

THE SOCIAL AND AXIOLOGICAL ROLE OF BIOETHICS IN SCIENCE AND THE LIFE OF MODERN SOCIETY

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Abstract: *This article describes the humanistic, philosophical analysis of bioethics in modern medicine. Bioethics, as a different field from classical medical ethics, appeared and began to develop rapidly in the second half of the 20th century. Bioethics is a new worldview, a new science of humanity and compassion. In modern society, the socio-axiological role of bioethics is manifested in the formation of the "axiology of life" of a hierarchically organized system of values, the main of which is human life, and its subordinates are things that fill life with meaning, make life meaningful, and make life meaningful. It is full, gives us strength and motivation to live (health and prosperity, freedom and dignity, justice and compassion, etc.). In modern society, the socio-axiological role of bioethics is manifested in the formation of the "axiology of life" of a hierarchically organized system of values, the main of which is human life, and its subordinates are things that fill life with meaning, make life meaningful, and make life meaningful. It is full, gives us strength and motivation to live (health and prosperity, freedom and dignity, justice and compassion, etc.).*

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Introduction. In today's modern science development, bioethics is developing as a research direction that scientifically and philosophically studies the legal, ethical and social issues that have arisen as a result of the development of medicine and biotechnology. Explained even more simply, bioethics is developing as a science based on the ethical attitude and legal ethics criteria towards all living beings. Also, in some studies, "Bioethics is a set of requirements and norms operating on the basis of traditional moral values. It is recognized as a direction that regulates relations, which is designed to protect the physical and mental health

of humanity and creatures, and defines the criteria of responsibility of persons operating in these fields.

The purpose of bioethics is to develop standards to limit or permit research on humans based on certain criteria. For this reason, it has been noted that "Bioethics is a system of ideas about the moral limits of humanity's penetration into the nature of the world." Also, several more definitions of bioethics are given, which express the specific goals and tasks of this field. In particular, some studies quote that "bioethics is a system of knowledge about the permissible limits of manipulation of human life and the state after death." When talking about the meaning of the limit in this quote, the concept of "limit" is the same as the concept of "norm" in the philosophical category, so it served as a methodological basis for medical categories.

Materials and methods. The concept of bioethics combines a complex of socio-economic, ethical and legal problems in medicine, and it is a comprehensive system of multidisciplinary study of moral values and human moral problems from a philosophical point of view, arising from the scientific achievements of medicine and modern technologies. For this reason, bioethics is a branch of ethics and philosophy that examines the ethical considerations arising from the development and application of the latest biotechnologies in medicine.

As society progresses, practical research in the field of ethics has shown the need for different directions of ethics in society, including political ethics, journalistic ethics, business ethics, and bioethics. By re-analyzing many problems of ethics, modern practical ethics in the form of business, medicine, and attitude to nature has been pushed into various aspects of social life.

Issues such as the growth of technological capabilities, the protection of animal rights, the fight against food shortages, the development of genetics, and the emergence of genetic engineering created the basis for the introduction of bioethics into practice.

Excessive intrusion of computer technologies into human life, gross interference of man into the natural environment, increasing risk of global

catastrophes today creates the issue of finding non-traditional solutions. Bioethics is one of them.

Bioethics, as a field different from classical medical ethics, appeared and began to develop rapidly in the second half of the 20th century.

The idea of generalization of biological and ethical knowledge was first developed in 1969 by Van Rensselaer Potter, an American scientist, the founder of the modern concept of bioethics, and later the term "bioethics" was used. The application of this concept created the basis for the development of scientific theories about the concept of bioethics, the specific features of its philosophical problems. The emergence of such a modern socio-ethical and philosophical-ideological direction dealing with the philosophical problems of the interrelationship between biology and medicine in the development of science expanded the scope of bioethics.

Bioethics analyzes changes in the spiritual life of society, democratic relations, and the principles of human rights that are at its center. Many studies have been conducted on the study of ethical problems arising in modern biomedicine from a philosophical and ideological point of view. For example, "We consider social and moral issues to be an integral part of worldview issues, moral issues arise during the development of biology. It is predicted that in the future, debates about the ethics of biological knowledge will become an integral part of the development of biology, which will lead philosophers of biology to face complex problems. At the same time, in this study, it was noted that this direction in terms of moral principles, that is, an attempt to separate "ethics" from philosophy, in such a case, when ethics is separated from philosophy, philosophy becomes a meaningless scholastic state. The attempt to form morality in a biological state is not, in fact, a rejection of philosophy, but the development of a modern type of philosophy of life and the development of a new direction that solves life's problems.

The gradual development of philosophy and ethics testifies to their dialectical connection on a common basis. Also, ethics as a science relies on the facts of real moral life and a philosophical outlook.

