



STAGES OF DEVELOPMENT OF BIOETHICAL CULTURE AND ITS MODERN IMAGE

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Abstract: In this article, in the analysis of scientific studies on bioethical culture, an attempt was made to reveal their influence on medical, political, moral and social development. The development stages of bioethical culture are analyzed, and its contemporary image is detailed.

Key words: bioethical culture, culture, bioethics, medical, political, moral social development, modern image.

INTRODUCTION. The path of moral development of mankind has been formed for thousands of years and continues to develop. The origin of bioethical culture is connected with the formation of general ethics and the emergence of professional medicine. Although the term "bioethics" began to be used in the 20th century, the history of its emergence goes back to the scientific heritage of ancient times. The first buds of bioethical ideas appeared in the works of ancient thinkers. Even if bioethics was not formed as a separate science or doctrine during these periods, we can find opinions that express its ideological goals. To study the history of the development of bioethics, it is appropriate to divide it into separate periods.

LITERATURE ANALYSIS AND METHODS. In the analysis of scientific studies on bioethical culture, an attempt was made to reveal their influence on medical, moral and social development.

In particular, Ye. Vodopyanova [3] the need to develop bioethics within the framework of practical ethics, Yu. Lopukhin [5] the aspects of modern medicine related to bioethics, P. Tishenko the consequences of biodominance in the age of advanced biotechnologies, F. T. Nejmiddinova [6] the role of biotechnologies in maintaining human health, A. Papova justified the importance of following bioethical standards in the use of biotechnology. V.V. Fedorin [10] genetic modification of a person, M.F. Lanovsky [4] the role of modern biotechnologies in restoring identity, R.R. Belyaletdinov [2] the impact of biotechnologies on the human image, O.V. Polyakova [7] researched the social and cultural consequences of biotechnologies.

RESULTS AND DISCUSSION. The first stage of the development of bioethical culture. In ancient times, bioethical ideas were expressed in the professional ethics of doctors, in religious sources, in the relationship between man and nature. In the scientific and religious sources of ancient Egypt, India, Greece, and Rome, one can see opinions that express the medical culture of that time. The views of the Egyptian physician and priest Imhotep, Hammurabi's laws can be called the first medical codes. In the ancient world, issues such as health, healthy lifestyle, healing, attitude to nature were considered in the context of moral and religious views. They accepted the blessings of nature and health as God's grace.

Even in those times, we can justify the idea that medicine had its normative base with the rules contained in the Rigvedas, which were formed in the 12th century BC. There are certain principles in the Rigveda that prescribe certain forms of relationship between doctors

and patients. For example, it is stated that a doctor should not "help a ruler and a tyrant who is disliked by the people and the dying, because in doing so he may lose friends and income." On the one hand, this indicates that medicine was a separate profession even in those times, on the other hand, it completely contradicts the current ideas that a doctor should help anyone who needs him. It is also clear that, in our opinion, the reason for the existence of such an inhuman norm is that the profession itself has not yet been fully formed [1].

Those times were very tense times, humanity did not live, but tried to survive. Later, in ancient times, under the influence of humanitarian ideas, Hippocrates' ideas were formed, which formed the main principles of medical ethics, which are still in practice today. The Greek physician Hippocrates states that medicine is a type of scientific activity based on observing the course of disease and evaluating the effectiveness of treatment attempts. According to Hippocrates, the love of medicine is the love of a person, a doctor should enter a patient's house with the intention of doing good and avoiding evil and injustice.

The second stage of the development of bioethical culture. The emergence of Buddhism, Judaism, Christianity, Islam, the emergence of universities and medical associations started a new stage in the formation of medical culture and bioethical ideas. Christian priests and monks were carriers of medical knowledge. They strictly followed religious commandments such as caring for the sick and disabled, and providing medical care. According to the traditions of Christianity and Judaism, doctors are seen as God's healing instruments. They were required to be qualified to help patients [5].

The third stage of the development of bioethical culture. The third stage of the development of bioethics can be tentatively said to have started in 1834 when the English scientist I. Bentham's work "Deontology or the science of ethics" was published. Bentham's main contribution to science is that he developed the foundations of deontology, the science of doctor's duty and behavior.

D. Mill, I. Kant, W. Ross and many other philosophers in their works emphasize that the moral attitude towards the person should be the basis of the medical profession.

The fourth stage of the development of bioethical culture. In 1948, at the 2nd session of the World Medical Association in Geneva, it began with the adoption of the Declaration (the Hippocratic Oath of the 20th century) and the International Code of Medical Ethics (1949). At this stage, the social role of the doctor has greatly increased, and the ethical regulation of medical workers has risen to a new level and has been strengthened by concluding international agreements.

In 1948, the world's doctors gathered in Geneva and adopted a document called the Geneva Doctors' Oath, in which they undertook the obligation never to use torture or to conduct experiments that cause suffering to people. This is a very important document that shows that the relationship between medicine and society has changed, the responsibility of medical workers for their activities has increased, people are taking medicine more seriously, and they have begun to evaluate medicine more strictly.

The fifth stage of the development of bioethical culture. (International documents and organizations on bioethics) By the end of the 20th century, activities and research in the field of bioethics increased. Active actions in the field of bioethics entered the field of scientific knowledge as a response and solution to social, moral, and cultural problems that matured at that time [9].

Until now, congresses, conferences and conferences of various levels are being held in Europe and America, Asia and Australia, Africa and the Arab East countries to find answers to the current problems of bioethics. Not only medical and biological specialists, but also philosophers, lawyers, representatives of public organizations and religious organizations actively participate in these conferences. In addition, it is noteworthy that national committees on bioethics have been established in order to protect human rights and dignity in the field of health care. UNESCO, the World Health Organization, the World Medical Association, and the Council of Europe have permanent committees and commissions.

CONCLUSION. As research in the field of bioethics develops, special attention is paid to solving the problems of ensuring human rights and freedoms. There is a direct connection between these two problems. Many international documents on bioethics have been developed based on the Declaration of Human Rights. From this point of view, it is based on certain moral principles that people in the present era, through their rational actions, deeply understand their injustices against nature, take responsibility and accountability, and work in mutual cooperation. Ethical problems arising as a result of rapid development in the field of science and technology are closely related to the process of respecting human dignity and human rights and fundamental freedoms.

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