

БИОЭТИКА И ЕЁ РОЛЬ В ФОРМИРОВАНИИ ПРОФЕССИОНАЛЬНОЙ КОМПЕТЕНТНОСТИ У СТУДЕНТОВ МЕДИЦИНСКИХ ВУЗОВ

Умирзакова Н.А.,

старший преподаватель кафедры общественных наук с курсом биоэтики,
Ташкентский Государственный стоматологический институт,
г. Ташкент, Республика Узбекистан

Аннотация: знание будущих врачей о человеке не ограничивается медико-биологическим естествознанием, но также предполагает социально-гуманитарное измерение и духовную наполненность, поэтому этическая проблематика неотделима от любого вида медицинской деятельности. В данной статье автор указывает на актуальность изучения биоэтики, которая предстает как практическая философия человеческой жизнедеятельности и как ценностная ориентация для будущих врачей.

Ключевые слова: биоэтика, гуманистическая парадигма образования, ценностные императивы, гуманизм, биоэтическое мировоззрение, достоинство человека.

THE IMPORTANCE OF STUDYING BIOETHICS IN THE FORMATION OF PROFESSIONAL COMPETENCE OF MEDICAL STUDENTS

Umirzakova N.A.,

senior lecturer of the Department of social sciences,
Tashkent State Dental Institute,
Tashkent, Uzbekistan

Abstract: the knowledge of future doctors about a person is not limited to medical and biological natural science, but also implies a social and humanitarian dimension and spiritual content, so ethical issues are inseparable from any type of medical activity. In this article, the author points out the relevance of studying bioethics, which appears as a practical philosophy of human life and as a value orientation for future doctors.

Keywords: Bioethics, humanistic paradigm of education, value imperatives, humanism, bioethical worldview, human dignity.

Global trends in the development of higher education include the constant adaptation of educational programs to current and future needs; improving the adequacy of higher education with a long-term focus on achieving social goals; and increasing the level of quality. In the twenty-first century, these and other qualities of higher education should become an integral part of the global project of permanent education for all. Thus, global trends in the development of higher education reflect in their strategies the transition from a technocratic paradigm to a humanistic orientation. Today we are in the space of a still functioning technocratic and emerging new humanistic paradigm of education. The present and future of civilization depends on how soon it will be accepted by the scientific community and will be effective in the aspect of its implementation by a social institution – education [1].

Globalization of health problems in the development of mankind, on the one hand, and the success of biomedical research, on the other hand, have radically changed the face of medicine as a form of knowledge and activity, determining the actualization of its value component in a new way. Today, the development and implementation of value imperatives of bioethics in medical education, in the activities of medical personnel, which are necessary for the formation and development of their professionalism, is of great importance.

The concept of "professionalism", in contrast to "profession", implies not only the form and type of activity of a person, but also the degree of mastering special knowledge, skills and practical skills acquired as a result of special training or work experience, as well as the quality and originality of knowledge related to this profession, related to it and peculiar to it. Do the doctor's moral qualities and ethical imperatives belong to the components of professional competence of medical personnel? What moral qualities are important and are the main ones in the professionalism of a doctor? To try to answer these questions, it is necessary, first of all, to answer the question about the features of the moral and ethical foundations of medical activity.

The modern concept of humanism and the humanization of education are undergoing changes. As you know, humanism is one of the fundamental foundations of social consciousness, the essence of which is the attitude of a person to other people as the highest value. It manifests itself in altruism, the desire to sow good, in charity, compassion, and the desire to help others. The definition of humanism as a "set" of views that Express the dignity and value of a person, his right to free development, and affirm humanity in relations between people reflects only one - the subjective side. The essence of humanism can be defined as a set of objective and subjective relations to each person as the highest independent value. The essence of humanism is in any manifestation of one person's concern for the welfare of another. But today this

provision sounds problematic. Is it possible to call humane, despite the apparent manifestation of concern for the human welfare, for example, euthanasia, the use of fetal tissues of the human embryo, in vivo and post-mortem donation of human organs and tissues? Human values should be eternal, democratic, pluralistic, support universal declarations of human rights, global, and be based on family ethics. The way to do this is through education. And then there are no longer theoretical, but practical questions about the organization of bioethical education: who should be taught, what should be taught, and who should do it. Answering the question – who needs bioethical education at the current level, the following groups of people should be noted:

- first of all, the medical professionals themselves: doctors and researchers (doctors, pharmacists, geneticists, biologists);

- students of medical Colleges and Universities;

- representatives of authorities and legal institutions that make laws and decisions in the field of Biomedicine and health;

- members of bioethics committees who have medical but no special ethical education;

- the subjects, information which suggests the presence of at least some "pre-knowledge" in the field of modern bioethics;

- the population from which the subjects are "recruited" and whose public opinion has a certain influence on the direction of biomedical and genetic research in society [2].

Insufficient ethical and educational level of the above – mentioned categories is a problem not only in modern Uzbekistan and all regions of the post-Soviet space, but also in many other countries. This puts us in front of the need to form a new humanistic ethical attitude among doctors, biologists, geneticists, politicians and ordinary citizens, which is achieved through bioethical education.

