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BIOETHICS IN UZBEKISTAN: HISTORY, ISSUES, PROSPECTS

Abstract. Bioethics is a philosophical concept related to the moral side of human behavior in the context of applied ethics, which considers the relation of a person to various living forms, animals, as a person's responsibility to others, as behavior and attitude of a person to a person. Considering the ethical behavior and the relationship of man to man, bioethics is linked with medical ethics - deontology. As a worldview, bioethics means a person's attitude to the world as a whole, his perception of the world around him and his place in it. In the process of interaction of biology, medicine and ethics, bioethics is formed as an interdisciplinary scientific direction, academic discipline and social institution.

This article provides an overview of the development of bioethics in Uzbekistan, covered the period from 2000 - the time of the organization of the National Committee of Bioethics at the Ministry of Health of the Republic of Uzbekistan and to the present. The article emphasizes the historical traditions of bioethics based on national, historical, cultural, philosophical and methodological sources. The development of the Uzbek model of bioethics is part of the work of national committees, along with the development of bioethical education, medical law and international cooperation.

Key words: Uzbekistan, bioethics, history, issues, prospects, science, biomedical

Introduction

The republic of Uzbekistan possesses an experience based on our rich history and an approach to ethical issues of healthcare and biomedical review [Abdullakhodjaeva M.S. 2007].

Uzbekistan is the motherland for world famous scientists and thinkers such as Imam al Buhari and Ibn Sino. If the basic formation of ethics review and medical practice in the pre-soviet period was "adabnoma" (a single system of ethics), then today's syncretism of oriental philosophical traditions by modern Uzbek philosophers and physicians is demonstrated by the appeal to national, historical, cultural and philosophical methodological sources of bio-[medical]ethics, including the customs, traditions and values of Zoroastrianism and Islam, and achievements of medicine and philosophy of Muslim [Arabian] renaissance. The inspirational legacy of thinkers and doctors in Central Asia and other great representatives of world Islamic philosophical and religious trends, such as: Abu Ali ibn Sino, Abu Nasr Muhammad al Farabi, Abu Rayhan Beruni, Al Kindi, Abu Hamid Gazali, Ibn Rushd, Abu Bakr Ar-Razi among others, were important and authoritative in the past. Avicena's life and work, particularly, inspire us to ponder about the role of ethics in science. Undoubtedly, Islamic ethics describing ways of approaching or thinking about patients has influenced the content of professional ethics in Uzbekistan.

The States in Central Asia are secular but in Uzbekistan, as in other states, religious organisations representing , more than 10 religious denominations, are active. The law about freedom of conscience in the Constitution of Uzbekistan is the manifestation of respect to all believers in our State, which is why taking into account the social and cultural realities of our historic and national traditions, and studying the experience of decision-making about key problems of bioethics elsewhere, not only in terms of Islam but also other religions is very important. The first National Congress in bioethics with international participation was held in September 2005; in addition, international conferences in 2006 and 07 have been important to the development of bioethics and science in the Republic.

Historically, Uzbekistan is a secular multiconfessional multinational (more than 100 nationalities reside there) society, professing the concept "Turkestan is our home". Respect of cultural, religious, national pluralism, and understanding the relevance in promoting the values of global ethics is an important factor in maintaining international stability. As President I.A. Karimov said: "...relationship between Tadjiks, Turkmen, Kirgizes, Kazachs and Uzbeks supported by history, spirit, culture and religion... The sense of regional unanimity took well-deserved place in the souls of not only native nations but also of those who regard this magnificent land as their motherland, i.e. Russians, Tatars, Jews, Uygurs and others".

Islam is fertile soil for growing bioethical values. This subject is relevant and cogent to Uzbek researchers; followers of Islam form the largest segment of religious followers and its standards are one of the components which form biomedical ethics in Uzbekistan. Many ethical medical rules of society assumed the shape of existence of not only statute of beliefs but also the laws of traditional way of life, rituals, folk-lore, which contribute to compliance with these standards by every new generation. Some currently accepted medical ethics are framed by religious beliefs as well as by traditional practices and rituals which contribute to a widespread understanding and acceptance of medical ethics by successive generations.