In the philosophical outlook, moral relations are recognized as a component of social relations. Like any type of social relations, moral relations are limited by moral norms, exist in the form of connections and connections between individuals and society. Based on this, moral relations are episodic in their form, i.e. help to a person who has suffered an accident and are stable. That is, relationships with people in the family, community, group, neighborhood are divided into types. But moral relations are not only relations, connections, but also include the interaction with a normative basis and the duties of a person to other people in society. Ethical relations, usually at first spontaneous, begin to form on the basis of material relations. Then, it gradually separates from material relations and enters the field of ideological, ideological, and spiritual relations. Ethical relations appear outside of people's will, and in the process of determining moral norms and public support, they certainly pass through people's minds. Ethical relations differ from other types of social relations, and the influence of moral norms and values is always and everywhere visible. They occur in moral activity, behavior, behavior, and moral impact on the surrounding social being.

Along with the evaluative character of moral relations, it is also characterized by the imperative, guiding character. In moral relations, the activities and actions of people, as a moral-practical expression of their relations, take the main place. Meanwhile, moral relations are independent, like all other social relations. Thus, moral relations as an element of morality are closely related, firstly, with other types of social relations, and secondly, with other elements of morality that form a complex whole. The elements of morality are intertwined with each other as elements of morality, moral consciousness, moral practice, moral relations.

This situation helps to understand the ethical principles of biomedical technology applications in relation to humans. At the same time, bioethics meets

the moral and ethical requirements that arise as a result of biomedical research. Modern biomedical technologies are reaching a new level to such an extent that new levels of human life management and influence on people are being discovered beyond certain limits. As a result, old religious and natural ideologies are equally suspended at the threshold of "life and death", which requires the introduction of specific laws of ethics, that is, moral principles in medicine. It should also be noted that when looking at the core of bioethics' movement to study the problems of existence from a philosophical point of view, first of all the global problems of social life are revealed.

In today's developed society, a special resolution on human organ and tissue donation has been adopted in medicine, and the main three types of transplantation of organs from the donor body are not used in practice. These are:

Simple, i.e. transplantation of organs from the body of a donor (deceased) by medical method;

Transplantation of donor organs following the rules of presumption of consent;

Posthumous organ transplants are subject to the presumption of non-conformity rules.

In traditional organ harvesting, after a person's death, his or her body parts are taken into legal custody, and certain body parts or tissues are used for scientific research or other similar purposes. However, in today's world, taking certain organs from the body of a deceased person is carried out according to the presumptions of the rules of consent or dissent.

The rules of presumption of consent are the recognition of a person's prior consent to certain actions, that is, if during the removal of organs of this type, a person is dissatisfied with the removal of organs from the body, then he should express his dissatisfaction in the prescribed manner. should do. If, during his lifetime, this person, or his close relatives, or his legal representative, after his death, expressed his objection to the removal of his body parts or tissues for transplantation to the recipient, and reported this to the health organization. lum, it

legally prohibits the use of body parts and tissues. Similarly, if the deceased person or his close relatives did not express their objections to transplantation, then according to the existing regulations, it does not legally prevent the removal of body parts and tissues from the deceased.

The presumption of objection rules is a person's prior objection to transplants or similar procedures. If a person consents to transplantation or similar procedures, he must leave his consent in the prescribed manner. In a number of countries of the world, a document on consent to the removal of human organs for later transplantation is formalized in human life. Also, in the USA or some European countries, there are other rules of donation that are regulated by law.

Today, there is a serious shortage of donor organs in the world. Therefore, various methods are used in the matter of donation. For example, the formalization of obtaining consent for donation from a person before his death, the creation of artificial mechanical organs, the creation of certain types of artificial tissues, the creation of artificial organs through bioelectronics or nanotechnology, and the creation of certain types of animals. methods such as obtaining donor organs are being used. Also, artificial kidneys or artificial heart valves, artificial joints and eyeballs are widely used in the creation and use of artificial organs in modern medicine. Currently, xenotransplantation, that is, the use of artificial donor organs, is one of the ways to solve the problem of the shortage of donor organs.

Conclusion. Bioethics is a new worldview, a new science of humanity and compassion. According to the worldview formed as a result of the development of science and technology, it has become normal to influence people and all living beings in different ways to achieve certain scientific goals. From a scientific-historical point of view, situations related to sacrificing human life and health "for science and research" are dangerous and led to the strengthening of appropriate control measures and the formation of Bioethics as a branch of science. The formation of a rational attitude towards the environment without putting a person against nature showed the need for a new worldview. After all, if the use of the

achievements of various scientific knowledge in the world caused an increase in the conflict between the interests of some people or communities, the formation of the branch of bioethics created a basis for finding a theoretical and legal solution to the emerging situations.

Most of the origins of bioethical issues go back in history. It is necessary to find new ways to solve these problems, which are inherited from the past and today require extensive research and analysis. Many famous thinkers of the world are working for humanity to live in the new millennium. Modern bioethics has a syncretic character, it is based on the traditional values of European culture and the religions of Western and Eastern countries from a democratic and humanitarian point of view. While different views are discussed in bioethics, it is assumed that each person is personally responsible for saving life from planet earth. Recognition of the equal rights of different worldviews is one of the achievements of democratic aspirations in modern culture.

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