



PECULIARITIES OF THE CONSERVATIVE APPROACH TO BIOETHICAL ISSUES

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Annotation

The article deals with the attitude of the conservative approach in bioethics to the problems of bioethics. Conservative bioethics relies more on traditions, values, moral principles and appeals to the sanctity of human life. A conservative approach to bioethics denounces biomedical interference with nature and human reproduction, artificial insemination, embryo transfer, in vitro fertilization and surrogacy. The goal of conservative bioethics is respect for human life, health and eternal values, preservation of traditions and values in matters of bioethics.

Keywords: bioethics, conservative approach, value, tradition, human life, moral responsibility.

Аннотация

Ушбу мақола биоэтикада консерватив ёндашувнинг биоэтика муаммоларига муносабати хақида. Консерватив биоэтика кўпроқ анъана, қадриятларга, ахлоқий тамойилларга таянади ва инсон ҳаётининг муқаддаслигига мурожаат қилади. Биоэтикада консерватив ёндашув инсон табиати ва кўпайишига биотиббий аралашув, сунъий уруғлантириш, эмбрион кўчириш, экстракорпорал уруғлантириш ва суррогат оналик қораланган. Инсон ҳаёти, соғлиғи ва абадий қадриятларини ҳурмат қилиш, биоэтика масалаларида анаъана ва қадриятларни сақлаб қолиш консерватив биоэтиканинг мақсадидир.

Калит сўзлар: биоэтика, консерватив ёндашув, қадрият, анъана, инсон ҳаёти, маънавий масъулият.

Аннотация

В статье речь идет об отношении консервативного подхода в биоэтике к проблемам биоэтики. Консервативная биоэтика больше опирается на традиции, ценности, моральные принципы и апеллирует к святости человеческой жизни. Консервативный подход к биоэтике осуждает биомедицинское вмешательство в природу и репродукцию человека, искусственное оплодотворение, перенос эмбрионов, экстракорпоральное оплодотворение и суррогатное материнство. Целью консервативной биоэтики является уважение жизни, здоровья и вечных ценностей человека, сохранение традиций и ценностей в вопросах биоэтики.

Ключевые слова: биоэтика, консервативный подход, ценность, традиция, человеческая жизнь, моральная ответственность.



Introduction

A certain approach to the world and today's issues of bioethics was formed on the basis of religious views and values from Christian and Islamic sources. A certain conservative approach to socio-ethical attitudes towards bioethical issues has arisen. It is necessary to reveal the meaning and essence of the conservative approach in bioethics, and clarify the differences between the concepts of tradition, traditionalism, conservativeness, which are involved in its content. "Tradition is a material and spiritual value that is inherited from the past to the future, and is passed from generation to generation, manifested in various spheres of society's life. There are national, cultural, household, socio-political traditions. Traditions are formed during the traditional brewing of folklore. A person's typological style, material conditions dictate the formation of a typical tradition. Social behavior is manifested in the form of rules, morals, customs, maps, and other traditions. Tradition: a) social and physical phenomenon; b) the creative part of society life; c) criteria for determining the life and activity of a person; g) can be described as one of the moral factors of managing society and people".[1] In our opinion, it has become a tradition to respect the integrity and human dignity of the people, and to respect the moral code as a national and global tradition. For example, it has become a tradition to hold certain rituals by following the ideas and moral teachings that came from our spiritual sources about keeping nature in its pure state, preserving the elements of nature. Moral norms such as respect for the dignity of human beings and their eternal values, compassion in health and illness are our national and universal values.

Qiyamiddin Nazarov defined the concept of traditionalism: "All relations based on tradition are called "traditionalism" (traditionalism). Exaggerating the role of tradition is usually expressed by the concept of traditionalism" [2]. In our opinion, it is a tradition to use the science of traditional medicine and folk medicine in treatment to introduce a healthy way of life into people's lifestyle and raise awareness of this in their minds. It is traditionalism to overestimate the tradition of treatment in folk medicine compared to the tradition of treatment in practical medicine. In both of them, the action, treatment, and moral responsibility are traditional in order to maintain people's health, extend their lives, and realize their moral obligation to patients.

Regarding the concept of conservatism, sources have different interpretations. D.N. Ushakov in the explanatory dictionary of the Russian language: "Conservative (from Latin conservativus - protection, preservation) comes in the meaning. Defending the immutability of the past against any innovation of development" [3].

In the encyclopedic dictionary of medical concepts: "Conservative (lot conservativus - protection, preservation) means. In medicine, it is defined as not related to surgical intervention (about the method of treatment)"[4].

