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**THE RELATIONSHIP BETWEEN THE PRINCIPLES OF ETHICS
AND BIOETHICS**

Abstract: This article analyzes the relationship between the principles of ethics and bioethics. The application of ethical principles has been conducted through bioethical assessment.

Key words: ethics, bioethics, personal interests, bioethical models

Each person has three interrelated systems of moral values: the society in which a person lives, the values of the social group to which he belongs, and the system of values related to his personal life experience and destiny. A person feels stable only when all these three systems are in harmony with the human mind and behavior. Historically, the compatibility of these systems is necessary for the sustainable development of social systems. Because, as Abdulla Sher said, "Morality is a set of positive actions that can serve as a model for society, time, and sometimes universally, human history, and a spiritual phenomenon that determines the level of human maturity."

The whole set of moral actions and relationships is guided and reflected by moral consciousness. In our opinion, the main foundations of human spirituality are the concept of good, evil and duty. These concepts are very different from each other in different nations, social groups and individuals. However, at the same time, there are features of these visions that are related to universal values.

The dialectic of goodness, evil and duty is expressed in Kant's work as a strict instruction in the form of "treat others as you would like them to treat you." Ethical principles are somewhat more general than moral concepts. Principles are the most general guidelines that people rely on throughout their lives. It is important to remember that the emergence of moral principles is not

only related to specific individual life conditions, but also to the objective necessity of mutual action. Morality is a necessary existence for people to live in harmony with each other, therefore, the generality in it is more important than the individuality.

In bioethics, morality refers to the moral requirements of a group or society. However, it differs from them in that it prioritizes certain moral values and focuses on them. For example, according to the "golden rule" of ethics: "Treat others the way you want others to treat you." This sentence can be expressed with other considerations. Each person interprets this "rule" in his own way. One applies it only to family relationships, another to informal interpersonal relationships, and a third to professional relationships. Nevertheless, this rule-norm will never lose its meaning and importance in bioethics, it will remain understandable and necessary for everyone.

At the level of moral culture formed within the framework of bioethics, each cultural group interprets the universal culture based on the way of functioning of its individuals and their level of spiritual and intellectual development. The universal spiritual and moral values of such a cultural group in bioethics are manifested through good and evil, good, bad, duty, responsibility, conscience, modesty, honor, pride and other concepts.

The following concepts of good and evil are noted in bioethics:

1. Ethical intellectualism, or the Enlightenment concept that evil is associated with ignorance. By improving the education system, it is possible to solve problems in the field of bioethics in a timely manner. Attention is drawn to the need to develop intelligence, enlightenment, and improve sciences.

2. Ethical optimism. In this, evil is manifested as a small entity of the world that strives for goodness. Evil is necessary even for goodness to prevail. Everything that seems evil to us actually serves to make the world beautiful and orderly. Within this approach, it is accepted to see evil as a temporary trial, ultimately a triumph of justice and righteousness.

3. Social determinism sees the source of evil in social imperfection and injustice. The reason for evil is not in the lack of intellect, but in bad social conditions, that is, poverty, lack of good upbringing, difficult living conditions - all this creates the ground for the implementation of inappropriate behavior.

4. The theory of psychoanalysis (spiritual analysis) sees the source of evil in human nature, especially in the unconscious.

5. Anthropological theory, following the direction of psychoanalysis, sees evil as a more fundamental and primary characteristic of man. Goodness and evil are not two sister entities in anthropological reality, but completely different entities. They are not accepted by humans at the same time.

In summary, the characteristics and paradoxes of good and evil in bioethics are explained as follows:

firstly, the universal character characteristic of general bioethics: human relations and human relations to nature and the material world are assigned to it.

Second, in bioethics, precision and direct relation: good and evil are interpreted as historical concepts related to real, specific social relations.

Thirdly, subjectivity is of particular importance in bioethics. Because the problems within bioethics do not belong only to the objective world, rather, it moves in the spheres of human consciousness and relationships. Good and evil are not only values, but also moral evaluations.

In bioethics, it is interpreted as a moral law to do good to everyone, at least to do no harm to anyone. According to Kant, the moral law is a causal (causal) law due to freedom, and it is confirmed without doubt, without strictly considering empirical purposes. The legislation of the whole world has an equally important goal: to educate a citizen with a high moral culture, who is directed to work regularly on himself, to acquire knowledge through independent study and continuous self-development. Education culture is a particularly urgent issue, especially in the work of educational institutions. As the famous Greek philosopher Aristotle said, "Whoever advances in knowledge

and lags in morals, know that he is not moving forward, but is heading towards the bottom with great speed."

Bioethics proposes a scale of evaluation of "goodness-evil" and compares it to the more general form of "benefit-harm" evaluation, which is the relationship between life and all other human relationships - economic, political, productive, intellectual and other. seeks to determine its position. Therefore, the application of the principles of bioethics to a specific field of activity not only guides this activity, but also allows us to imagine its consequences for other areas of human life.

So, it is known from the research conducted in the field of bioethics that in the popularity of this field, principles such as "principalism", including respecting the independence of the person, not harming him, acting based on his benefit, and justice, are of priority and important in solving bioethical dilemmas. In bioethics, the non-confrontation of good and evil does not mean that the struggle between them is meaningless and unnecessary. The meaning of this struggle is that all methods and tools developed in the field of bioethics and ethics serve to reduce the "quality" of evil and increase the "number" of goodness in the world. The main issue is how to achieve this goal. The main debate between the proponents of the struggle against evil by force and the proponents of a non-violent ethic is based on the idea of non-violent resistance to evil. Here, nonviolence can be seen as the proper and practical means of resisting evil, the only sure path to justice. All other ways are ineffective.

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