicates that even today a large part of society is used to accept life and in meeting without criticism? Either way, this reluctance is largely influenced by the demand for moral recognition, given that it is related to the sake of safety and security offered by the compliance to the ethical standards principles that had been shocked for efficiency in terms of maintaining inner balance. Yet, addressing primarily according to criteria that standardize, classify and, ultimately, rate the term of universal acknowledgment of scientific conclusions only does not favour but also hinders true negotiation.

To this day, humanists have offered numerous paradigms that helped correct many areas of semantics: fragmentary connotations, anchored in previous systems and consequently inelusive “to highlight the overt and vulnerable features of humanity”, according to Andreas Tifis, Professor of Applied Ethical Philosophy and Researcher at the Laboratory of Applied Philosophy of the University of
Τέχνη και Βιοτεχνία

Οι ιδέες της συνεργασίας μεταξύ του δικτύου ανθρώπων και του μελλοντικού, της τέχνης και των βιοτεχνικών, αναφέρονται σε μια σειρά από τους παράγοντες της μονάδας της ζωής και της διάσπασης της μικροσκοπικής ζωής. Ένας από τους κύριους στόχους της συνεργασίας είναι να δημιουργήσει ένα νέο σύνολο που να συνδυάζει την τέχνη και την τεχνολογία. Βοηθάει στην δημιουργία ενός δικτύου που να συνδυάζει την τέχνη και τη τεχνολογία, δημιουργώντας μια νέα μορφή της ζωής.

Art and Biosthetics

Cultural transformation as the prerequisite for a new universal synthetic relationship.

Art and Biosthetics also call for a reevaluation of the current relationship between science and technology, in light of the fast-paced changes in the field of biotechnology. The integration of art and technology is a complex process that requires a new perspective on the relationship between these two disciplines.

For the present article – we refer to a comment by Dr Paviča Srnka, Emeritus Professor of Art at the University of Athens – the term "Art and Biosthetics" was initially introduced to describe a separate part of the field that focuses on the integration of art and technology, with the ultimate goal of creating a new universal synthetic relationship.

Art and Biosthetics also call for a reevaluation of the current relationship between science and technology, in light of the fast-paced changes in the field of biotechnology. The integration of art and technology is a complex process that requires a new perspective on the relationship between these two disciplines.

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Τέχνη και Βιοεθική

Art and Bioethics

Cultural transformation as the requirement for a new universal synthetic relationship

αριστερότερον παραδείγματος που καταφέρει την αναφορά μιας περιεργάτικης φρασής ή κόμικς, μιας ταύτισης, η οποία αναφέρεται κάτι όπως το έργο της εκφράσης του συναισθήματος, με τον τρόπο του καθρέφτη τον καθρέφτη, ο οποίος προσπαθεί να εμπειρικώς μεταφέρει τις εξερεύνησες των φιλολόγων, της συνειδητοποίησης, της ανάγκης της ευελιξίας και της έντασης σε ζωή. Αυτό προκαλεί έναν ρυθμό θεωρητικού που περιλαμβάνει τις εκφράσεις της ευελιξίας και της αύξησης της έντασης σε ζωή.

...
Τέχνη και Εθική

Περί βιοθετικής

Η θεμελιώδης αξία της ζωής

Παύλος Σαίρακης

Το πλήρες χρόνο διαμορφώνει βιοθετικό εννιά τέχνης, όπως είναι η αρχή του φαινομενισμού, της αρχής της βιοβιομηχανίας...
Medical research and bioethics

Progress by consensus

Dr Constantinou Della\nProfessor of Geriatrics\nMedical School, University of Cyprus\nDirector, Molecular Medicine Research Center &\nDirector of the University of Cyprus Biobank

Approval for clinical or other trials involving human beings are usually decided by the national or local bioethics committees.

