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THE ROLE OF BIOETHICS IN MODERN MEDICAL PRACTICE

Abstract: This article discusses the role of bioethics in modern medical practice

Key words: ecology, medicine, medical education, bioethics, ethics

The modern position of bioethics in the world is mainly compared to scientific achievements. At the same time, his managerial role in the society implies the existence of certain types of organizations, documents, and training of qualified personnel. These three links form the structural basis of the institutionalization of bioethics. The functional aspect of this process includes the formation of a specific field from the point of view of social life, where the guiding influence of the norms and principles of bioethics is mandatory.

Thus, the implications of the principles and values of bioethics are quite broad, but they are more focused on acute health-related situations. At the same time, the practice of medicine, although it is directly related to the problems of tissue transplantation, cloning and genetic engineering, does not always mean solving questions about life and death. However, the important point is that patients are statistical averages, who may or may not have polysomatic nausea, and may or may not be mentally healthy. They can be rich or poor, belong to different professions, nationalities, age groups and religions. In short, the importance of applying the principles of bioethics in medicine is primarily explained by the universality of this field of knowledge and activity. Because today, as V. I. Vernadsky rightly noted, "The surface of our planet - the biosphere is being subjected to sharp chemical changes by man consciously and mostly unconsciously," he writes. - Man is changing the physical and chemical

atmosphere of the earth, all its natural waters... Now we are experiencing new geological evolutionary changes in the biosphere. We are entering the noosphere."

In the current development of philosophical thinking, the problems of bioethics are manifested in a unique way. This situation is determined by the influence of science, technology and technological progress. Also, the scope of efforts to study the problems of bioethics is expanding more and more. Because at all stages of its history, humanity has sought to deeply understand the essence of this issue. From this point of view, bioethics has a very ancient history. If we pay attention, we can see ideas and approaches related to bioethics in many religious views. The formation of bioethical views was inextricably linked with medical ethics. Therefore, most people understand medical ethics by bioethics. In our opinion, the confusion of the concepts of "bioethics" and "medical ethics" can be easily eliminated by means of categorical analysis. The central value of bioethics is life in general (recognizing that it is an absolute value), while the central concept of medical ethics is individual life. Moreover, in medical ethics there is another value that is equated with life, and this is health. While the question of whether it is ethical to preserve life without preserving health is a private matter for bioethics, it is one of the main issues for medical ethics. The subject of spirituality in medicine is a medical worker, and the subject of spirituality in bioethics is every person.

In this regard, medical ethics discusses the responsibility of the doctor for the patient's health, while bioethics considers the responsibility of each person for his own health and the health of other people. At the core of medical ethics, although our health depends more on human-environment interactions than on heredity, there are no corresponding (ecological ethics) norms about these. Bioethics, on the other hand, includes ecological norms as binding norms. Thus, it can be said that medical ethics is a component that serves to clarify the principles of bioethics. On the other hand, medical ethics is enriched with new

approaches through a deeper understanding of pressing issues from the point of view of bioethics. But it is easier to understand the essence of modern bioethics precisely from the point of view of medicine, because it is here that both life and death and health acquire concrete forms, and therefore, theoretical views can be clearly empirically confirmed or rejected. Moreover, the main issues in bioethics are directly related to the life and health of an individual.

The rapid development of techniques and technologies taking place in medicine and around us makes us feel the need to move from informal management of people's attitude to life as a high value to formal management in the system of social institutions. However, this process can be successful only if the common task - the place and role of bioethics in the cultural system is determined. At this point, it is not possible to proceed to the modeling of certain links of culture and cultural complexes without the analysis of general cultural studies. We recall the methodological principle of philosophical anthropology, according to which culture is a way of preserving human nature. It will be possible to move to legal management only when the issues of ethnic aspects are resolved. In this sense, bioethics, as one of the methods of preserving human nature with the help of cultural means, needs to define its status more clearly. For this, it is necessary to find out which natural joints and with which cultural means, what is the mechanism of their preservation.

Bioethics arose to answer the questions posed by transhumanists, as well as the challenges of developing technologies in the field of medicine. A. Boyd states that transhumanism is a field of science aimed at ensuring the continuity and acceleration of conscious life, which moves beyond the limits of modern human development with the help of science and technology. For them, intelligence, science, development and longevity are the main values, transhumanists continue the traditions of the Enlightenment period, relying on the progress of science and technology. In particular, transhumanists pay attention to the development of fields such as genetics, nanotechnology and

robotics, and see them as a means of human improvement. Also, A. Boyd is conducting research on the problem of whether it is possible to increase sympathy and altruism in relationships between people with the help of genetic technology. According to the author, representatives of transhumanism actually create a concept of how a person should be, and in the second half of the current century, the boundaries between humans and artificial intelligence will probably be blurred. These views of Boyd are very controversial, and in these views, it is felt to break the boundaries of the human spiritual world.

It is self-evident that the moral responsibility for the life and health of a person in the "Man - Society" system rests with the state. It should guarantee the chances of survival of every person and the conditions for ensuring his health. To some extent, these tasks are fulfilled by all social institutions: production, law enforcement agencies, social structures. However, the state has a social institution that serves only for this purpose - the health care system.

Social and personal morality is experiencing a severe crisis today. People are worried about many things. These are the rise of crime, social injustice, the disappearance of ideals that officially served as a basis for morality, etc. It is clear that if the social system is inefficient and ignores the demand for justice and deep meaning, moral education or culture will never rise even one step.

We came to the conclusion that it is necessary to determine the social nature of a person, which is determined by a number of circumstances, based on the study of the daily practice of human interaction with other people. First of all, this comes from the tasks of forming a well-rounded person and building new social relations. These tasks are embodied in the social and spiritual image of a modern person. The need to make corrections to human relations through moral culture, which is considered a factor in the development of a rational society, is becoming more evident day by day. Such an approach to the consideration of this problem, first of all, means to understand that a person is a decisive link of any organization's activity, and neither material and technical

conditions nor improved technology can be a guarantee of success by themselves. A person's attitude to work, his interest in the results of his work, his place in society, and his sensitivity to various social and political events in the world constitute the spiritual and social aspects of a person's activity. These are necessary for further research, but it is appropriate to single out the most important ones, that is, those that are crucial to the realization of the newly created model for bringing our society out of crisis and building a rational, humane society.

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