

THE ROLE OF BIOETHICS AND HUMAN RIGHTS IN THE DEVELOPMENT OF MODERN MEDICINE

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Annotation: *The essence of this scientific article is that it is about the current practice of bioethics, Bioethics is an understanding of moral and ethical problems that have arisen as a result of the latest scientific advances in biomedical science and health care practice, Human rights - the vital need of a person, living, maturing, its characteristics and other information necessary for its relationship with society, the state and other persons are given in detail.*

Key words: *Bioethics, philosophy, medicine, education, training, program, humanism, ethics, behavior, law, doctor.*

INTRODUCTION

Bioethics considers it a problem that moral consciousness lags behind the power we have, as Professor Z.M. Mukhamedova repeatedly emphasizes and draws attention to the "absence" of humanity in both scientific knowledge and medical practice.

The appearance of this "flaw" is primarily related to the great potential of technological medicine in manipulation at various stages of human life. For example, technologies such as genetic engineering early in life, prenatal diagnosis, artificial abortion, new reproductive technologies (such as artificial insemination and surrogacy) and others make this possible. At the same time, advances in the field of resuscitation and transplantation have intensified the problem of the criterion of human death, and for transplantologists the question of who a person is after death, what happens to his personality, whether it is permissible to violate his integrity in order to save the life of other people. followed. In each case, when solving a particular problem, the main focus is on the question of the essence of man.

In modern bioethics, a situation has arisen in which there are various ethical dilemmas that call into question the traditional ideas about the patient's well-being and the limits of medical intervention, which in turn is inextricably linked to the problem of the beginning and end of human life. After all, bioethical dilemmas challenged traditional ideas about human individuality and raised the question of protecting not only the rights of the person, but also the integrity of the person.

Human rights are a concept describing the legal status of a person in relation to the state, opportunities and claims in the economic, social, political

and cultural spheres. Free and effective implementation of human rights is one of the main characteristics of civil society and legal state. Human rights are divided into absolute and relative human rights. The right to life, the right not to be subjected to torture, violence, other treatment or punishment that undermines human dignity, the right to privacy, the right to keep personal and family secrets, the right to protect one's honor and good name, the right to freedom of conscience and religion, as well as , the right to be protected by a court and the right to a fair trial, as well as the most important procedural rights related to them, are absolute human rights. All other human rights are relative and may be limited or suspended in the event of a state of emergency or martial law. In a democratic state, it is not allowed to limit or temporarily stop (cancel) absolute human rights under any circumstances.

MAIN PART

The Constitution of the Republic of Uzbekistan defines the basic rights, freedoms and duties of people and citizens, including personal rights and freedoms, political rights, economic and social rights, as well as guarantees of human rights and freedoms (Articles 18-52). In the Republic of Uzbekistan, all citizens have the same rights and freedoms and are equal before the law, regardless of gender, race, nationality, language, religion, social origin, faith, personality and social status (Article 18). In particular, the right to life is a fundamental right of every human being. Attempting to kill a person is considered the most serious crime (Article 24).

Everyone has the right to freedom and privacy. No one shall be arrested or detained without lawful authority; cannot be subjected to torture, violence, cruel or other forms of oppression degrading human dignity (Articles 25-26). Everyone has the right to be protected from attacks on his honor and reputation, from interference in his private life, and to the right to inviolability of his residence; has the right to freedom of thought, speech and belief (Articles 27-29). Freedom of conscience is guaranteed for all. Everyone has the right to believe in any religion or not to believe in any religion. Forced indoctrination of religious views is not allowed (Article 31).

During the years of independence, a wide legal environment was created in Uzbekistan, based on the new legal principles and requirements accepted at the international level, arising from the supremacy of human rights and freedoms. A sharp turn was made from the repression and violence of the totalitarian regime to legal norms. Adapting the laws of the republic to international standards and models in the field of human rights, developing a national action program in this field, establishing a comprehensive system of institutions that protect human rights, continuing to join international treaties and documents related to human rights, and fulfilling obligations under these documents, all state bodies, a mechanism was created for officials and citizens to unconditionally comply with the requirements of these documents.

Human rights and guarantees are given in chapters 7, 8, 9, 10 of the Constitution of the Republic of Uzbekistan.

Today, modern society requires a doctor to have, firstly, high professional qualifications and, secondly, moral qualities. Therefore, the educational programs of medical universities cover special subjects not only for the acquisition of professional knowledge, skills and qualifications by students, but also for the formation of moral qualities.

The main goal of teaching Bioethics in medical education is directed to the implementation of this second requirement, its task: to analyze the ethical dilemmas arising from the development of medicine, biology and society and to make vital decisions based on a humanistic worldview. consists of formation and development of skills. That's why Bioethics training has become a necessary component of medical education in training a modern doctor. The teaching of bioethics began in the early 1970s in US medical schools, and in a relatively short time it was introduced in almost all medical schools. Currently, US medical schools are required to include Bioethics in their curricula in order to be accredited. Many countries are following this model in their medical education.

To study Bioethics in the United States, students are first introduced to the basic principles of Bioethics. After learning the theoretical issues, they move on to the practical part of the subject. They learn to apply the theoretical knowledge acquired in the practical part in concrete situations. Bioethics in the US is based on three principles:

- 1) respecting the autonomy of the person;
- 2) do not harm
- 3) to do good

CONCLUSION

At Kaunas Medical University, Ethics is taught in four stages: undergraduate, graduate, postgraduate and post-graduate level.

At the undergraduate level, students study Ethics from the 4th year. The main focus is on biomedical ethics issues, especially the doctor-patient relationship. Bioethics issues at the postgraduate level differ depending on the specialization of the trainees. The experience of Lithuania shows that teaching Bioethics helps to nurture moral responsibility in future doctors. "Bioethics is necessary for the formation of humanity in the education of our future doctors and for them to become truly mature specialists". Bioethics teaching in Belarusian medical education is included in the programs of the medical education system according to the recommendation of the Bioethics Committee of the Republic of Belarus. The Bioethics course at Tbilisi Medical University is taught for one semester. It is taught not only for students, but also for practicing doctors, postgraduate and retraining courses on the basis of separate programs. In the last decade, the teaching of Bioethics has also

been developing in Armenian medical universities. For example, the teaching of Bioethics is mandatory at Yerevan Medical University.

At the Dagestan State Medical University, Bioethics is included in the list of State Education Standards as an independent subject, and it is taught in the last courses. According to Dagestanis, "students in the first year cannot fully appreciate the ethical issues related to medicine because they do not yet have an idea about diseases. It is necessary to organize the teaching of bioethics in such a way that it becomes one of the important factors of the professional training of future doctors and medical workers.

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