

Dejan DONEV

UDK:17:608.1; 608.1(497.7)

Review article

FRITZ JAHR'S LEGACY AND THE MACEDONIAN BIOETHICS**Abstract:**

In 1785 Kant only requested that we must "respect every living being in principle as a purpose in itself and, if possible", (to) "treat it as such!". While the "Sanctity of the Moral Law" was the basis for Kant's Categorical Imperative, for Fritz Jahr's Bioethical Imperative, it was "Sanctity of Life", i.e. compassion with all forms of life and living together.

Having or not, this in mind, this theoretical base for bioethical reflection, in 1971 (when the name and practice of bioethics appears in the world), our prof. Pavao Vuk-Pavlovic, in his last university lecture, left the students of the Faculty of Philosophy in Skopje the legacy to: "Take care of the living and create loving: Love the life!". And with this, the seeds for academic investigations and researches about bioethical sensitiveness and around bioethics were sowed, but not recognized and undeveloped in that time.

From today's perspective, unlike many neighboring countries on the Balkan, in N. Macedonia we doesn't talk about bioethics as a developed discipline or as a part of scientific activities and research, or even less, bioethics as something that is a systematic part of education, including bioethical education, up 'till, at least, the last ten to fifteen years, and still with enormous difficulties and obstacles. Do we have any kind of trace in term of history of the bioethical discovering efforts in the meanwhile from 1971 or earlier? Even more, what kind of future do we have for the next generations and the same future generation? What happened in N.Macedonia with the Jahr's legacy and his bioethical imperative?

Keywords: *bioethics, bioethical education, Jahr, life, living, scientific activities*

Introduction

In 1785 Kant only requested that we must “respect every living being, in principle as a purpose in itself and, if possible”, (to) “treat it as such!”. While the “Sanctity of the Moral Law” was the basis for Kant’s Categorical Imperative, for Fritz Jahr’s Bioethical Imperative, it was “Sanctity of Life”, i.e. compassion with all forms of life and living together.

Having or not, this in mind, this theoretical base for bioethical reflection, in 1971 (when the name and practice of bioethics appears in the world), our prof. Pavao Vuk-Pavlovic, in his last university lecture, left the students of the Faculty of Philosophy in Skopje the legacy to: “Take care of the living and create loving: Love the life!”. And with this, the seeds for academic investigations and researches about bioethical sensitiveness and around bioethics were sowed, but not recognized and undeveloped in that time.

From today’s perspective, unlike many neighboring countries on the Balkan, in Macedonia we still doesn’t talk about bioethics as a developed discipline or as a part of scientific activities and research, or even less, bioethics as something that is a systematic part of education, including bioethical education, up ‘till, at least, the last ten to fifteen years, and still with enormous difficulties and obstacles.

Why is that? More precisely the first main question is: do we have any kind of trace in term of history of the bioethical discovering efforts in the meanwhile, from 1971 or earlier? Secondly, even more, what kind of future do we have for the next generations and the same future generation? Finally, what happened in Macedonia with the Jahr’s legacy and his bioethical imperative?

Since the “spirit of bioethics” can be found in various thought, religious and cultural traditions from antiquity to modern times, and term “bioethics” itself appears only in the twentieth century, and is related to the works of German theologian and protestant pastor Fritz Jahr (1895–1953), i.e. when Eve-Marie Engels, in an article “Bioethik” in Metzler’s LexikonTheologie, 1999 (Vinzent et al., 2000), outlined the various branches of bioethics about Fritz Jahr - when one talks about the development of bioethical consciousness in Macedonia, it is necessary to emphasize that one can talk about it, only as something that it is emerging and that it owes its emergence, above all, to the development of bioethical consciousness and activities of certain ethicists and philosophers from 1920’s on.

The development of bioethical sensibility in Macedonia

Even more, modern bioethics that we have at the moment, in a Jahr’s manner and legacy, was introduced in Macedonia earlier. Historically, we owe the true foundation of bioethical consciousness and the development of ethics towards bioethics, at least concerning Macedonia, to a man who was neither a philosopher nor an ethicist. He did, through his actions in regards to Lake

Ohrid, and introduction of a completely new approach for examining the life environment (as is this lake), introduced the rule that nothing can be examined without taking into consideration the dependence of all the parts within the same whole and their influence on one another.