The National Ethical Committee of Uzbekistan (NECU)

NECU was organized in 2000 under the Ministry of Healthcare of the Republic of Uzbekistan. (the first chairman of the committee was academician M.S. Abdullahodjaeva 2000 - 2014).

In Uzbekistan, a multilevel system of ethical expertise in bioethical review has been created. In correspondence with WHO recommendations, NEC consists of leading scientists of the Republic of Uzbekistan, not solely in medical science.

In 2003 the Medical Association of Uzbekistan (MAU) decided to change the personnel and activities of its ethics committee, renaming the Bioethics Committee, taking into consideration the new challenges of relevant issues in emerging biomedical technologies. [Z.M. Mukhamedova, 2014 T. P. 96-100].

The goal of the bioethics committee MAU is to oversee and uphold the practice of bioethical principles, to prevent negligent practice which violates human rights and social security, to uphold social moral values, to ensure ethical practices in research, medical practice, the disclosure of medical information and private life of medical personnel. This strategic direction of the MAU bioethics committee work assists in the growth of the national, enlightened medical society (modeled on but not copying the best overseas experience).

Describing the remit of MAU bioethics committee illustrates the development of constructive cooperation between physicians and society, politicians and healthcare authorities using bioethical insights to help address and solve many complicated and delicate issues that society faces.

For many years, the system of state paternity has contributed to today's widespread opinion that this task was the responsibility of exceptionally powerful authorities. The situation has changed with the development of democracy and civil society. One of the most important principles of democratic society is streamlined, constructive dialogue between state and public institutions, with the presence of forward and backward links to their agreed objectives.

The education in the field of bioethics

The study of bioethics in Uzbekistan began in 1998 when it was included in the philosophy curriculum in the social-humanitarian science department as part of the bachelor curriculum at the first Tashkent State Medical Institute (later the Tashkent Medical Academy). A master's degree was introduced in 2000 and offered individual topics, and the Doctors Training Department (DTD) at the 1st TashStateMI from 2003, and from 2004, bioethics has been offered as an elective course. The curriculum for the masters' degree, "Philosophical issues of biology and medicine" was prepared in the Uzbek and Russian languages, as was the manual for the course "Introduction to Bioethics" [Mukhamedova Z.M. 2004. p.120]. In 2005 an anonymous questionnaire about key problems of bioethics was answered by second-year students in the therapeutic and dental departments with the aim to identify the level of knowledge and peculiarities in students' outlook, with a view to raise the quality of teaching bioethics. In 2004 a monograph in which an attempt to comprehend the philosophical and methodological analysis of the changing educational paradigms in the context of liberalisation and the role of bioethics in educational practice in medical schools in Uzbekistan was published [Mukhamedova Z.M. 2004.p.148]. In 2007, a doctoral dissertation was defended, in which issues of humanitarian components in the medical biological areas of modern educational process were explored. The dissertation also discussed developments of modern philosophy, medicine and the problem of its transformation in educational practices, overcoming the limitations of biomedical and adoption of humanistic paradigms, features of the transition from the strategic evaluations of bioethics to effectiveness and relevance of its implementation in higher education of Uzbekistan [Z.M.Mukhamedova T.: 2007. p.44].

A teaching course in bioethics at National University of Uzbekistan (NUU) was initiated by teachers of the department of Philosophy and Methodology sciences in 2005. The course was taught to second-year students and master's degree first-year students. In 2006 NUU published the manual on Bioethics in the Uzbek language, including a new chapter "Islam bioethics, history and prospects". In the curriculum of the course "Bioethics" in addition to the historical chapter, main issues and principles of bioethics, secular and religious aspects of modern bioethics, peculiarities of Islamic biomedical ethics and others were touched upon. Subsequently, the main issues of theoretical and applied bioethics, including moral ethical issues during clinical experiments on human and animals, problems of reproductive technologies, organ and

tissue transplantation, euthanasia, cloning and others were considered. It should be noted that interest in the philosophical problems of bioethics was designated in the choice of subjects for research papers and there were successful defenses at both bachelors and masters levels of the Faculty of Philosophy in NUU.

The need to spread bioethical culture among the medical community, medical residents, post-graduate students, masters led to the publication of textbooks in 2009. [D.A.Asadov, Z.M.Mukhamedova. .2009.P160.], they included a wider range of bioethical issues, than in previous textbooks, published in Uzbekistan.