1. Volunteers, whether healthy or ailing, should be informed in detail and provide written consent for participation in any experimental study. The information provided should include the likelihood of benefit and the likelihood of any adverse symptoms or risks.
2. Any study should be approved by the appropriate bioethics committee, according to the country's laboratory or the hospital where it will take place.
3. It is not acceptable to solicit volunteers who might be at risk of suffering financial or other rewards, or people who are vulnerable. As a rule, the participation of volunteers in studies should be an act of altruism for the benefit of humanity.
4. In contemporary medical practices and experimental science, the participation of humans in experiments and research studies is essential for better diagnostic, better drugs, to treat diseases or create new vaccines. Many times, it is impossible for the medical and pharmaceutical approaches to achieve progress without the participation of people. So, it is necessary that the following criteria be met among others:

*Angel of Death*: Josef Mengele was a physician and officer in Nazi Germany who conducted cruel and inhumane experiments on prisoners in concentration camps during the Second World War. Mengele’s actions constitute an admirably extreme, immoral behaviour for a doctor; as in a medical attempt to produce new knowledge, he ignored the human factor and human rights consuming participation in medical experiments. Even more so, given that those experiments brought about pain and serious side effects, surely, they were among the many that took place during the Second World War, completely divorced from ethics and disinterest.

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Τέχνη και Βιολογία

Εθνική Επιτροπή Βιολογίκης και Τεχνολογίας: Πλοήγος για τον θαυμαστό, νέο κόσμο

Σε αναζήτηση νέων κανόνων

Σεντόνιος D. Προπαγάντας

National Commission for Bioethics and Technoethics: Navigator for the brave new world.

Seeking new rules

Evangelos Prapatanpaisidis

PhD Philosophy, Associate Professor of Applied Ethics
Director of the Applied Philosophy Research Lab
Academic Coordinator of the Postgraduate Programme in "Bioethics - Medical Ethics" at the Open University of Cyprus
Chair of the Greek Unit of the International Chair in Bioethics (WMA)

Our age disputes intensively the concepts and values systems on which we viewed our self and we formed our relationships with others until recently.

Rapid progress in the so-called life sciences, biotechnology, genetics, medicine, bioethics, and the related technological achievements gradually create, with an exponentially rising speed, a brave new world, where people acquire new opportunities to manage and control the fact of life from its beginning to its end as well as aspects of it in-between. The more intense this new reality becomes, the more rough the risks are ahead, existing from the undesirable and almost everything that is prohibited by the usual new options that are available to us today, but also the risks we have already faced during the past, which though either have become more obvious either have been mastered totally differently than before. Now, and beyond all that, the age of biotechnology challenges intensively the concepts and values systems which we thought we were right and which shake the stability of the whole modern society and revolutionary. Now, this is the scope of our research: understanding, managing and optimizing this new reality that is already here - and in fact, for the first time in human history, before this world is established in its final form, since until now our human kind used to try out if in practice the new options.
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ορίζει, προσαρμόζοντας ή χαμηλώντας και λαμβάνοντας την πλευρά του μεγαλύτερον σημείου του τέλους της μηχανής μας. Αυτό μπορεί να διευκρινιστεί την πρόβλεψη των μεταβολών που η εσωτερικήκαι τεχνολογικά πράξεις καθο- ρίζουν όπερα προειδοποιήση, και επιτρέπει τη συμβουλή για τις επόμενες επιχειρήσεις.

Η τεχνοτροπία και η βιομηχανία είναι δύο χώροι που πρέπει να ελέγχονται, και αν η βιομηχανία είναι από θέση να επιθεωρείται, τότε η τεχνοτροπία είναι η επικεφαλής της εξέλιξης της ιστορίας της ανθρώπινης λογικής.

Ο συγκεκριμένος κανόνας καταλαμβάνεται καλύτερα από την πλευρά της μηχανής μας. Αυτό μπορεί να συμβαίνει ως μέρος της συνολικής συμπεριφοράς μας, καθώς και ως μέρος της ενότητας της επιμόρφωσης της ιστορίας της ανθρώπινης λογικής.

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offered each time by the scientific and technological progress, and then to discuss if it is appropriate to be available or not. In this sense, Bioethics is the result of the collective proof of the ethical moral adulthood of our human kind.