In the modern explanatory dictionary of the Russian language: "Conservative - to preserve the old, solid, established. "Relying on tradition, supporting the immutability of something" [5]. Based on these definitions, it can be said that conservative bioethics is an approach that relies on traditions, values and moral principles, far from absolute radicalism in biomedical research. N. Nazarov: "The analysis of the history of biomedical ethics reveals a set of issues that cannot be solved based on traditional



approaches. The fact that biomedical ethics is not rich in ideas is mainly determined by the fact that the norms of ethics often have a tradition of transferring the values and traditions that prevail in this culture to the practice of biomedical research. It is obvious that the conceptual apparatus of biomedical ethics is not compatible with the new world created by medicine and biotechnologies”[6]. I don't agree with By. Because biomedical research, biotechnological innovation and ancient, ethical and religious doctrines are not compatible from the point of view of the time, although they are transferred to the practice of biomedical research, they all unite at one point in the matter of life, human life, life, moral responsibility, obligation. Traditionally, value separates man from animal. As the creator of science and biomedical technologies is also a human being, he should direct his knowledge to the right path and serve to preserve all living things in their original state. Only then can possible social consequences be avoided.

Results

A conservative approach in bioethics has a great place in preserving and setting a certain social order, rules, moral standards, and traditions. One of the main goals of the conservative approach is to solve problems by reacting to bioethical issues, to protect people from becoming “test objects” within the framework of biomedical research, to intervene in human life and death, to remind and preserve values in preventing the possible interference of the human race.

Conservative bioethics opposes the concepts of artificial reproduction, cloning, fetal cell research, and denial of end-of-life support in medicine. A conservative approach in bioethics is equated with a refusal to support human life until the last moment in medicine, a failure to recognize life and human life as a supreme value. Proposes that human life should be preserved longer regardless of its status or individual preferences. Christian and other religions respond to these issues of bioethics based on their sources. The development of biology and medicine, a new result of human scientific activity and experience, gave impetus to the formation of bioethical thinking. As human knowledge and activity in medicine and biology become spiritual and material culture, it obeys traditions and values. Just as there is no culture without tradition, international ethical standards in bioethics cannot take place without subordination to ethical culture. In bioethics, the main goal is to ensure the survival of humanity as a single species, while conservative bioethics aims to honor and preserve life and human life as a supreme value.

Conservative bioethics also has its history of formation and its content. Conservative bioethics is a field that has developed over the past two decades. In 2006, Ruth McLean founded The New Atlantic as a new movement in bioethics. According to conservative bioethicists, whatever our questions, society's culture and values should not change as answers and opportunities. Yuval Levin's “New Atlantis” argues that “Conservative bioethics thrives on the distribution of prohibitions, but our task is to prevent society from becoming a culture full of soulless people”[7]. Based on the above opinion, it can be said that innovations in biomedicine, innovation in practical medicine should serve to improve the quality of human life and prolong life. At the same time, science becomes a culture only if it adheres to



international moral standards, principles, and values, as the goal of obtaining its scientific results is focused on the human being.

A conservative approach to bioethics expresses its point of view on the problems of bioethics through the instructions given in the religious sources of world religions. Conservative bioethics seeks to imply that there are mistakes in the basic and universal rights that most of us hold dear, that we see as moral principles. For conservative bioethicists, life and human life are the highest value. The status of life or the life of a person should be preserved as long as possible, regardless of his wishes. Conservative bioethics developed the concept of “passive euthanasia”, which excludes all medical options to save life. In bioethics, the concept of “active euthanasia” is used more. Therefore, in mainstream bioethics, this concept is called freedom of choice and the right to refuse unwanted treatment. In many cases, bioethics makes recommendations about good and bad choices, as shown in clinical ethics, but usually avoids telling others what is good and what is bad. Bioethics draws its strength as a larger system that recognizes the diversity of styles, perspectives, and ethics. For this reason, conservative bioethics criticizes (mainstream) bioethics as highly inappropriate and allowing people to make bad choices. Bioethics relies on logic, facts and philosophical theories. Conservative bioethics relies more on tradition, values, moral principles and appeals to the sanctity of human life.

Discussion Section

The main principles of conservative bioethics are the theoretical principles of deontology and Christian anthropology. Orthodoxy and Catholic are also known as conservative Christianity. In the West, the view of the Catholic Church is strong in the field of bioethics. Catholicism and Orthodoxy are significantly different from each other, but they have two important features in common:

First, the deontological principle that determines the basis of the direction. In this principle, absolute moral norms recognize and justify the existence of values, the need to clearly and strictly fulfill the moral commands given to a person once and for all. Here, eternal values and moral duty are the absolute basis for solving all problems and conflict situations. For example, it is the duty of humanity to destroy a person's sick neighbor and loved ones. Although this situation is a personal right of every person, the concept of human duty is primary in relation to it. This is because human duty is based on eternal values that are far from relativistic. N. According to Sergeeva: “In medicine, a person's relationship to eternal values such as life, death, and health is actualized” [8]. Based on this idea, it can be said that human duty and eternal values complement each other and are the basis of each other.

The attitude of the East to the concept of human duty acquires a different meaning, unlike Western views, in the East, human duty is a value, humanitarianism. “In the East, the concept of human duty is seen as a factor determining the spiritual image of a person. Humanity is honored as an eternal value. The duty category appears with concepts such as responsibility, self-awareness, conscience, and behavior. The source of moral value and duty is a person, and it is manifested in his attitude to society” [9].