Dissemination of practical knowledge in the field of bioethics, for which the Department of Social Healthcare has taken responsibility, is based in the (Tashkent Institute of Postgraduate Medical Education, (TIPME), the head of department of healthcare organization, economics and management Professor D.A.Asadov is the head of the bioethics committee (MAU). Tashkent Institute of Postgraduate Medical Education TIPME offers courses to physicians, for continuing education, such as training in ethics reviews, i.e. procedural aspects of the research ethics, thereby acquiring knowledge about the basic concepts of ethics and law, which enable them to easily distinguish some particular and important details in their scientific and practical work. [Aripov T.Y, Asadov D.A.2014,p.68] The measures taken to resolve conflict of interests during clinical experiments must be worked out thoroughly not only by bioethics specialists but it is also essential that these measures should be understood and accepted by specialists and scientists. Contemporary methods of conflict of interests in management suppose transparency in activities and constant orientation of researchers and official authorities to determine vulnerable areas in the conduct and control of clinical experiments and to identify solutions that can be found to resolve these conflicts.

In 2015, Tashkent Dental Institute published a textbook for practical activities in bioethics for second-year students "Bioethics: Main Issues and Principles" [Mukhamedova Z.M.2015.135p.] Scientists and teachers in Uzbekistan continue to participate in many regional and overseas conferences devoted to education in the field of bioethical research. Young scientists (Dilfuza Aniezova - doctoral student TashDTD, department of social healthcare, Head D.A.Asadov) there are training courses abroad - Advanced Certificate Program in Research Ethics of the Union Graduate College in partnership with the Department of Medical History and Ethics of Vilnius University (2015.).

By decision of the Academic Council of the Tashkent State Dental Institute, from 2016-2017 academic year, a course of bioethics was introduced at the second year of study of all faculties. From 2018-2019, the training of the bioethics course for the masters and residents of this institute is introduced. The Department of Social and Human Sciences of the Tashkent State Dental Institute has been active in the development, educational processes, and promotion of bioethics, which since June 3, 2018 became a division of the UNESCO Chair of Bioethics (Haifa). Teachers of the department prepared lectures, presentations, workshops on the course in Russian and Uzbek languages, published articles in international and national journals, and published textbooks on bioethics. Materials and experience of international cooperation with higher education institutions of the CIS and other countries are widely used (for example, the St. Petersburg State Medical Pediatric University, where in April 2018 two students of our institute took part in the international "Day of Student Science", received diplomas and certificates for their work on bioethics), the teachers of the department were transferred to an internship on this course of bioethics (2018).

Legal issues

One of the main objectives of the entire health care system in Uzbekistan is to ensure the constitutional rights of citizens to obtain affordable and high-quality medical care. Its achievement requires improvement of the current legislative base of health care and qualitative change of legal mechanisms regulating the provision and protection of consumers of medical services. To implement this strategy, it is necessary not only to radically change the priorities of the state social policy in the field of public health protection but also to create a system for protecting the rights of citizens that would maximize the use of limited health resources to most fully meet the health needs of the population.

As in international practice, some questions of legal regulations about researching activity in the republic of Uzbekistan where the subject of research is a human being, were elaborated and presented on the base of manual ICH GCP, Helsinki declaration Nurnberg code, International code of medical ethics, ethics code of physician-researcher RU (accepted at the first congress on bioethics with international participation in 2005), bases of legislation RU about citizens's health, the law of RU " On Circulation of Medicine", and a number of by-laws. [Abdullakhodjaeva M.S. 2007.p.329- 340].

