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BIOETHICAL CHALLENGES IN THE WORK OF THE PATHOLOGIST IN THE CONTEXT OF EXISTENTIAL AWARENESS OF HUMAN WHOLENESS

Summary.

The professional activity of a pathologist involves distinct bioethical and psychological challenges, primarily due to constant exposure to death. Despite the critical role of this specialty in clinical medicine, its existential impact on the physician's worldview and emotional well-being remains underexplored. In the context of multicultural societies and the growing emphasis on occupational health in medicine, this research highlights the need for theoretical reflection and practical solutions to these issues.

Aim of the Study. *To examine bioethical dilemmas in pathology practice through the lens of existential philosophy, and to assess the psychological consequences of prolonged exposure to death (including burnout, depersonalization, and crisis states). The study also evaluates the applicability of thanatotherapeutic approaches for preventing professional deformation.*

Materials and Methods. *A multidisciplinary methodology was employed, combining bioethical analysis, psychological diagnostics, and international standards benchmarking. A total of 27 sources of academic literature were reviewed. A survey was conducted among pathologists in Odesa using standardized psychometric scales. Data were processed using descriptive statistical methods.*

Results. *The respondents reported a high prevalence of emotional exhaustion (13%), episodic helplessness (40%), and moral distress (27%). Several participants exhibited signs of existential crisis, particularly those working with infant autopsies. The use of thanatotherapy was noted to reduce depersonalization and improve coping strategies. International experience demonstrates the effectiveness of structured support programs, with UK-based initiatives reducing burnout risk by up to 40%.*

Conclusions. *Pathologists require an integrated system of psychological support that includes supervision, group interventions, and existential resilience training. Thanatotherapy should be incorporated into professional practice and medical education at both undergraduate and postgraduate levels. Furthermore, international bioethical standards (CAP, NHS) must be adapted to national contexts, taking into account cultural and religious specificities.*

Keywords: Bioethics; Pathologist; Existential Crisis; Thanatotherapy; Professional Deformation; Ethical Culture.

Introduction

The issue of bioethics in the practice of pathology gains particular relevance within the framework of contemporary perspectives on human integrity and its existential dimensions. The profession of a pathologist, entailing continual engagement with death and the post mortem examination of the human body, presents a unique field for ethical challenges and philosophical reflection on the nature of human existence [1].

In daily practice, the pathologist encounters a profound dichotomy: on one hand, the imperative of objective scientific analysis of the human body as biological material; on the other, the awareness that this body belonged to a living person with unique individuality, life history, and inherent dignity. This duality generates a tension between professional duty and ethical responsibility. Existential awareness of human wholeness demands a distinctive approach to pathological work. The deceased body cannot be viewed merely as an object of study – it represents the material embodiment of a person's life journey. Recognizing this necessitates maintaining respect for human dignity even after death, expressed through careful handling of the body, preservation of confidentiality, and ethically sound interpretation of findings [2, 3].

Objective

To perform a comprehensive analysis of bioethical challenges encountered in pathological practice through the lens of existential awareness of human integrity. The study also aims to evaluate the psychological consequences of prolonged exposure to death, such as emotional burnout, depersonalization, and crisis states. An assessment is made

of the potential application of thanatotherapeutic methods and other practical strategies designed to uphold ethical standards, professional efficacy, and psychological well-being among physicians.

Materials and Methods

This study applies a multifaceted approach to explore bioethical issues in pathology, combining a review of literature with empirical sociological research. Twenty-seven contemporary scholarly publications were analyzed, including works on bioethics, medical deontology, professional psychology, and existential philosophy. This foundation enabled identification of moral and philosophical challenges encountered by pathologists, especially in the context of autopsies involving children and infants.

To investigate physicians' psycho-emotional states and ethical dispositions, an anonymous questionnaire was administered to 15 pathologists based in Odesa, including those performing autopsies on infants. The survey instrument – *Questions for Assessing Professional Burnout among Pathologists* – was tailored to reflect clinical specifics and included blocks on emotional exhaustion, depersonalization, reduced professional achievement, somatic symptoms, social dimensions of the profession, and coping strategies for psychological adaptation.

Collected data were summarized using descriptive statistics. Results are presented as percentage distributions and qualitative analysis, allowing identification of common patterns of professional burnout and associated social factors.

