



BIOETHICS AS A PRACTICAL PHILOSOPHY OF HUMAN LIFE ACTIVITY

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Article history:	Abstract:
Received: 6 th April 2023 Accepted: 10 th May 2023 Published: 11 th June 2023	The article explores one of the important areas of modern ethics, bioethics, and the area of its research. The article focuses on the practical uniqueness of the Universal Declaration on Bioethics and Human Rights, which governs all aspects relating to man. Some sources related to bioethical problems are considered and how bioethics relates to the block of general theoretical philosophical sciences. The main concepts, rules and principles and problems of global ethics and bioethics are highlighted.
Keywords: ethics, bioethics, general declaration of bioethics and human rights, ethical problems, problems of bioethics, global ethics, basic concepts of bioethics, principles of bioethics	

INTRODUCTION. While the recent achievements of science increase the standard of living of mankind and the quality of life, understanding, discussing and is also putting the solution on the agenda. The field of bioethics directly deals with such ethical problems. Bioethics is an interdisciplinary field of research that covers the solution of global problems that need to be solved at the intersection of a number of scientific fields, such as ecology, geography, ethics, biology, medicine, law, philosophy, religion.

The term "bioethics" was first used in 1970 by the American doctor Van Rensselaer Potter, who studied bioethics as a field of research aimed at combining biological sciences with ethics to solve the problem of long-term survival of humans as a biological species, that is, to ensure a decent quality of life for humans. Biochemist Van Rensselaer Potter noted the importance of the field of bioethics in his work "Bioethics - a bridge to the future", focusing on the problems related to the protection of humanity, nature, and the animal world from man-made influences, air purity, human health, and the right to life of living beings. evaluating the field of research as a science of survival, and studying it not only as a simple science, but because it embodies the meaning of stepping into a new wisdom that combines biological knowledge and universal human values, I propose to call this direction bioethics, in another speech he said, "I ask all of you to make bioethics a responsibility, I would ask you to accept it as a new ethical doctrine that requires competence and incorporates all cultures and promotes humanism. It is worth mentioning that the development of a number

of sciences, such as genetics, medicine, plastic surgery, cosmetology, ecology, geography, biology, chemistry, technology, nanotechnology, architecture, man and society, sociology, practical ethics and aesthetics, and the origin of new directions, human nature and society are interconnected. had a great influence on the stability of the system and their moderate balance, and served as a special impetus for the development of bioethics as a science.

As one of the important directions of modern ethics, bioethics considers human life as the highest moral value. He considers the problem of preserving human life to be an important criterion for distinguishing between good and evil. Bioethics is a moral regulation of relations with living beings, and at the same time with humans, moral responsibility is its cultural basis. Together with social issues, it covers the problem of values, creates intentions, can change human behavior, mentality, develops criteria for limiting various researches conducted on it [1.56.]. In fact, regardless of how high the indicators of positive impact of scientific discoveries and scientific progress, scientific achievements on human lifestyle are, the violation of norms and criteria rules within the framework of the "man-nature-society" system in a certain sense raised the formation of bioethics to the level of the demand of the time. Bioethics, in particular, unites its goals to the problems of protecting the rational balance of the interests of the bioenvironment, to the existence of all living beings, not to go beyond the scope of human life and health, to preserve humanity first in the issues of changing heredity, the problems of interfering with heredity



according to what moral criteria, based on which ideals, which values [1.56.], is reflected in current issues aimed at preventing tragic actions. Simply put, the normative aspect of bioethics, its moral basis is the principle of "respect for life", "appreciation of life", "respect for life". First of all, morality, love and benevolence are only an integral part of respect for life. The ethics of respect for life, as well as the extent to which each species is worthy of benevolence and dignity, or for which life is sacred, is primarily an infinite responsibility to all living species. In this sense, bioethics appears as a practical philosophy of human life activity. We can show the activity of ethical committees as a practical form of bioethics. This field is aimed at the protection of basic human values, the right to life and health, autonomy and choice, the development of a modern, moral ethical support for scientific discoveries and their practice, and the understanding of moral conflicts and dilemmas. The axiological foundations of bioethics are based on cognitive results, knowing the knowledge about it allows you to consciously accept moral and ethical rules and norms, purposefully study branches of science, maintain a professional level, and use it for the benefit of man and society based on the principle of respect for life.