Today legislation in the field of healthcare is getting more and more complicated. Medical ethics is developing, and legislation and ethics do not conflict but supplement each other. The requirements of ethics and bioethics overlap with the system of healthcare, informing political, economic and keynote decisions about questions of medical assistance. However, for Uzbekistan to construct and ratify international documents in the field of bioethics, it is necessary to conduct work with the medical community, as well as with ethics committees, in order to expedite work in this field. This involves questions of changes in educational and legal processes including issues of bioethics and its understanding of legal and cultural fields, while also taking into consideration the national approach, our traditions and goals. Not only because is it the practice in other countries but also this completely corresponds to the way taken by the RU in the formation of the democratic, legal, civil society. Today, the following questions are becoming more urgent: what legal and ethical norms must defend the person in modern biomedical research, or in the relationship between a doctor and a patient? What is the mechanism of defence supposed to be? How to use the experience of overseas countries in this field more effectively? Progress in medicine is impossible without the solution of ethical and legal measures dealing with problems of biomedical technologies. In the field of improving the activities of medical educational institutions, the development of the pharmaceutical industry, in order to provide the population with quality medicines, a strong legal basis has been created and continues to form. This is the necessary but not sufficient basis in the 21st century in the field of social protection and promotion of public health. The question is about ethical expertise, which becomes a fundamental way of building science into everyday human activities. There is its institutionalization, it turns into an intermediary, in disputable cases confirming the legitimacy of other institutions. Of particular importance are the bioethical foundations and principles of medical practices, among which the most important are respect for the autonomy and dignity of the patient's personality. The doctor and the patient come not only to the need for the separation of rights, but also the adoption of joint obligations

regarding the examination of medical technologies. The State Standard of Uzbekistan on Good Clinical Practice (GCP) was approved and put into effect by the order of the Ministry of Health of the Republic of Uzbekistan for No. 42 dated February 13, 2013. This standard is designed to promote the development and improvement of ethical examination of clinical research (CI) on the paradigmatic basis of bioethics. It is an important condition for the humanization of research activities, the practice of evidence-based medicine, and the health care system. [Mukhamedova ZM.2017].

The problem of ensuring and protecting the constitutional right of citizens to medical care has a complex, multidimensional character, the solution to which requires an integrated intersectoral approach. At the same time, attempts at its comprehensive study have so far been undertaken primarily by forensic doctors. So in Uzbekistan, the textbooks "Forensic medicine" was published for students of law schools, in 2008, Professor A.I. Iskandarov and co-authors, and in 2012, Professor Z.I. Giyasov published textbooks for students of medical schools under the title "Legal basis of medical activity". The authors of the textbook note the continuity of teaching subjects "Forensic medicine" and "Legal bases of medical activity", emphasizing that "Legal basis of medical activity" is the science and legal regulation of the activity of medical workers in the Republic of Uzbekistan, studied by students of the 7th year at the Department of Forensic Medicine. In 2017, the textbook "Medical Law" was published by the team of authors of the Department of Organization, Economics and Health Management of the Tashkent Institute for Advanced Training of Doctors and the Tashkent State Institute of Law. It should be noted that this is the first experience of creating such a textbook, despite the fact that there was no preparation of the necessary level of scientific, educational, methodical and applied directions for the development of medical law as a branch of law, legislation, science and academic discipline. The republic has a law on the rights of consumers of medical services, but there is no law on the rights of patients, medical law is represented fragmentarily in regulations, laws relating to health and medicine. If we turn to the Law of the Republic of Uzbekistan "On protection of the health of citizens" adopted in 1996, it requires revision, additions in the context of meeting the challenges of the time and fulfilling the tasks set by the "Strategy of Action" [2017] before the medicine and public health services of the Republic. Bioethics as a source of law has its differences from morality in general and ethics in particular. It needs more legal formulation of its principles and the content and mechanism of regulatory regulation is closer to positive law than other areas of ethics. There is a practical need for a well-considered, balanced translation of a number of the most acute, socially important bioethical problems into the mainstream of medical law. The Ministry of Healthcare of Uzbekistan has developed a draft law on transplantation of organs, tissues and (or) human cells [2017]. The document is published on the portal for discussion of normative legal acts. The project provides that the removal, procurement, storage, transportation and transplantation of human organs, tissues and (or) cells is carried out only by public health institutions that have a special permit from the Ministry of Health. The law will not apply to organs, parts and tissues related to the process of human reproduction, including reproductive tissues, blood and its components and activities associated with their use, as well as sexual organs.

Transplantation of organs and tissues is made from a living donor or human corpse and can be used only if other medical devices can not guarantee the preservation of the life of the recipient, or the restoration of his health and functions.

Currently, Uzbekistan faces two interrelated problems: the structuring of medical law and the process of the emergence and institutionalization of bioethics, the scientific discipline and the sphere of practical activity on the informal regulation of relations in the field of medical services.