The man in question is dr.sc. Siniša Stanković, who had with his work and his results, not only contributed to the development of bioethical consciousness in Macedonia, but had also gave a contribution to the world, although, as stated in the above paragraph, he was neither a philosopher nor was he famous for writing ethical instructions! Namely he was the first ecologist on Balcan, precidly, in Macedonia, a biologist who constituted in 1920s, the Hidrobiological Institute Office, the first institution in Macedonia with bioethical ideas and tasks.

The biologist Siniša Stanković, later academician, one of the prime professors for Ecology in the world, in 1920 found an Institute in Ohrid with aim of pondering the natural qualities of Ohrid Lake, and exploring and improving the existence of Ohrid trout as a endanger specie. The consciousness for biodiversity and for necessity of caring for preserving the natural wholeness - are bases of the bioethical practice. This first bioethical phenomenon gave results, but it didn't developed it in all its entire need and possibility, so that is why, today, this old Institute is not a central place of bioethical thought and action in Macedonia. It wasn't developed a Faculty around him, or other scientific forms, although he might had (must have had!) a worldwide or at least enormous regional meaning. Generally speaking, we didn't instigate on his basic ideas and potentials and we didn't emphasize and maintain his absolute necessity. This revenges more hardly that we expect!

In this context, mentioning of a biologist may seem off topic in the context of bioethics, at least in Macedonia. But it can be justified by the fact that such examination and approach to the matter has, after almost fifty years since Stanković began his exploration in 1922, led to the introduction of books in high schools dealing with ecologically accepted systems, habitats and environments. (Stanković, 1954; Stanković, 1974) However, he deserves merit for more than just this.

Taken into account the time period in which he started his scientific work and the intellectual atmosphere in Macedonia, as well as the fact that dr.sc. Dušan Nedeljković founded the Philosophy Department as a branch of the University in Belgrad, Stanković's research and announcement of scientific results also indirectly created an atmosphere and influenced the lectures of Dušan Nedeljković. More precisely, if one scans his "Lectures in Skopje" (Skopskipredavanja), it is completely clear that the choice of materials, topics, and philosophers interpretations, independence of concrete lecture, more or less, authenticates the fact about the general correlation of everything and everybody with everything and everybody, i.e. about mutual stipulation and dependence. (Недељковиќ, 1984)

This led to a later easier students' acceptance of Vuk Pavlović's efforts in introducing ethics and emphasizing the need for bioethical thinking, although the word "Bioethics" cannot be derived explicitly from his works such as "Call" (Vuk-Pavlović, 1964) and "Ruins" (Vuk-Pavlović, 1964), then "Philosophies and the worlds" (Vuk-Pavlović, 1962), which books, with its humanism and plurality, can be a theoretical base for bioethical reflection. More concretely, when we talk about Vuk Pavlović, one has to emphasize in this context, that although there's no resolute declaration about the need for bioethics, there lays a fact that the above-mentioned works with their content, idea and objective, are a call for bioethicity. "The life is the biggest value", says he. In sonnet 99 from the book "Ruins" he presents these ethical imperatives: "In the middle of evil, you rise up upon evil! There is only one that we must defend: Don't destroy the living! The only way is: Think of the wholeness of humanity. There is only one thing that can justify you: Love the world and create it!" (Vuk-Pavlović, 1964)

This is not only because its basic theme are man and life, but also the way man and life are dealt with, implying the fact that one cannot be ethical if does not accept the fact that the foundation of every ethics is bio-existence. In this context he serves the most important bioethical cognition: "Your life is applying on existence of all things and effects on them, as same as the strange living, effects on yours".

Even not broadly, but the edification from Vuk-Pavlović are still pretty much alive in our ethical thoughts and in breeding of the young thinkers. In 1971 (when the name and practice of bioethics appears in the world), in his last University lesson, Vuk-Pavlović left the students the new-fanged bequest: "Take care of the living and create loving: Love the life!" His work and doctrine, as well as the education he gave to students, enabled the events in the middle of the fifth decade of the last century- the foundation of today's bioethics! In 1959, he founded the Aesthetic Laboratory, a result of which was the book "Creativity and museum aesthetics" (Vuk Pavlović, 1993), significant because, for the first time in Macedonia, it opened a debate on man's position in museums as well as on the relationship between the two, whereby the museum represents a space of man's ethical thinking and aesthetic work.

In this historical line we can also appoint the actions of the special educators and rehabilitators, together with prof. dr. Ljupčo Ajdinski on forehead, as a kind of good bioethical base as well. They had created and improved, in the last 75 years, the protection and breeding on disabled – founded institutions, developed actions and legal regulations, established education and scientific institute in which they started with specialized education and studies, published books and journals. In these particular pedagogical and medical activities we can see the deep love for life and care for disabled and injured. Here, we keep a step with the world!