LITERATURE REVIEW. The Hastings Center (The Hastings Center) engaged in research in the field of "Bioethics", the Kennedy Institute for Ethics (The Kennedy Institute for Ethics), the International Association of Bioethics, which organizes world bioethics congresses, was established, and now bioethics has become a rapidly developing global phenomenon. If we pay attention to the views of this field, in some sense, understanding bioethics as a continuation and modern form of traditional medical ethics, which started from the time of Hippocrates; understanding as a science that introduces ethical rules aimed at equal distribution of the burden of responsibility (in the interaction between the doctor and the patient, both the doctor and the patient participate in making morally important and vital decisions); understanding as one of the forms of protection that arose as a result of civilization and society starting to look for ways to protect a person; understanding as "ethical regulation of relations with living beings, and at the same time with humans"; We can observe a number of approaches, such as understanding it as the direction of "the systematic study of human behavior within the framework of life and health and moral values and principles". In

modern society, bioethics, on the one hand, is a unique developing social institution designed to regulate conflicts and tensions that arise in the relations between the fields of development and application of new biomedical knowledge and technologies, and on the other hand, it acts as a cumulative product of the interaction of man, nature and society. Goes Summarizing the views and opinions presented in the field researches and regulatory legal documents, bioethics interprets the moral attitude of a person and society to their own life, health, and life in general.

To date, this field is an interdisciplinary phenomenon, and its problems are studied not only by biologists, doctors, ecologists, philosophers, but also by theologians, psychologists, sociologists, lawyers, and politicians, who work together to solve problems related to the field. At the same time, there is a block of the following main problems of bioethics, the content of which is conditional on the biological essence of human personality and the problem of legal relations; viability can be divided into the problem of regulation and the problem of "scientific legitimacy". Because bioethics has a special place among global ethical problems, and requires the world scientific community to solve existing problems in cooperation. Especially in recent decades, complex ethical dilemmas related to the achievements in the field of science and technology, be it a religious or a secular society, enter any kind of society. In this case, the phenomenon of secularization in the field of bioethics dominates the debates on bioethics.

For this reason, it is in the attention of bioethics scientists and intellectuals, various doctrines and concepts, new models are being developed for solving and finding solutions to global ethical problems. However, on the one hand, the discreteness and fragmentation of efforts aimed at preventing the escalation of environmental disasters caused by anthropotechnogenic impact on nature, on the other hand, the weakness of legal-legal, spiritual-ethical foundations [2.344.], the functional fragmentation and declarative nature of the institutional system are still expected does not give results.

Nowadays, in many religious communities, for example, among Muslims, problems in bioethics are also being studied. For example, "Islam and bioethics" by V. Mammadaliyev and S. Musaev [3.], "Medicine, biotechnology and Muslim ethics" by F.B. Hamida [4.], carried out on issues of ethics, bioethics in Islam, A.H. It is possible to cite a number of scientific research results, such as Akseki's "Islamic ethics and ethics"



[5.], I. Karimov's scientific research on the issue of "Interrelationship between medical ethics and bioethics" [6.]. In all systems of ethics, whether religious or non-religious, the issue of ethics and law is considered a very important issue, and bioethics in Islam is essentially one of the branches of Islamic law and ethics. According to the bioethical literature, and specifically in Islamic bioethics, Islamic scholars often refer to the primary sources of Islam. According to Islamic teachings, one of the most basic principles that an Islamic society must ensure is justice. In many attempts to develop the basic principles of Islamic bioethics, the main emphasis is on justice. Today, the ethical and legal tradition of Islam also serves as a basis for searching for answers to the questions posed by biomedicine. Islamic decision-making on bioethical issues is not abstract, but, on the one hand, on the basis of a political-legal system in a certain sense and on the basis of existing social rules. In Islamic bioethics, before applying any new biotechnological process, the question of whether it is in accordance with Shari'ah or not (is it halal or haram), scientists and doctors try to know the opinion of Islamic scholars.