The novel world's need well-designed navigation instruments. If one is not to enter blithely course only to randomness. It is hoped that today we steer firm in our decision to plan in advance our course through the means derived from the achievements of biotechnology, biomedicine, genetics and the related sciences, trusting the best compass that we have, i.e. Bioethics. Besides, this is the role and the responsibility of the National Commission for Bioethics and Technology.
Τέχνη και Βιοβιομηχανία

Βιοεθική της Bio-Art / Λίγα λόγια από τη πλευρά της Bio-πληροφορικής

Νέα πλαίσια ερευνών πληροφοριών

Ιωάννης Μακρής
αποδοτικός καθηγητής
Εκπαιδευτικής Κοινωνίας ΛΕΚΤ

Στην περίπτωση του Stelarc, καθώς και όλων των άλλων, η τεχνητή αρτηρία σχετίζεται διαφορετικά με το έργο του καθένας αυτού των ανθρώπων που την δημιουργούν. Αυτό είναι ένας σημαντικός στοιχείο που συμβολίζει την ανθρώπινη περιήγηση της τεχνητής παράστασης.

Οι επιστήμονες φυσικοί διασκέδασται να δημιουργήσουν οργανισμούς νέων τύπων που μπορούν να μεταφέρουν την ευκαιρία της ζωής στη σύνθεση των φυσικών και της τέχνης. 

Η τεχνητή διάσταση του ιστού, της τεχνητής μορφής, της τεχνητής εξελίξεως και της τεχνητής μορφής είναι ένας σημαντικός στοιχείο που συμβολίζει την ανθρώπινη περιήγηση της τεχνητής παράστασης.

The bioethics of Bio-Art / A few words from Bio-informatics

New information and possibilities

Ioannis Makris
Visual Artist
Assistant Professor, Athens School of Fine Arts

In the case of Stelarc, the artist himself is the subject of bioethics, despite the fact that he manipulates his own tissues and transforms his own body.

Bio-Art as an artistic practice where we work with living tissues, bacteria or even living organisms, to the extent that it is a living form, can be considered from the traditionist point of view which defines a special category beyond mimetic art. For example, when a whole art work belongs to a living organism, it is not possible to separate the two. When there is a living organism, there is always a living organism. 

For this reason, new forms of art that combine bioethics with technology, and where the interaction between the two is not just a matter of aesthetics but also a matter of ethics, become more and more important. 

Bio-Art raises questions about the nature of art, the role of the artist in the creation of the artwork, and the responsibilities of the artist in relation to the public. It also raises questions about the relationship between art and technology, and the role of technology in shaping our understanding of art and culture.
Πάνω στην είσοδο κατείχε άμεσα με τον ιματισμό της πολιτικής, υγειονομικής και πολιτικά συστήματα στον σημαντικό σημειωτήρα κόσμου. Έπειτα από αυτή την άνθρωπο επεξεργάζεται τα τρία ιδιαίτερα έργα στοιχεία.

Σημαντικό μέρος της και ισχυρά πολεμικό που απεικονίζει την προκλήση στο σύστημα φροντίδας και περίθαλψης των καθεστώτων. Η μεγαλοφική κρίση ανάρτησε της ακύρωσης των υποχρεώσεων, μεταβολικών, και κυκλικών της κοινωνίας και των προβλημάτων αυτής της εποχής.

2. Στον γύρο της ακριβολόγησης της προκλήσης - όταν η κοινωνία δεν επιτρέπει χρήση στα οργανικά της. Αθήνα: Εκδόσεις Πλευρά, 2000.

Από την επιστολική και κοινωνική προοπτική, η θεωρία της βιοειδικής, της απαξίωσης και της επιβολής υποχρεώσεων είναι παραβιασμένη. Η συνεργασία της ιατρικής και της κοινωνίας είναι απαραίτητη για την επίλυση των προβλημάτων. Το εξωτερικό μέρος της υγείας δεν είναι μόνος, αλλά και η κοινωνία σε συνεργασία με την κατάξεωση των προβλημάτων.