In many countries and in many arguments and scientific studies, bioethics, above all, is linking with the medicine. The care for the health is a center of the practical ethics, so that's why the medical ethics often is identifying with

bioethics, in whole. According to general rise on ethics in world, in Macedonia, studies appeared from the fields of deontology (ethics of profession). In medicine, the first one who made a scientific study about "Medical ethics" is professor dr. Karpoš Boskovski, then "Medical ethics" by dr. Nada Pop Jordanova (Јорданова, 2003), while professor dr. Branislav Daševski is an author of "Ethics in Dentistry" (Дашевски, 1998). Now, these books are already used in medical and dental education as standards. (Бошковски, 1988; 1999)

Like in other countries, so in Macedonia as well, in 1999 was formed Commission for Bioethics by the Ministry of Health, whose first president was the famous physician, professor dr. Ilija Đonov, and in 2000 the Commission for the Rights of Patients of the Medical Chamber. The second commission, more active, organised some public discussion on the bioethical problems (transplantation, euthanasia, etc.), but with no effective results. In that time some bioethical problems (euthanasia, etc.) were also discussed in the "Philosophical review" and in various journals, for example the latest one in "Filozofija" from 2011 (Филозофија, 2011: 5-117), the thematic block "Bioethics - Its appearance, challenges and opportunities in 21st century", No. 31, June, 2011, which latter led to the idea of establishing under the Philosophical society of Macedonia - the Section of bioethics, which I constitute and still works.

But, it is not enough and it is not correct to extract bioethics only from medical ethics or to concentrate in it. The life is too comprehensive area and that's why in the process of understanding the bioethical problems and proposals, and in the activities for their solution, philosophers seek, all kind of scientists and biologists, pedagogues and many other kinds of specialists. Ecology as new kind of social and educational activity for developing the living nature was introduced in Macedonia since 1970 by professor dr. Ljupčo Grupče from the Institute of Biology. But, the true ecological movement in Macedonia was born in the late 80's. Today, different groups and organisations are developing the ecological ethics with more or less endeavour and success. Still, it became a component of society's consciousness and in educational activity (although it is very difficult to resolve the biggest ecological problems in Macedonia).

In this context, the spirit of Bioethics from 1975 till 1984 was developed by Aesthetical Laboratory (founded by professor Vuk-Pavlović and, in that period, conducted by prof. Kiril Temkov). In 1976, at the first meeting of young thinkers on the Lake of Prespa, the very new idea of Ecosophy was discussed. From 1975 till 1982 in different events and happenings, done at the Faculty of Philosophy as part of Open Theatrical University action, an ecological ideas and duties of humans for the living nature were promoted. In 1977, a big bioethical happening was organized, a theatre performance from a group of students from various faculties. The crown was the tremendous setting on "Animal farm" from George Orwell in performance of student group from the Theater workshop FF, and the same was the best philosophical and political performance in 1981-1982 in Yugoslavia. In this play the unity of the living world on Earth and the necessity to outreach all the manipulations with the living, were introduced.

In 1990, Denko Skalovski made a M.A. dissertation about the ideas of the most famous promoter on ecological ethics - Hans Jonas, latter published in book called "Ethics of responsibility" (Скаловски, 2005). Up till today, there are more different students works about bioethics, especially the ecological ethics.

Without naming further chronological examples throughout history, one has to emphasize the fact that the endeavours mentioned, led to the production of texts, books, and concrete researches, activities and projects in the field of bioethics. The very big importance and influence on further development of bioethics in Macedonia had the texts, books and initiatives of "Ethics for Youth" (Темков, 1999; 2001), "Love and Care" (Ethics for the Youngest) (Темков, 2000-2002) and "Ethics for Children" (Темков, 2002-2004), also especially "Ethics to-day" (Темков, 1999) by my professor Kiril Temkov, where he reveals how the status of ethics is changed today – from ethics of virtue into ethics on surviving of humanity and the nature. There is an accent on the new fields on ethics. Especially Bioethics, Ecological ethics, Ethics of health, Ethics of infections and Ethics of addictions, especially drugs are introduced and expound. Today, the most important bioethical dimensions are included as values and tasks in the moral aspects on personal, social, domestic, economical, and political ethics. This is what he also reveals in "Ethical dictionary" (Темков, 1999; 2001; 2004), "Ecological alphabet" (Темков, 2003), and in other texts, as well as in the textbooks for high school ethical education. (Темков, 2004) In all of these books for young people, bioethics is presented as the most significant ethical problem today. This is something new, because the bioethics mainly is concentrating in specialised activities and in education of specialists for particular professions (medicine, biology...), and it is not a part of wide base on comprehensive education with a mission to build a wide bioethical consciousness. (Темков, 1998: 152-170)