RESEARCH METHODOLOGY. There are specific approaches to bioethics and their compliance, and in most developed countries, bioethical issues are governed by appropriate legislation. Universal principles of human rights and dignity have been developed in the UNESCO Declaration on Bioethics and Human Rights, and the existing International Committee on Bioethics is committed to work in compliance with bioethical standards, ethical standards, as well as new genetic methods being developed in the era of man-made development, man and nature. , researches and analyzes bioethical issues related to issues such as interdependence and connectedness of man and the environment. In particular, in the application of genetic discoveries in medicine, special attention is paid to humanity, ethical criteria, environmental protection, determination of a stable ecological situation, preservation of the purity of the natural environment, rational use of transnational and natural resources, and provision of sustainable environmental security.

The Constitution and legislation of the Republic of Uzbekistan and the Universal Declaration of Human Rights recognize the relationship between morality and human rights, and according to them, the latest technologies, scientific achievements are obliged to respect human rights and fundamental freedoms.

Recognizing the relationship between bioethics and the Declaration of Human Rights, the Republic of Uzbekistan puts on the agenda to make all efforts to implement the principles set forth in the Universal Declaration of Bioethics and Human Rights and to take appropriate measures. The Universal Declaration of Bioethics and Human Rights defines 16 principles of bioethics aimed at maintaining health and well-being, including Human dignity and human rights; good and bad; the overriding interests of the individual over the interests of science or society; independence (autonomy) and personal responsibility; consent; the right of persons who do not have the capacity to give consent; recognition of human vulnerability and respect for inviolability; personality; a person, his life, liberty, dignity, inviolable rights and interests and privacy; equality, justice and equity; avoid discrimination and stigmatization; respect for cultural diversity and pluralism; solidarity and cooperation; social responsibility; equitable distribution of benefits; protect future generations; environment, biosphere and biodiversity protection [7.].

Basic ethical principles of bioethics:

- respect for the person - "do no harm, do good"; that is, not to harm, but to do good (to show affection, to be considerate, to be consequent, to care, to be kind, to be gentle), to create goodness, to create an atmosphere of humanity.

- "respect for personal autonomy", this is respect for the autonomy of the subject. It is closely related to the principle of "do no harm". For example, one of the problems of global ethics (bioethics) is the principle of "do no harm" in the context of environmental problems. Equal responsibility of all countries and peoples for the environment. The problem of preserving natural diversity, the problem of co-evolution of man and nature, etc.

- "the principle of justice" is the justice of the generation's attitude to the future; here the "concept of sustainable development" is characterized, that is, to be in such a way that the possibility of survival is maintained for future generations;

The rules of bioethics can include privacy policy, truth rule, informed consent rule, awareness, etc.

In modern philosophy, it is emphasized that the basis of every activity is its purpose. Therefore, the goal of the activity of each specialist is to help organize people's lives. His spiritual goal is to work hard to help people. Therefore, the activity and professionalism of a specialist in the field is a matter related to his ethics. The role of bioethics in the formation of professional competences and the development of professionalism



is considered important. The moral qualities of a specialist in a particular field and the acquired ethical knowledge are considered to be the most important complementary components of professional competence. As an integral part of activity, professional ethics is not only a quality that should be respected in one's profession, but also a factor that determines one's professional skills. In fact, a specialist's high level of moral culture [8.133] is undoubtedly closely related to the purity of his spiritual image. This fact is expressed in the following words: "If you cannot be a good person, you cannot be a good specialist...". As a reflection of society's thinking and a mixture of spiritual and moral values in culture, philosophy is the main indicator of human education and general culture. It aims to develop theoretical thinking, systematic approach and reflection. Therefore, philosophical education not only sharpens the mind, but also allows to determine the moral requirements that are the basis of culture, to define life criteria, and to form the spiritual image of a person. As a reflection of culture, philosophy is a conscious activity aimed at understanding the values of human life activity in the world. Among such values, the most important for a person is, without a doubt, his life and health, that is, the requirements of bioethics.