Results and Discussion

Existential crisis in the work of a pathologist is a complex, multidimensional phenomenon arising from constant confrontation with fundamental questions of life, mortality, and meaning. The nature of this profession fosters conditions unique to the onset and evolution of existential crisis, distinct from those faced by other medical professionals. Daily engagement with death profoundly affects worldview and prompts reevaluation of core values. Living on the threshold between life and death generates an existential space where conventional frames of reference are rigorously tested.

Pathologists are often compelled to integrate their professional experiences into personal worldviews, a process frequently accompanied by internal conflict and emotional struggle. Survey results indicate a broad spectrum of psycho-emotional states accompanying pathological practice. At the intersection of clinical duty and human empathy, ethical dilemmas emerge – heightened by unending contact with physicality, loss, and the social silence surrounding this specialty.

A defining feature of the pathologist's existential crisis is its dual nature. While professional tasks necessitate an objective, scientific stance on death and the human body, complete detachment from the existential dimension is impossible. For instance, 27% of respondents reported episodes of clinical «detachment,» expressed in habits like wearing extra gloves or specialized clothing. One participant avoided direct contact with infant bodies altogether – actions suggesting psychological defense mechanisms within a profession steeped in existential intensity.

Approximately 13% of physicians reported daily emotional strain or occasional exhaustion, while another 40% periodically experienced helplessness. These responses reflect encounters with existential boundary situations – death, loss, familial grief – that disrupt the coherent perception of life as a closed narrative.

In their professional role, pathologists inevitably confront questions regarding the meaning of life and death, often triggering acute reflections on their own mortality. This awareness, intensified by constant exposure to the tangible realities of death, transforms abstract notions into vivid, personal insight. Such experiences may evoke deep existential responses related to vulnerability and finitude.

A significant aspect of the existential crisis lies in feelings of professional isolation. The nature of pathological work frequently fosters a sense of separation from ordinary life, as the experience of persistent proximity to death remains difficult to communicate. This may lead to estrangement from family and friends, challenges in interpersonal relationships, and communicative barriers. Among surveyed professionals, 13% indicated relationship difficulties related to their specialty, though none reported social isolation – suggesting the presence of a robust professional community capable of fostering existential resilience.

The existential crisis also manifests as a transformation in attitudes toward time and life priorities. Constant exposure to cases of premature death often leads to a heightened awareness of the value of every moment, while simultaneously provoking anxiety and fear about the future. This duality creates a distinct tension between the aspiration to live fully in the present and the persistent acknowledgment of death's inevitability.

In the context of pathological practice, existential crisis can emerge through a loss of meaning in one's professional role. Frequent encounters with tragic cases and the necessity to maintain clinical objectivity may result in diminished perceived value of one's work and a search for new professional direction. This issue becomes particularly acute when working with deceased children, especially infants and young individuals. Notably, 26.7% of surveyed pathologists occasionally question the meaning of their professional role, although none reported reduced productivity or a desire to leave the specialty. This divergence between action and meaning points to deep contemplation regarding ethical responsibility to the deceased – not merely as a physical body, but as a once-living person with inherent individuality.

Half of the respondents reported physical exhaustion, and 20% noted sleep disturbances caused by emotional stress. These somatic responses reflect the moral burden borne by pathologists as they engage in existential dialogue with loss.

Overcoming existential crisis among pathologists is often linked to the development of a deeper philosophy of life and death. This process involves integrating professional experiences into personal worldview, fostering a mature understanding of the life cycle, and embracing death as an intrinsic aspect of existence. A crucial element of this transformation is the discovery of personal meaning in one's work and a recognition of its importance to medical science and society at large.

Existential crisis can serve as a catalyst for both personal and professional growth. Through deep reflection on fundamental questions of existence, pathologists may cultivate a more holistic and mature outlook on life, increase their capacity for empathy, and deepen their understanding of human nature. This may in turn enhance professional competence and lead to the emergence of a distinct wisdom in relating to life and death.

Respondents reported varied coping strategies to manage crisis – ranging from alcohol consumption (20%) and sexual activity (20%) to seeking psychological counseling (13.3%). However, none had approached a mental health specialist specifically due to professional distress, raising questions about the culture of psychological support within the healthcare system.

A critical component in mitigating existential crisis among pathologists is the cultivation of a professional community and a system of peer support. The opportunity to share experiences with colleagues who face similar emotional and ethical challenges fosters an environment for collective reflection and mutual assistance. This collaborative framework plays an essential role in reducing professional isolation and unlocking new resources for both personal growth and clinical development.