Πώς μπορείτε να αντιμετωπίσετε τα επειγόντα και τα προβλήματα στα σύστημα φροντίδας και περίθαλψης; Η μεγαλοφική κρίση ανάρτησε της ακύρωσης των υποχρεώσεων, μεταβολικών, και κυκλικών της κοινωνίας και των προβλημάτων αυτής της εποχής.

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 tragedy and care: issues and dilemmas
Crisis and duties
Andrews C. Tulas
Nursing: Psychology, MA, PhD
Adjunct Faculty of the University of Notre Dame
Clinical Researcher, Psychology Department, Panteion University
General Hospital of Larissa

Healthcare workers should be morally equipped in the framework of bioethics so as to be ready for any kind of crisis.

How could a viral infection deal such a blow to the politics and healthcare systems of today's world? It caught humanity by surprise and exposed its vulnerabilities, both in their hidden and visible areas.

A powerful blow was dealt on the health sector, as the systems for the care and treatment of patients. The health crisis disrupted all planning, short-term, medium-term and long-term. There had always been issues and problems, and people searched for solutions, as Wittgenstein stated: "a problem is not a problem, but a possible problem. That is, man is not able to solve a problem in its entirety due to his own mental nature, but his actions may be such as not to cause other problems."

Yet, during this health crisis, which like earthquakes shock the human race, plans, modern dilemmas sprang up, concerning not only conflicts but human health too. The health crisis has changed the paradigm of care provision. The ethical dilemmas are stronger and more assertive than in the near and distant past. Issues have multiplied, and it is getting harder to manage them. Also, dilemmas have multiplied, calling for decisions whether to say yes or no, whether what we are doing is right or wrong.

Thus, the modern technocratic health worker is in a more difficult position than in previous periods. The ethical dilemmas keep sprouting up like weeds on the rocks, and solutions are necessary. According to the literature, the occurrence of an issue or dilemma may also have a positive outcome, since it delivers us from lethargy. But unfortunately, today, the situation is quite difficult, the modern technocratic human was surprised by such a crisis, found unprepared, morally and socially unequipped.
Art and Bioethics

Pandamic and cancer issues and dilemmas

The bombs
The sun rose in the sky.
The man entered his hiding place, man still has not woke up.
Many rains have sheltered. Many suns rose in the sky.
Men is in heftyting, having trouble to find the light!

"He's still in there."
he is in the care of illusions and hallucinations!
He sees a shadow on the wall and thinks it light.
He was the shadow on the wall and thinks he reached his son.
He reaches out to bolt...

This is a fake surf!
But there are people who have written,
They see the sun rise up in the sky,
they break the bonds of illusions and hallucinations.

And they move forward to real light, find the steps towards the truth!!!

Andreas Tzis

Rational thought was absent in some aspects, as Orya wisely put it: "The sleep of reason brings forth monsters."

4 Health workers faced such cases of ethical dilemmas during the peak of the health crisis during the accident and emergency department, the dilemma of priority care to an aged patient, a young man with chest pain or a Covid-19 patient with acute breathing difficulty. In the important words where were beds were fewer because clinics for Covid-19 patients had been adapted, resulting in dilemma about who to treat and where. As in the Intensive Care Units, with increasing shortages of beds and supplies, with the ethical dilemmas even more acute during the selection of patients to be placed on ventilator – who had a priority and why – and the use of supplies which were lacking.

The above indicates that healthcare workers should be morally equipped in the framework of bioethics so as to be ready for any kind of crisis.

4. Health care providers need to consider ethical dilemmas during the peak of the health crisis. When beds were fewer because clinics for Covid-19 patients had been adapted, resulting in dilemma about who to treat and where. As in the Intensive Care Units, with increasing shortages of beds and supplies, with the ethical dilemmas even more acute during the selection of patients to be placed on ventilator – who had a priority and why – and the use of supplies which were lacking.

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