The nature of the current historical period indicates that the global aggravation of the bioethical situation is becoming more and more combined with other universal problems. This, rightly, confuses and threatens the world community. Therefore, it is becoming one of the main conditions for preserving the future of global civilization, to identify the causes of the scale of bioethical risks and to eliminate their consequences.

In particular, certain biotechnologies affect people's lifestyle, values and daily life, production of healthy and high-quality food, changing the balance of nature and human harmony. New opportunities are being created and their positive impact on alleviating human problems, along with reforming their negative aspects, conflicting aspects of biotechnologies related to the management of human life with moral values, moral principles, cause contradictions and problems that need to be solved immediately. . Such problems, while threatening, require the development of bioethical knowledge. This is gaining relevance in the issue of further development of the field of bioethics. Therefore, the globalization of the crisis of bioethics and its aggravation threatens the prospects of civilization, the creation of effective methods and tools to

eliminate this danger, the differential approach to the problem, the development of alternative conceptual doctrines, strategies and tactics are on the agenda.

The concept of ethics, or "responsibility", the priority tasks of ensuring ethical security in the interests of society, its objective features, universal needs are distributed in accordance with the level of social development[9.112.], the possibilities of rational use of science for humanity will expand only if it incorporates various directions of bioethical culture into its content. . Therefore, universal ethics implies reminding of the duty of human responsibility in the moral attitude not only to man, nature, but also to animals. Bioethical norms are a form of practical ethics and moral knowledge that is oriented towards the direct application to the practical space and is based on moral knowledge and practice. Also, bioethics is a theoretical and practical activity aimed at protecting humanity in solving modern problems of global ethics. Bioethical culture is the main part and stage of the development of universal culture, and represents a deep understanding of the importance of solving bioethical problems in the development of human life. Bioethical culture also has its essence and function as a part of general culture. The goal of bioethical culture is to ensure the practice of the value system aimed at ensuring the balance of existence and the purity of nature by maintaining the purity and consciousness of the human status, the priority of human aspects in it. In the formation of bioethical culture, bioethical education, ethical education system, and ethical attitude are the primary basis. The fact that bioethical issues, which are part of the global moral problems, become universally important and determine the fate and value of humanity requires the unification of various fields of education and training based on common interests. It arises as a subject of bioethics, intended to study and solve spiritual problems arising from the latest achievements of scientific development, as a spiritual-understanding attitude to life and all living beings. The reorientation of society's value system proposed by bioethics not only captures the goals of eliminating consumerism of man-made civilization, but also strengthens its development by developing practical requirements.

Bioethical knowledge provides people with the understanding, knowledge, thinking, consciousness of the interrelationship between living beings and the environment, and the skills, competence and responsibility of applying them to practical activities. As an indicator of practical activity that ensures the mutual balance and harmony of nature and society,



knowledge about nature, consciousness, perception, literacy, intellectual potential and the ability to apply it in practice, is a high indicator of activity in relation to the environment, a conscious and responsible approach[10.42.] . It contains a rational, responsible relationship between nature and man.

CONCLUSION/RECOMMENDATIONS.

Prospects for the development of bioethics can be seen in:

Clarifying the philosophical features of the conceptual approach in the formation of bioethics in the process of globalization, determining the criteria, components and basic principles of the formation and development of bioethics;

Identifying opportunities and prospects for the development of bioethics by ensuring the harmony of national, regional and universal interests in the formation of bioethics;

Improving the main means, factors and directions of applying bioethical education to the educational system;

substantiation of the objective laws of adherence to moral and ethical criteria and their moral principles in the management of "human-nature-society" relations; Development of scientifically based proposals and recommendations for elimination of socio-cultural consequences of bioethics problems;

Achieving the integration of bioethics and ethical culture in the process of creating and providing safe biotechnologies serves to eliminate global ethical problems.

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