Obviously, these processes can not be viewed in isolation. The subject of bioethics is the moral attitude to all living things. The priority value of bioethics is the attitude towards man as a living creature. This explains the reasons for its emergence as a science in the last third of the twentieth century. But these same reasons determine the separation of medical law into a special branch of law. The key problems of medical law are correlated with the main issues of bioethics. These include experiments on people, protection of patients' rights, the problem of abortion, various aspects of infertility treatment, the problem of euthanasia, the problem of using genetically modified products, the problems of transplantology. Many public relations in the sphere of medical services and health care in Uzbekistan are not yet regulated by law.

International cooperation

International cooperation is developing in a few directions, regionally and further abroad. Representatives of research ethics in Uzbekistan take part in activities in CIS, such as the important bioethical resource Forum for Ethics Committees in the Confederation of Independent States (FECCIS). It is one of the regional divisions of the world community - Strategic Initiative for Developing Capacity in Ethical Review (SIDCER) [Abdullakhodjaeva M.S. 2007].

In Tashkent in 2005, 07 conferences and training sessions were held with international participation, and in 2009, scientists from Uzbekistan participated in the international regional scientific practical trainings "Bioethics expertise in biology, medicine and education" Dushanbe Asia Print, 2010.317p. Uzbekistan representatives of ethics review bodies have participated in international bioethics conferences held not only in the cities of CIS (Moscow, Kazan, Kiev, Erevan, Baku, Kishinev and others) but also in Zurich, Tegeran, Ankara, among others.

Specialists from Uzbekistan participated in the creating of Central Asian Bioethics Association (CABA) in 2011 and in the Symposium "Bioethics: view from Central Asia", and also deal with analysis and interpretation of the many achievements and challenges in the field of biomedical technology in the West and East. Their reflections on philosophy, ethics, law and religious consciousness were relevant for emerging patterns of bioethics in Uzbekistan, which is experiencing the impact of globalisation in search of solutions.

The structure, principles, and basic directions in bioethics were considered by Zagirdinova F.B. (Zagirdinova F.B. 2012.p.39-49]. She notes, in western bioethics at the level of meta-ethics, linguistic analysis is predominant, but at the level of normative ethics (such as bioethics) utilitarian and naturalistic approaches to the analysis and evaluation of contemporary realities of biomedicine prevail. Bioethics is looking for answers to very difficult questions, the most important questions related to life and death, birth, suffering, which require not only abstract answers but also specific solutions to practical problems such as: whether or not to prolong patient's life, whether or not to use genetically modified food and so on. New technology brings not only positive results, but also some results that are difficult to assess unambiguously.

The moral sanction - is necessary in Biological Sciences due to introduction of achievements in daily life. Pharmaceutical and biotechnology multinationals are seeking to assure civil society of the moral infallibility of their achievements. In search of the moral sanction, the biotechnology industry is trying to turn itself into a kind of bioethics that carries out orders and receives dividends for that. The condition for solving the main problems of bioethics, as Zagirtiddinova F.B. believes, is defined by its independence; for the purpose of bioethics, she believes, is to protect humanity from genetic engineering and other biotechnological disasters. One means of reducing the harmful consequences of these is the moral responsibility for the education of scientists, technologists, the formation of the ethics of science and a research culture oriented to human. Good will, respect for the sanctity of private life and other individuals' autonomy, critical interpretation of the implications of new and emerging technologies, cultural experiments - all this is an object of interest to bioethics. The amount and probability of possible negative consequences in the long term depends on the level of bioethics development, awareness and its ability to stop abuse and dangerous haste. Bioethics must take preventive culture studies, must decide what is permissible, and what is not acceptable. The establishment of ethical standards depends on the level of ethical consciousness of the whole society, not just specialists; it depends on us. Bioethics is primarily the examination of science from the standpoint of an ordinary person, in the interest of the whole human race, and only then can a set of ethical standards for professionals working in the field of biomedicine and ecology be established. Bioethics is their professional code of moral behavior. Biomedical ethics is a rapidly developing discipline. There is no doubt that the achievements of biomedical ethics must be an integral part of scientific use and educational process. Today we can state a certain provincialism in this area of research. A breakthrough in the level of our knowledge and understanding of bioethics is urgently needed; especially with a solid methodological basis for the formation of our own model of biomedical ethics and for justifying its principles through the prism of our traditional ethical views.