Strikingly, all surveyed physicians rated collegial and managerial support at the highest possible score (10 out of 10), while 93% identified financial incentives as a crucial factor in managing workload and stress. These findings underscore not only economic expectations, but also the broader need for public recognition of a profession situated at the intersection of the physical and spiritual dimensions of human existence.

Therefore, the existential crisis observed in pathological practice should be considered a multifaceted psychological phenomenon requiring thoughtful engagement. Addressing this issue necessitates more than individual self-reflection; it calls for the establishment of institutional systems of professional support and the cultivation of environments where open dialogue about the existential aspects of the profession is encouraged. Such efforts can foster a more mature and integrative approach to clinical responsibilities and the personal development of pathologists.

The ethical dimensions of pathology and the existential recognition of human integrity have garnered the attention of scholars both in Ukraine and internationally. A review of the scientific literature demonstrates the rich complexity of these issues, which are approached from diverse methodological and theoretical perspectives.

Fundamental principles of bioethics in clinical practice are extensively covered in the works of Ukrainian researchers. These studies emphasize the centrality of a humanistic approach in modern medicine. Kovaliova [4] provides an in-depth analysis of deontological challenges in pathology, underscoring the importance of ethical conduct when working with deceased individuals.

Valuable contributions to the understanding of existential components in medical practice are found in the research of Abolina [5], who explores the themes of life and death through the lens of physician experience. Kulinichenko [6] examines the interplay between professional obligations and ethical imperatives in clinical settings.

Philosophical inquiry into death and its role within pathological work is explored extensively in the scholarship of Harrison [2] and Malik [3], whose work illuminates the deeper existential dimensions of the profession and its transformative impact on physician identity. Kovaliova's additional studies [4] further address psychological adaptation mechanisms used by pathologists, shedding light on the tools specialists employ to navigate the intense emotional terrain of their work.

A comparative analysis of two key sources – Jones & Whitaker [7] and Nayak et al. [8]—offers valuable insight into the transformation of ethical norms and dilemmas in the field of pathological anatomy, and outlines potential solutions. The first study examines historical violations associated with the non-consensual use of human bodies in medical education, highlighting the importance of cultivating a modern ethical culture in clinical practice. The second publication presents current trends in the standardization of ethics within pathological anatomy, illustrating a shift from a «dark past» toward a conscientious practice rooted in principles of donation, transparency, and professional accountability. Together, these works reinforce the need for interdisciplinary dialogue in medical ethics, particularly in teaching pathomorphology and conducting related research.

A systematic review conducted by Lindwall and Lohne [9] investigates the real-world manifestation of human dignity in the work of physicians, especially pathologists. The authors emphasize that safeguarding patient dignity extends beyond clinical protocols and relies heavily on the moral and ethical competencies of healthcare professionals – dignity does not die with the body. The capacity to respond to patients' individual needs with

empathy, moral attentiveness, and an ethically grounded professional stance is central to ensuring respectful handling of human remains and biological material. The study also underscores the role of ethical accountability in preventing occupational burnout among personnel facing moral challenges and emotionally demanding situations inherent to this domain.

Ukrainian scholars such as Zozulia T. D. et al. [10] and Mendzhul M. V. et al. [11] address the importance of ethical awareness and adherence to safety protocols, exploring legal, ethical, and technological aspects of medical data protection in the digital age. Their work focuses on informed consent for handling biological material, cybersecurity, and the international harmonization of confidentiality standards. Chucha O. H. and colleagues [12] investigate ethical dilemmas related to the use of human tissues, informed consent, and the moral responsibilities of pathologists in contemporary medical practice.

The reflections of several authors provide nuanced understanding of how national traditions, religious beliefs, and cultural characteristics shape perceptions of death, autopsy procedures, and attitudes toward the body – elements that deeply influence pathological practice overall. In certain cultures, autopsy may be prohibited or restricted, requiring the pathologist to possess a thorough grasp of ethical frameworks and engage in sensitive dialogue with the deceased's family [13, 14, 15].

Issues of documentation and procedural standardization in light of ethical norms are thoroughly examined in the works of M. Cocks [16] and L. G. Rocha [17]. These authors offer practical recommendations for improving administrative practices within pathology departments. The literature review highlights a growing body of research in the bioethics of pathological anatomy, marked by a trend toward deeper engagement with the existential aspects of the profession and their influence on specialists' clinical work. Nonetheless, further investigation remains essential, especially in the context of emerging technologies and evolving societal values.