In modern philosophy, it is recognized that the "basis" of any action is its goal. The goal of medical knowledge and medical activity is to save a person's life and help them maintain their health. Among the reasons for the formation of the medical profession, and this is one of its features, the determining factor is not only economic, not only cognitive, but also moral – "decisive action for the benefit of a suffering person". Therefore, throughout the history of its existence, both at the level of theory and at the level of practice, medicine is connected by thousands of threads with people's values and worldviews. The professionalism of a doctor is determined not only by how well he has mastered the etiology and pathogenesis of diseases, methods of their diagnosis and treatment, but also by the ability to advise, teach, advise, find contact with the patient, and not take away the patient's hope for the success of treatment. Knowledge about a person is not limited to medical and biological natural science, but

also involves a social and humanitarian dimension and spiritual content, so ethical issues are inseparable from any type of medical activity. Since the time of Hippocrates, it has been generally accepted and unquestionable that the moral culture of a doctor is not just the characteristics of his personality that deserve respect, but also the qualities that determine his professionalism. In fact, the high cultural level of a doctor is inextricably linked with the purity of his moral image. This truth is perfectly expressed in a well-known aphorism: "He will not be a good doctor who is not a good person..."[4]. The rapid progress of biomedical science and practice in the late twentieth and early twenty – FIRST centuries led to the strengthening of social and value aspects in the activities of the modern medical worker.

Globalization of health problems in the development of mankind, on the one hand, and the success of biomedical research, on the other hand, have radically changed the face of medicine as a form of knowledge and activity, determining the actualization of its value component in a new way. In applying the achievements of genetic engineering, biotechnologies, organ transplantation, in determining the psychosomatic and socio-cultural nature of health and diseases, modern medicine addresses a wide range of new problems that have a pronounced ideological, moral, philosophical, religious, socio-psychological, economic, political and legal components. The modern doctor has the means to exercise significant control over childbearing, life and death, and human behavior. The actions of a doctor can affect demographics and Economics, law and morals. The value imperatives of modern medicine are becoming more and more profound and significant.

Under these conditions, philosophical knowledge and education play a special role in the formation of professional qualities of a doctor. Philosophy as the self-consciousness of society and the quintessence of spiritual and moral values of culture is an indicator of education and General culture of a person. It is aimed at forming theoretical thinking, a systematic vision of the world and self-reflection. Therefore, philosophical education helps not only to develop the mind, but also helps to understand the value foundations of culture, develop life attitudes, and form the spiritual and moral orientation of the individual. Philosophy as a reflection on culture is a purposeful activity aimed at understanding the value-significant orientations of human life in the world, among which human life and health are becoming more and more relevant [4].

Today, biomedical research on animals and with human participation continues to be a necessary form of existence of medicine, biology and clinical disciplines. But conducting research on a person can pose a threat not only to their health and life, but also lead to a violation of their rights and dignity. And in these conditions, the task of protecting the subject from the risk that experimental science inevitably exposes.

Society begins to search for forms of this protection. One of the forms of such protection is bioethics, its theoretical and practical approaches and imperatives.

New opportunities in biology and medicine related not so much to treatment as to the management of human life (for example, genetic correction of human characteristics, allowing donation without consent, destruction of life at the embryonic stages, organ and tissue transplantation from a living and dead donor, reanimation or refusal and termination of medical care for a hopeless patient), come into conflict with established moral principles and values. Because of these contradictions, bioethics emerged as a system of knowledge about the limits of permissible interference and manipulation of human life and death, as "a systematic study of human behavior in the framework of life and health Sciences, conducted in the light of moral values and principles" [3]. The subject of bioethics is the moral attitude of society and man to Man himself, his life and health, to all Living things. Bioethics tries to understand the moral problems of Biomedicine and society by rethinking the approaches and values of modern life. Under these circumstances, bioethics appears as a practical philosophy of human life and as a value orientation for future medical personnel.

The practical form of bioethics itself is the existence and activity of ethical committees. This practical form of bioethics was found by members of the world Medical Association in 1964 in the Helsinki Declaration. Its section "Basic principles", item 2, States: "The General scheme and plan for each type of study should be clearly described in the Protocol, which is submitted for consideration and approval by a special Commission. Members of the Commission should be independent of the persons conducting the research and the research sponsor. The composition of the Commission is formed in accordance with the legislation of the country where the study is conducted" [1]. The main provisions of the Helsinki Declaration become the legal norms of many national legislations, including the legislation of the Republic of Uzbekistan. In recent years, Uzbekistan has adopted a number of laws regulating the reproductive rights of citizens (2019), the law on organ and tissue transplantation (2018), on palliative care for seriously ill patients (2013), etc., which contribute to the regulation of medicine and the bioethics of modern society.

Biomedical ethics is a modern stage in the development of medical ethics and medical deontology, where the problems of duty, honor, dignity of the doctor, moral and ethical regulation of relationships in the field of medical activity are raised to the level of respect and protection of the rights and freedoms of the patient, his life and health. Biomedical ethics is a practical philosophy of the medical profession of the physician scientist, as it protects basic human values –the human right to life and health, autonomy and freedom of choice, developing modern ethical provision of

medical science and practice, helps to recognize moral dilemmas and conflicts that are typical for medical activity and are equally important for both doctor and patient.

Thus, the formation and improvement of professional competence among medical Students includes both a constant desire to deepen their medical knowledge and master special skills, and a goal-oriented conscious determination of medical activity by higher ethical approaches and moral values. Education and training of medical personnel is based on the cognitive achievements of modern science and the axiological imperatives of bioethics. Knowledge of biomedical ethics and a conscious acceptance of students moral and ethical norms and rules will allow them to purposefully study the core subjects and to maintain the dignity of the doctor-professional, knowledge and skills which should ensure that the achievements of modern science, medicine, and biology only for the benefit and in the interests of society and man based on the principle of respect for life [3].

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