The status of the philosophy of medicine and its global challenges in the context of international cooperation and educational practices were reviewed by Z.M. Mukhamedova. [Mukhamedova Z.M., 2012. p.67-77]. In the East as well as in the West there is a high level of interest in the present and future development of the philosophy of science and medicine. [Abdallah S. Daar A. Binsumeit Al Khitamy. 2001;164 (1):60 3.; Mukhamedova Z.M. 2006.p.83].

Modern medicine and bioethics in Islam as well as educational practices develop in the framework of enlightened Islam and medical ethics. [Mukhamedova Z.M. 2007, p.56].

Despite the current practice of bioethics in Islam, there are problems and contradictions, starting with the recognition or non-recognition of its status. Omar Hasan Kasule believes, that unlike Europe, Sharia laws settle and comprehend moral principles that are directly applicable to medicine. He believes, that Islam looks at the problems of human experiments as a purely legal question as Sharia laws provide adequate principles and guarantees. In the opinion of Mukhamedova Z.M., a dialogue between East and West cannot be implemented in the direction of xenophobia, ethnocentrism or false claims to the universality of Islamic and European culture and education, but in the respect for the "true universality". The second symposium on bioethics addressed issues of bioethics education, bioethics itself and medical ethics.

The general tone of the symposium is expressed in the article presented by Zagirtdinova F.B. "Central Asia at the crossroads of bioethical concepts" [Zagirtdinova F.B. 2014.p.28-34]. In educational practice, in terms of studying the interaction of bioethics with religious faiths (Islam and Bioethics for example), it is logical to consider the methodology of bioethical doctrines of Islam within the categories and frameworks of Islamic social ethics. [Mukhamedova Z.M. 2014.p.23-28]. Attention is drawn to the work by A.Sachedin, who clearly seeks to avoid both cultural and moral ethnocentrism, arguing instead that "the function of ethical issues can be such recommendations for the courses of action that are comparable to the universal, moral values and can be applicable to different cultures." [Abdulaziz Sachedin. 2009.p.280].

The research "Euthanasia issues: myths and reality of European practices" was devoted to the analysis of the experience of European countries where the law on euthanasia was passed. In Uzbekistan, as in the vast majority of countries, euthanasia is prohibited by law. In the Netherlands and Belgium, it is more than ten years since active euthanasia was legalised. What are the results of these practices? The observation shows an increase in euthanasia: in 2003, 200 terminally ill, mostly aged patients voluntarily withdrew from life. In 2004 euthanasia was already performed on 360 patients, and therefore is on the rise. Among the reasons that can "explain" such dynamic spread of euthanasia is economic. In European countries, the process of ageing populations is growing. The problem of aged people is becoming a priority among medical and social programs of social welfare. The practice of euthanasia gives rise to pressure on elderly and vulnerable people, who are particularly in need of support from others. In the opinion of Mukhamedova Z.M., euthanasia is not an essential solution to the contradictions in life because it only removes them forcibly. This is not consistent with either the dialectic or understanding of medical humanism. Even if there is some kind of positive value in it, then it is an increasingly expanding debate on euthanasia and highlights the attention of scientific medicine and truly humane doctors to a dying man. In her study Anniezova D.Zh. paid special attention to the problem of an observed global increase in average life expectancy, which leads to a rise in the proportion of elderly in the population and requires improvement organisational forms of gerontology services.[Anniezova D.Zh., Asadov D.A. 2014.p.80-82].

According to the law of the republic of Uzbekistan "On protection of public health" (from 29.08.1996.): a patient has the right to respectful and humane treatment from medical and support personnel, has the right to obtain information about his own rights and responsibilities and the condition of his health, including information about the examination results, presence of disease, diagnosis and prognosis, treatment options, associated risks, possible options for medical interference, their consequences and the results of the treatment. However, as diseases of elderly patients are generally chronic and incurable, there is a purely formal and even disparaging attitude in relations between doctors and elderly patients. Unfortunately, we must note the fact, that the majority of health care personnel, including authorities of health institutions are not aware of basic bioethical principles and patients' rights, which is particularly acute in their attitude to elderly patients. The stereotypical view of many medical professionals about irreversible impairment of health after a number of years is not true, says Anniezova D.Zh. According to legal documents of the Republic of Uzbekistan, a medical worker is obliged to

provide every patient with medical assistance, regardless of gender, age, race, nationality, religion, beliefs, social background and social status, and to ensure maximum guarantees and rights for every citizen to qualified medical care, regardless of the age.