A vital component of bioethical considerations in pathological anatomy is the interaction with the family members of the deceased. In such contexts, the practitioner is called upon to merge scientific precision and objectivity with empathy and tact. Communicating the results of an autopsy often involves navigating complex ethical dilemmas, particularly when the findings might exacerbate the emotional suffering of relatives or cast doubt on prior clinical decisions.

In the study, 27% of respondents reported experiencing feelings of guilt following interactions with the families of the deceased – especially in cases involving children or infants. This response points to a deep emotional resonance that persists even in the «post-clinical» phase of medical engagement. Such data suggest that pathologists maintain a respectful and sensitive orientation toward the subject, who may no longer exhibit physiological activity but whose dignity remains intact.

To prevent conditions associated with professional deformation among pathologists, the application of thanatotherapy may offer significant benefits. As a specialized form of psychological support, thanatotherapy

takes on particular relevance given the daily reality of continual exposure to death inherent in pathological practice. This therapeutic approach, rooted in a deep understanding of the interplay between life and death, provides unique avenues for preserving the psychological well-being of professionals within pathological anatomy [18, 19, 20].

The nature of pathological work creates conditions conducive to the development of professional deformation. This may manifest as emotional burnout, desensitization to death, loss of appreciation for life, and disruptions in interpersonal relationships – patterns clearly observed in the present study. Continuous contact with the deceased, the necessity of maintaining scientific objectivity during examinations, and interactions with bereaved relatives place considerable psychological demands on practitioners, underscoring the need for tailored support and prevention strategies.

Thanatotherapy, in this context, serves as an effective tool for helping pathologists integrate their professional experiences with death into a broader life perspective. Its methodology enables the exploration and transformation of deep-seated fears and anxieties surrounding death into a more constructive understanding of life's cycle and the role of mortality within it. A notable benefit of thanatotherapy lies in its ability to restore a natural equilibrium between professional detachment and emotional sensitivity.

Through specific techniques addressing both somatic and psychological dimensions, thanatotherapy encourages healthy reconnection with one's emotions and bodily awareness – faculties often dulled in the course of medical practice. Pathologists can engage in thanatotherapeutic methods to process personal experiences and anxieties related to death, thereby fostering a more reflective and mindful approach to their professional responsibilities. This includes working through past losses, psychological defense mechanisms, and internalized fears, which may otherwise adversely affect clinical performance and private life.

Importantly, thanatotherapy contributes to the development of a more holistic view of life and death – crucial for professionals who confront the physical manifestations of mortality on a daily basis. Its practices cultivate a deeper understanding of life's cyclical nature and the normality of death, offering tangible means of alleviating occupational stress and preventing emotional exhaustion.

The practical integration of thanatotherapy in the work of pathologists may encompass both individual sessions and group-based interventions. Group activities are particularly valuable, as they foster peer exchange and cultivate a supportive professional environment. Such settings enable specialists to share personal experiences, collaboratively navigate complex situations, and enhance emotional self-regulation skills. When conducted regularly, thanatotherapeutic sessions can become an effective component in institutional systems aimed at preventing professional deformation. They help medical professionals maintain psychological equilibrium, sustain clinical efficiency, and mitigate adverse consequences associated with continuous exposure to death.

Thanatotherapy also contributes to a deeper understanding of the existential dimensions of pathological

practice, assisting individuals in discovering personal meaning within their professional roles. This is especially critical in counteracting professional cynicism and preserving the humanistic orientation of care. Implementing thanatotherapeutic practices as part of a professional support system for pathologists requires tailored programs that reflect the unique nature of their clinical responsibilities. These programs must be flexible enough to accommodate individual needs while maintaining a structured approach capable of providing lasting preventive impact.

Thus, thanatotherapy stands as an effective method for preventing professional deformation among pathologists, supporting their mental health, sustaining professional function, and fostering a deeper grasp of the existential foundations of their work. Its regular incorporation can become a cornerstone of psychological resilience initiatives within pathology departments.

