

## Bioethics - a Modern Direction of Morality

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### Abstract:

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Most of his works on the problems of bioethics are carried out by philosophy. This state discusses the historical development of bioethics, its application, social role and contemporary problems.

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Bioethics is one of the branches of science in the field of spirituality; an important area of modern ethics. In bioethics, human life is interpreted as the highest moral value; it is considered as a spiritual and moral factor of people and interpersonal relationships. Bioethics is a set of principles that warn about the negative consequences of biomedical technologies not only for humans, but also for society as a whole.

Bioethics can be called a field that deeply studies controversial issues of modern philosophy. Although this area of science does not have a long history, its range of problems has existed since ancient times. Bioethics, originating from ancient Greek, is the relationship of human activities to animals in life, medicine and biology. Fritz Jahr first mentioned this concept in 1927, and in 1969 it was formulated by the American oncologist and biochemist W. Potter. In 1999, at a conference on bioethics in Costa Rica, V. Potter made a speech: "I ask you all to call bioethics a new ethical teaching that requires responsibility, competence, includes all cultures and promotes humanism. I would ask you to accept it as such," he said.[1].

The term bioethics was first used in 1927 by the German pastor Fritz Jahr. He described the bioethical imperative versus the strict imperative of Immanuel Kant. According to him, it is necessary to respect not only humans, but also animals and plants. [2]

Literature analysis

Bioethics is a complex phenomenon of modern culture that arose in the late 60s and early 70s of the last century in the USA. The term "bioethics" was proposed in 1970 by the American oncologist Van

Rensselaer Potter. He called for the joint efforts of representatives of the humanities and natural scientists (primarily biologists and doctors) in order to provide decent living conditions for people. According to Potter, “the science of survival should be not just a science, but a new wisdom that would combine the two most important and extremely necessary elements - biological knowledge and universal human values” [3]. Based on this, he proposed the term bioethics to denote it. In 1979, Beochep and Chadris published the book *Foundations of Bioethics*. This book analyzes in detail transgenic technologies, human genome research, cloning technologies, stem cell research and other moral and ethical issues in the field of medicine [4]. However, quite soon the meaning of the term changes significantly. The first place comes to the interdisciplinary study of anthropological, moral, social and legal problems caused by the development of the latest biomedical technologies (genetic, reproductive, transplantological, etc.). In the 70s, the first research and educational centers for bioethics were created in the United States, and the problems it studied began to attract the closest attention of politicians, journalists, religious figures, and the general public in general. Also, the role of the public in the development of bioethics is reflected in many international and national legislative acts.

“The Parties shall ensure that fundamental issues related to progress in biology and medicine (especially socio-economic, ethical and legal aspects) are subject to broad public debate and are subject to appropriate consultation...” Council of Europe Convention on the Protection of Human Rights and Dignity with regard to the Use of Biology and Medicine: Convention on Human Rights and Biomedicine, Article 28 (1996)[5].

### **Research methodology**

The article examines the history of the origins of bioethics. The main task of bioethics is to help define various positions on the most complex ethical problems that avalanche-like arise in the development of biomedical science and practice. In particular, bioethics was developed by representatives of a number of disciplines: doctors, biologists, philosophers, theologians, psychologists, sociologists, lawyers, politicians, etc., and its methodological features are described.

### **Analyzes and results**

A necessary condition for the competent participation of people in discussing and solving pressing problems generated by new biomedical technologies is improving the quality and expanding the scope of bioethical education.

The first most important prerequisite for the formation of bioethics is the ideology of the environmental movement. Scientific and technological progress generates not only a myriad of benefits for humans and humanity, but also threats to its very existence and its habitat. The influence of ecological thinking on biomedicine has especially accelerated due to numerous facts of the adverse effects of traditionally used medicines on the human body. The goal of biomedical science is not only the development of new therapeutically effective drugs or medical technologies, but also the prevention of their negative side effects. Moreover, the achievement of the latter goal is given no less, and sometimes significantly more time and money.

It is no coincidence that (as noted above) Van Rensselaer Potter initially introduced the term bioethics precisely to designate a special version of environmental ethics. However, the interpretation of the term “bioethics”, proposed at about the same time by the American physician Andre Hellegers, has become widespread in the scientific and educational literature. He used the term to refer to interdisciplinary research into the moral issues of biomedicine related to the need to protect the dignity and rights of patients. A major role in this was played by the ideology of the human rights movement, which

received wide recognition in the 60s and had a significant impact on the formation of bioethics. [6].

The human rights movement is the second most important cultural prerequisite for the formation of bioethics. If the environmental movement arose as a response to a threat to the physical (natural) well-being of a person, then bioethics began to develop rapidly as a result of the threat to a person's moral identity emanating from technological progress in the field of biomedicine. The fact is that a person in biomedicine acts both as the main goal and as the inevitable "means" of scientific study. For a scientist-doctor, each person exists, on the one hand, as a representative of "humanity as a whole," and on the other, as a specific individual who is guided by his own, and not universal, interests.

The reaction to this situation was the development of a special direction in the human rights movement, which aims to defend the rights of patients. Currently, there are many international, national and regional organizations to protect the rights of patients suffering from various diseases: cancer, AIDS, diabetes, asthma, mental disorders, etc.

Awareness of the need for an interdisciplinary approach in understanding and practically solving problems generated by scientific and technological progress can be considered as the third ideological prerequisite for the formation of bioethics.

The fourth factor that influenced the emergence of bioethics is the consequences of scientific and technological progress in the field of biomedicine, which very often forces us to rethink traditional ideas about good and evil, the good of the patient, and the beginning and end of human existence. Bioethics provides intellectual justification and social framing for public discussions in which society makes its decisions about where the boundaries of human existence lie. These decisions, as a rule, are not final - as new biomedical technologies emerge and new social groups are involved in discussions, they have to be rethought again and again. The question of what it means to be human is becoming one of the central questions not only in academic research. The moral assessment of the actions of doctors and patients in specific situations depends on its decision.

### Conclusions

Thus, bioethics includes a number of closely related activities. Today, when the principles of humanism are recognized as a priority, it is necessary to explain the issues of bioethics among the population, to treat animals as equal beings, and to treat animals whose lives are in danger. danger, it's time to create shelters to provide assistance, apply administrative and criminal penalties to citizens who harm or kill animals, and, of course, introduce full-time environmental prevention inspectors into the internal affairs structure.

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