A few other projects on this topic are also worth mentioning: Ljubica Topuzovski's project on ethical and bioethical education of children from the second, third and fourth class of elementary school, OXO project on the ecological education of children and teachers and the cooperation and participation of the University "Ss. Cyril and Methodius" from Skopje in the South East European Bioethical Forum. Of special importance are the initiatives of citizens in the „Ethical Centre“ from Skopje from 2004 till 2008. The first seminar for students was dedicated on problems of drugs. Also, there is an endeavours of the late opened "Centre for Integrative Bioethics" from Kumanovo, to introduce bioethics, especially integrative bioethics, under the influence of the croatian colleagues, for the first time in scientific circle as well as in higher-educational level. Guided by this idea, creating a space for academic institutionalization of bioethics in Macedonia, the Faculty of Philosophy, as the most competent institution, recognized and decided to respond to this need by establishing the Center for Integrative Bioethics as its constituent unit.

The progress of Bioethics in Macedonian society

So, after the support of the Institute of Philosophy, on my idea, for opening the Center for Integrative Bioethics (from 18.12.2017), the Faculty of Philosophy, on 27.12.2017, decided to establish the Center for Integrative Bioethics. Very soon this Center for Integrative Bioethics became a member, unit of the UNESCO Chair of Bioethics (Haifa). It is a kind of reward for the plenty of realized activities: eight editions of the round table on the themes concerning euthanasia, surrogacy motherhood, animal rights, holocaust, bioethical education, vegan ethics and bioethics as a social movement, with more than 20 domestic and international experts in these fields, and realization of two events of "Bioethical Caffee" on the themes connecting bioethics and literature, a just few of them!

Also, macedonian translation of Tessa Chelouche & Geoffrey Brahmner, "Casebook on Bioethics and the Holocaust" (Челуми & Брамер, 2019), together with the Holocaust Fund of Jews of Macedonia, Skopje, in 2019, and the translation into Macedonian language the Fritz Jar's book – "Bioethical Essays (1924–1948)" in 2023, made by me, and for which this year I received the Annual International Fritz Jahr Award for Research and Promotion of European Bioethics 2025. (Jap, 2023)

One of the main ideas for introducing bioethical thinking is the effort to put Bioethics in the field of scientific development as part of master studies in all fields, responsibility as the part of Ethics of science which is ground for every kind of postgraduate studies. This project was involved on the round table concerning this matter on "Ss. Cyrill and Methodius" University in Skopje in June 2007¹.

Also at the very same time, the idea and concept of Bioethics is spreaded around other faculties and scientific institutions. For a good example can be mentioned Elena Ignovska, its M.A. thesis, later on published in a book called "Bioreproductive ethics and law - New reproductive technologies and the rights of parents" (ИГНОВСКА, 2010) on the Faculty of law in 2010, and its effort of introducing bioethics in the field of law.

The activity for launching ethics in Macedonia gave the most important contribution in the process of propagating the idea for bioethics. At first, in the education of young teachers of philosophy there was an introduction on bioethical questions in their study of ethics and the history of ethics and then a special course on ecological ethics in graduate studies. A few years ago, there was another elective subject at the Faculty of Philosophy under the name "Foundations of Bioethics". Also, there was a proposal to make bioethics a special subject in master studies of Philosophy, an idea that had its partial realization finally in 2012, and full realization when I pushed through the Faculty of Law as an elective course for all students of this faculty's Master program. This is the

¹ Materials are edited under title "Ethics in contemporary science".

case also on the Faculty of Philosophy starting from 2017, when I came on the Institute of philosophy, as a teacher. The same case is on the doctoral level on the University. At the moment Bioethics is a subject that students can studies on undraduate level in the last, fourth year, as obligatory, under "Foundations of Bioethics". On MA level "Bioethics" is mandatory subject for the Practical philosophy program. On doctoral level, it is called "The contemporary problems of and in bioethics".