International experience demonstrates the growing importance of standardized protocols for psychological support targeting medical professionals, particularly pathologists, whose work is associated with elevated risks of burnout, anxiety, and depression. For instance, the European Union's *European Framework for Psychosocial Risk Management* (EU-OSHA) integrates psychological well-being into the occupational health systems of medical institutions. Meanwhile, the *NHS Practitioner Health Programme* in the United Kingdom offers free specialized mental health services for clinicians [21, 22].

In the United States, the *College of American Pathologists* has issued guidelines for preventing burnout, while recent publications in the *Journal of Clinical Pathology* underscore the high stress levels inherent in the profession [23, 24]. Comparative analysis suggests that effective support requires a multilayered strategy – ranging from individual therapeutic intervention to broader organizational reforms.

Studies by *Beyond Blue* (Australia) and the *Canadian Medical Association* confirm that regular psychological assessments and access to confidential counseling substantially reduce the risk of burnout among physicians [25, 26]. For pathologists in particular, peer support groups and clinical supervision – such as those implemented by the *Royal College of Pathologists* – play a vital role in alleviating professional isolation and fostering resilience [27].

The educational use of human remains in pathology training demands particular ethical attention. Instructional methods must reflect a careful balance between pedagogical necessity and respect for human dignity. The inclusion of cadaveric material in medical education, while indispensable for developing clinical competencies, must be guided by clear ethical standards that honor the individuality of the deceased.

In the existential context of death, the professional role of the pathologist acquires a distinct philosophical dimension. Positioned at the boundary between life and death, the pathologist becomes a witness to human finality, requiring psychological resilience and deep reflection on the meaning of their vocation.

Technological advancements in pathological anatomy also introduce new bioethical challenges. The collection,

storage, and use of biological samples and genetic material – particularly within biobanking initiatives – demand thorough ethical scrutiny and the development of regulatory frameworks. In parallel, the issue of burnout among pathologists emerges as a serious concern. Continuous exposure to mortality may result in emotional exhaustion and desensitization, potentially compromising ethical sensitivity and humanistic engagement in clinical decision-making.

From the standpoint of existential integrity, the documentation work of the pathologist gains elevated significance. Each autopsy report should reflect not only clinical data, but also preserve respect for the deceased's personal identity, dignity, and confidentiality rights. In this regard, the modern pathologist's role requires a high degree of professionalism, scientific proficiency, and ethical acumen.

Awareness of human wholeness must serve as a foundational principle guiding pathology practice. It defines the ethical parameters of the profession and sustains the humanistic values vital to contemporary medicine.

This study of bioethical issues in pathological anatomy, examined through the lens of existential awareness of human integrity, yields several important conclusions and recommendations. The findings demonstrate that pathological work is marked by a unique confluence of scientific inquiry and ethical responsibility. This duality demands a nuanced understanding of the human subject – not merely as a biological specimen, but as a person whose dignity continues after death.

Maintaining equilibrium between professional objectivity and ethical sensitivity emerges as a central challenge in daily practice. Existential awareness influences every facet of pathological anatomy, from the conduct of autopsies to interactions with bereaved families. Recognizing the deceased as a complete human being fosters a more ethical and compassionate approach to professional obligations and promotes the preservation of humanistic principles in clinical care.

Modern technological advancements in pathological anatomy continue to generate new bioethical challenges, requiring the regular review and updating of ethical standards and professional norms. Of particular concern is the issue of burnout among pathologists, closely tied to their continual exposure to death and the psychological demand to maintain emotional equilibrium in performing their duties. Moreover, the documentation process in pathology warrants focused attention in terms of maintaining confidentiality and respecting the dignity of the deceased.

Based on the study findings, a set of practical recommendations is proposed to enhance the professional environment and well-being of pathologists. First, medical institutions and pathology departments should consider developing and implementing internal codes of ethical conduct tailored to the unique nature of the profession. These should include regular supervision, access to psychological counseling, and ethics-based training for staff. Special emphasis must be placed on support systems for young specialists, the ethical evaluation of emerging

technologies, and the integration of these tools in line with established moral principles.

Medical education programs should reinforce the ethical dimension in the training of pathologists by including courses in bioethics and existential psychology. Professional associations are advised to revise and regularly update ethical codes in response to contemporary challenges, and to organize professional forums for sharing experiences and ethical discussion. Individual professionals should pursue continuing education in bioethics, develop emotional self-regulation skills, and actively engage with peer networks. Maintaining a reflective professional journal, as well as balancing professional and personal life, are additional strategies for sustaining long-term psychological health.