In the final document on the results of the II Central Asian Symposium on Bioethics among others, the followings positions were included:

To recognise as a priority the need to establish a system of continuing bioethical education, including training the specialists in the field of Bioethics, medicine and human ecology and paying special attention to the formation of ethical competence; to consider the possibility of training specialists in the field of bioethics and biomedical ethics in their respective institutions of higher education;

To promote the inclusion of the subject "Bioethics" in the State standards of higher education and other educational programs in the context of different specialities in the region, to promote all forms of education and teaching in the field of bioethics at all levels, to encourage various programmes for dissemination of knowledge and information in the field of bioethics. To recommend the establishment of national commissions/councils for Bioethics at the government level for the development of long-term public awareness and social policies in the field of bioethics in order to implement coordination and public control over the observance of the principles and norms of biomedical ethics, human rights and freedoms in biomedical research, and the introduction of awards of science and technology at the national level.

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Биоэтика в Узбекистане: история, проблемы, перспективы

Аннотация. Биоэтика - философское понятие, касающееся нравственной стороны поведения человека в контексте прикладной этики, рассматривающей отношение человека к различным живым формам, животным, как ответственность человека перед окружающими, как поведение и отношение человека к человеку. Рассматривая этичность поведения и отношения человека к человеку, биоэтика смыкается с медицинской этикой - деонтологией. Как мировоззрение, биоэтика означает отношение человека к окружающему миру в целом, его представление об окружающем мире и своем месте в нем. В процессе взаимодействия биологии, медицины и этики, биоэтика формируется как междисциплинарное научное направление, академическая дисциплина и социальный институт.

В этой статье представлен обзор развития биоэтики в Узбекистане, охвачен период с 2000г- времени организации Национального комитета Биоэтики при Минздраве Республики Узбекистан и по настоящее время. В статье подчеркиваются исторические традиции биоэтики, основанные на национальных, исторических, культурных, философских и методологических источниках. Разработка узбекской модели биоэтики является частью деятельности национальных комитетов, наряду с развитием биоэтического образования, медицинского права и международного сотрудничества.

Ключевые слова: Узбекистан, биоэтика, здоровье, история, просpekt, наука, биомедицина.

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**Ўзбекистонда биоэтика:
тарихи, муаммолари ва истиқболлари**

Аннотация. Биоэтика - фалсафий тушунча бўлиб, у инсон хулқининг ахлоқий жиҳатларида намоён бўлувчи амалий этиканинг таркибий қисми ҳисобланади, унда инсоннинг энг аввало ўз-ўзига ва атрофимиздаги оламга, тирик мавжудотларга нисбатан ижтимоий масъулияти намоён бўлади. Инсоннинг инсонга нисбатан ахлоқий муносабатида биоэтик тиббиёт этикаси - деонтологияга бориб тақалади. Дунёқараш сифатида биоэтика инсоннинг ташқи оламга муносабатини ифодалайди. Биология, тиббиёт, этика каби фанларнинг ўзаро таъсирида биоэтика фанлараро илмий йўналиш сифатида ижтимоий институт ва академик фан бўла олади.

Ушбу мақолада 2000 йилда Ўзбекистон Республикаси Соғлиқни сақлаш вазирлиги ҳузурида ташкил этилган Биоэтика Миллий қўмитасининг Ўзбекистонда биоэтиканинг ривожига қўшган ҳиссаси таҳлил этилади. Мақолада биоэтиканинг миллий, тарихий, маданий, фалсафий ва методологик асосларга таянувчи тарихий анъаналари очиб берилган. Биоэтиканинг миллий моделини ишлаб чиқиши биоэтик таълим, тиббий ҳуқуқ ва халқаро ҳамкорлик билан бир қаторда миллий қўмиталар фаолиятининг таркибий қисми ҳисобланади.

Таянч сўзлар: Ўзбекистон, биоэтика, соғлиқ, тарих, йўналиш, фан, биотиббиёт.