Still, there is a long way in the future for differentiation of the Bioethics as a special science, at least among educational institutions and system in Macedonia! Finally, for achieving this level of treatment, so far, for opening the doors for bioethics in the academic world in Macedonia, there is also the realization of the thematic block "Bioethics: Occurrence, Challenges and Opportunities", edited by me in the scientific journal "Philosophy" from 2011. In addition, there are the Proceedings from the first and the second international interdisciplinary conference "Bioethics – The sign of a new era", that I organized with the Faculty of Law and the Centre for integrative bioethics from Kumanovo, in the same year, 2011, in Ohrid, Macedonia, and after that in 2018 together with the Faculty of Philosophy and the new opened Center for integrative bioethics at that time. So, from 2011 till 2018 we organize the first two bioethical conferences in Macedonia with more than 60 lectures from 10 countries and edit and print two proceedings in 2012 and 2019.

The First International Conference of Bioethics in Macedonia, was held from 21st to the 23rd of October, 2011, in Ohrid, Macedonia, under the name "Bioethics – a Sign of a New Era: Bioethics, Media, Law and Medicine". It was organized by the Institute for journalism, media and communication of the Law Faculty "Justinianus I" of University "Sts. Cyril and Methodius" and by the Centre for integrative bioethics, with participants from Macedonia, Serbia, Montenegro, Croatia, Albania, Bosnia and Herzegovina and Bulgaria. It took place in the University Congress Centre in Ohrid, with around thirty participants, consisting mainly of young bioethicists in the early stages of their research and of renowned professors of philosophy, law, religion, medicine etc., which presented a great learning opportunity for the former and a good overview of the state of the future possibilities of bioethics for the latter. The topics covered, included, but were not limited to: the problem of definition of bioethics; issues of assessing the scope of bioethics; human life and dignity in a philosophical, theological and legal context; transhumanism as well as the use of transgenic organisms; issues of medical ethics (the use of placebo, in-vitro fertilization, osteological studies, the physician-patient relationship and the physician-media-public relationship); problems of law in the light of bioethics (legal norms in practicing medicine, basic concepts of law employed in bioethical thinking, the role of international guidelines on bioethics).

The second conference was held from 6 till 8th of October 2018, again in Ohrid, Congress Hall, Macedonia under the title "Bioethics - The Sign of the New Age". 28 renowned professors/researchers from 7 countries applied for it:

Macedonia, Albania, Serbia, Greece, Croatia, Romania and Canada. In two days, two plenary lectures and 5 sessions were held, in which dilemmas and specific problems in the fields of bioethics, philosophy, ethics, sports, medicine, law, cultural studies, sociology, communication studies, pedagogy, and psychology were presented and discussed, through the interdisciplinary and multi-perspective approach offered by bioethics. Within the framework of the conference, an "Evening for the Presentation of Recent Bioethics Publications from the Region" was also held, as well as a meeting between the responsible persons of several such centers from the region.

The conference was part of the event "Days of Bioethics in Macedonia", which began with a public lecture by Prof. Dr. Michael George from Canada on October 3, 2018 in the Ceremonial Hall of the Faculty of Philosophy and resulted in two main benefits: The first was our guest appearance, together with Prof. Dr. Risto Solunchev from the Institute of Philosophy at the Faculty of Philosophy, at the "World Bioethics Day" on October 19, 2018 in Athens at the National and Kapodistrian University, on the invitation of the Research Laboratory for Applied Philosophy from the Faculty of Philosophy in Athens and Prof. Dr. Evangelos Protopapadakis. And of course the second, which is particularly pleasing considering the period that needs to be passed through to become a member of the UNESCO network, is the membership of the Center for Integrative Bioethics in the Network of UNESCO Chairs in Bioethics, through the established contact with Prof. Dr. Amnon Karmi from the University of Haifa.

And all this it was an excellent starting point for future collaboration between the scholars working in the field of understanding, protection and improvement of all aspects of *bios*, contributing to the development of a concept of integrative bioethics, uniting knowledge, ideas and aspects in a multidisciplinary manner, offering a broad range of possibilities for research and action.

Conclusion

It is more than obvious that we live in ages when humanity wants, or it is forced on trying to solve the problems of world development. We became aware that all this has to be corrected, or simply we won't be on this planet anymore! It is about the imperative that rise from the human indolent behavior and that can be found in the thesis "everywhere and in relation to everything"! Thus, this element of the recent renaissance of ethics, presupposes a realistic basis for a revolution in our moral system, an inspiration for new ethical values and a need for deeply committed job by both ethicists, philosophers, theologians, scientists..., i.e. awakened consciousness and conscience of mankind - how to save itself, and in the same time how to preserve and promote what it had destroyed.