In the legal and regulatory sphere, standardized documentation forms incorporating ethical guidelines should be developed, alongside robust systems for protecting confidential information. There is an ongoing need for sustained scholarly research on the ethical dimensions of pathology, for reviewing best practices internationally, and for designing new methodologies for evaluating ethical competencies in clinical work.

These measures will support the advancement of ethical culture within pathology services, enhance the quality of professional practice, and protect the mental health of practitioners. Crucially, improving ethical standards in pathological anatomy is an ongoing endeavor – one that demands continuous attention, adaptation, and responsiveness to the evolving realities of modern medical practice.

Conclusions

1. The professional activity of pathologists involves unique bioethical challenges arising from constant interaction with death, requiring deep philosophical reflection on the integrity of human identity.

2. Existential crisis and professional burnout are common outcomes in this field, necessitating appropriate psychological support and innovative preventive strategies.

3. Thanatotherapy emerges as an effective method for addressing psychological difficulties, helping practitioners integrate their experiences with death and sustain emotional sensitivity.

4. Maintaining a balance between scientific objectivity and empathy toward the deceased and their relatives is a moral imperative in everyday clinical practice.

5. Medical education requires a stronger ethical component, including training in bioethics, existential psychology, and cross-cultural understandings of death in medical contexts.

6. A comprehensive system of professional support should be established – incorporating supervision, ethical protocols, counseling, and professional dialogue.

7. International experience (EU, USA, Canada) demonstrates the efficacy of implementing standardized protocols, technologies, and psychological support systems based on global best practices, such as NHS programs or CAP guidelines, which may be adapted within the Ukrainian healthcare context.

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ПРОБЛЕМИ БІОЕТИКИ В ДІЯЛЬНОСТІ ПАТОЛОГОАНАТОМА В КОНТЕКСТІ ЕКЗИСТЕНЦІЙНОГО УСВІДОМЛЕННЯ ЦІЛІСНОСТІ ЛЮДИНИ

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Резюме.

Професійна діяльність патологоанатома супроводжується унікальними біоетичними та психологічними викликами, що обумовлені постійним контактом із феноменом смерті. Незважаючи на ключову роль цієї спеціальності в клінічній медицині, екзистенційні аспекти її впливу на світогляд лікаря та його психоемоційне благополуччя залишаються недостатньо дослідженими. У контексті мультикультурного суспільства та зростання інтересу до професійного здоров'я медичних працівників актуальність роботи полягає в необхідності теоретичного осмислення і практичного вирішення зазначених проблем.

Мета дослідження. Вивчити біоетичні дилеми в практиці патологоанатома з позицій екзистенційної філософії та оцінити психологічні наслідки тривалого контакту зі смертю (емоційне вигорання, деперсоналізація, кризові стани). Проаналізувати можливість використання танатотерапевтичного підходу у профілактиці професійної деформації.

Матеріали та методи. У дослідженні використано міждисциплінарний підхід, що охоплює біоетичний аналіз, психологічну діагностику та порівняння міжнародних стандартів. Проаналізовано 27 джерел фахової літератури. Проведено анкетне опитування серед патологоанатомів м. Одеси з використанням стандартизованих психометричних шкал. Обробку результатів здійснено за допомогою описової статистики.

Результати. Серед респондентів виявлено високий рівень емоційної втоми (13%), епізодичне почуття безпорадності (40%) та моральної провини (27%). Частина учасників вказала на ознаки екзистенційної кризи, пов'язаної із психоемоційним навантаженням у професії, особливо тих, хто працює з немовлятами. Зазначено, що застосування танатотерапії може сприяти зниженню рівня деперсоналізації та покращенню копінг-стратегій. Вивчення міжнародного досвіду засвідчило ефективність системного підходу до підтримки медиків – зокрема, програми Великої Британії дозволяють знизити ризик вигорання до 40%.

Висновки. Практика патологоанатома потребує впровадження системи психологічної підтримки, що включає супервізію, групову роботу та тренінги з екзистенційної стійкості. Важливою є інтеграція танатотерапевтичного підходу до професійної активності, медичної освіти й післядипломного навчання. Визначено необхідність адаптації міжнародних біоетичних стандартів (CAP, NHS) до національної реальності з урахуванням культурних та релігійних особливостей.

Ключові слова: біоетика; патологоанатом; екзистенційна криза; танатотерапія; професійна деформація; етична культура.

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