So, now we must unite in the desire to once again inaugurate ethics, but this time, specifically Bioethics, as a characteristic of this new, second in a row Renaissance of ethics. We must put on first place the human spiritual creation, because their study and research become necessary and essential for

the world, especially for the young people. This requires the United Nations, this seek UNESCO, as a condition for creating the right ideals of a modern man, a worthy axiology, norms and values of fine moral practices.

In other words, bioethics it is the right answer to what is happening to us, appropriate counter-reaction of the same. It is because bioethics can create conditions for preservation and improving the shape of the conditions of the present toward the future and those who come next. On this, it is more likely that Potter, the second father of Bioethics was thinking (when he specified bioethics as a specific *bridge to the future*), but the *future* that we *now* live, meaning, more rigorous said in Shakespearian terms: To be or not to be! - it all depends on all of us! Soon, very, very soon any form of ethics will be, or must be, or ended, in bioethics as such, because the value of life, its holiness, is above all. So, we must go further and higher: instead Kant's "Sanctity of the Moral Law" we must put at first Fritz Jahr's Bioethical Imperative: "Sanctity of Life", compassion with all forms of life and living together, not just in Macedonia!

BIBLIOGRAPHY:

- Бошковски, Карпош. (1988). *Медицинска етика*, Скопје.
- Бошковски, Карпош. (1999). *Медицинска етика и деонтологија*, Скопје.
- Vincent, Markus et al. (2000). *Metzler Lexikon christlicher Denker*. Stuttgart: J.B. Metzler.
- Даштевски, Бранислав. (1998). *Етика во стоматологијата*. Скопје: Магнат.
- Донеv, Дејан (ур.) (2011). „Биоетика – Нејзината појавност, предизвици и можности во 21 век“, *Филозофија*, бр. 31, Јуни, 5-117.
- Игновска, Елена. (2010). *Биорепродуктивна етика и право – Новите репродуктивни технологии и родителското право*. Скопје: BIGOSS.
- Јар, Фриц. (2023). *Биоетички есеи (1924–1942)*. Скопје: Дејан Донеv.
- Јорданова, Нада Поп. (2003). *Медицинска етика*. Скопје: Култура.
- Недељковиќ, Душан (1984). *Историја на филозофијата*. Скопје: МАкедонска книга.
- Pavlović, Pavao Vuk. (1964). *Zov*. Skopje.
- Pavlović, Pavao Vuk (1964). *Razvaline*. Skopje.
- Pavlović, Pavao Vuk. (1962). *Philosophies and the Worlds*. Skopje: Annual collection on Faculty of Philosophy in Skopje, b.14.
- Павловиќ, Пavao Вук. (1993). *Творештвото и музејската естетика*. Скопје: Метафорум.
- Скаловски, Денко. (2005). *Етика на одговорноста*. Скопје: BIGOSS.
- Stanković, Siniša. (1954). *Okvir života*. Skopje: Kultura.
- Stanković, Siniša. (1974). *Ekologija čoveka*. Beograd: Naučna knjiga.
- Темков, Кирил. (1998). *Етика*. Скопје: Епоха.
- Темков, Кирил. (1999). *Етиката денес*. Скопје: Епоха.
- Темков, Кирил. (1999; 2001; 2004). *Етички речник за млади*. Скопје: Епоха.
- Темков, Кирил. (1999; 2001). *Етика за млади*. Скопје: Епоха.
- Темков, Кирил. (2000-2002). *Љубов и внимание – Етика за најмладите*. Скопје: Самоиздат.
- Темков, Кирил. (2003). *Еколошки азбучник*. Скопје: Самоиздат.
- Темков, Кирил. (2002-2004). *Етика за деца*. Скопје: Самоиздат.

- Темков, Кирил. (2004). *Етика за втори клас гимназија*. Скопје: Просветно дело.
- Темков, Кирил. (2004). *Етика за трети клас гимназија*. Скопје: Просветно дело.
- Челуш, Теса & Брамер, Џефри. (2019). *Прирачник за биоетиката и Холокаустот*. Скопје: Центар за интегративна биоетика при Филозофскиот факултет во Скопје и Фондот на Холокаустот на Евреите од Македонија во Скопје.