Second, a personal view. The application of the personal principle is characteristic of Christian culture in general. The logic of the Christian teaching about man is as follows: God, as the creator of the world,



is the Supreme Absolute Person, and man, who is the image of God, must realize himself in the process of absorbing his creation into his mind.

Conservative bioethics embodies religious traditions. Religious traditions Russian scientists B.G. Yudin and R.G. In Archesian works, absolute religious values are focused. The conservative direction of bioethics is strong enough in Russia, and the attitude to biomedical technologies is scientifically based[10]. Even in conservative bioethics, there is a bias toward over-knowledge. This deviation can be explained as follows. In conservative bioethics, this deviation is defined by high ethical dogmatism. Ethical dogmatism leads to excessive expansion and ideological self-righteousness. It can be said that in a developed modern society, an unfounded and unexplained official ban is ineffective. This situation can cause a sharp reaction of rejection, that is, a desire to do the opposite. The reason is “why?” in moral values. Answering “no” to the question makes sense. People are separated from life practice without moral thoughts. Without taking into account the specifics of the current situation, any value can be rejected even when it is officially announced. Even a value like life loses its value when it is not humanized. The only goal of humanity is to preserve human dignity and freedom, justice and mercy. A conservative approach in bioethics is more inclined to the principle of “value of life” within the concepts of human health and well-being.

At the same time, the conservative direction of bioethics is also quite strong in Western science. In the West, conservative views are defined by the official church based solely on religious beliefs (eg, the Vatican's strict views on a number of new biomedical technologies). On March 10, 1987, the Vatican issued a 40-page document entitled “Instruction on Respect for the Origin of Human Life and the Dignity of the Offspring” in response to recent developments in reproductive technology. This “instruction” was intended not only to influence Roman Catholic decisions, but to influence national legislation on biomedical matters throughout the world. A conservative approach in bioethics focuses on the following issues of the field. These are artificial reproduction, cloning, fetal cell research, euthanasia, transplantation. When these issues of bioethics are illuminated with the history of religious culture and religious teachings, human life is valued as a higher value. In it, he opposed all technological interventions in the process of human reproduction. More specifically, the document condemns artificial insemination, embryo transfer, in vitro fertilization and surrogate motherhood under any circumstances. He also opposed experiments on embryos, the medical practice used to identify defects in the fetus in order to decide whether or not to abort (artificially stop the development of the fetus) if such experiments do not have direct therapeutic benefits for the fetus”[11]. In our view, the Vatican's approach to biomedical technologies foregrounds the issue of the dignity and rights of the fetus or embryo. It is considered necessary to be respected as a human being, including the right to live.

In Europe and the United States, we observe a sharp contrast between conservative and liberal attitudes (in this regard, one can recall the attitude towards abortion issues). It is not wrong to say that traditional religious teachings, moral principle, theoretical principles of Christian theoretical anthropology served as the basis and impetus for the formation of conservative approach in bioethics. Recognition of the equal rights of different worldviews is one of the achievements of modern culture and democracy. The existence of conservative bioethics, which is considered a form of bioethics, is determined by the



incompatibility of moral views and traditions with other forms of it. Their conflict in matters of life and death further exacerbates this incompatibility. Proponents of this approach: "absolutize the thinking and life teachings of ancestors, emphasize that it is not only necessary, but also mandatory, for the next generation to follow the values created by them. Talab believes that needs, changes in conditions, values created by ancestors, should not overshadow the importance of traditions»[12]. In our opinion, a conservative approach in bioethics is not absolute in the implementation of the traditions and values practiced by the ancestors, but it envisages the observance of traditions and values in the application of biomedical innovations to humans. Religious values are immutable. The concept of sacred religious source and faith would have lost its originality and importance if it had the nature of change.

In Christian ethics, the measure of morality is revealed to everyone in the Bible and the "moral law within us". For example, for Kant, this internal law, that is, the most moral value, is duty. The concept of duty is the main moral concept in medical deontology. Adherence to it actually begins with ethical behavior. Kant's influence on Catholic and Protestant modern ethics is great. "The moral law within us" has become the defining basis for conservative Christian bioethics. Catholic Christian bioethics is also distinguished by an anthropological basis. Christian bioethics can be said to be an anthropology of human dignity.

What distinguishes the Catholic Church from other religious confessions is that, first of all, it almost always focuses on the processes that occur in biomedicine. E. According to Sgrekia: "the Catholic Church is constantly developing its teachings and seeking answers to the questions that arise. For example, from the ethical point of view, the whole biomedicine was considered".[13] Many consider the phrase "Christian bioethics" to be a grand attempt to reconcile and unite "tradition" and "innovation". However, Catholic theologians see their attempt to create a Christian bioethics as an increase in the harmony of faith and reason. At the same time, Christian bioethics is not a rejection of the arguments of religious teachings, but a form of entering into a debate on the ethical problems of biomedical practice. A distinctive feature of Christian bioethics in Catholicism is that it openly declares its foundations. These principles are reflected in the following principles of Catholic anthropology:

- understanding a person as a subject and an object at the same time.
- confirmation of human value and similarity.
- understanding the human body as a gift from God
- seeing the content and meaning of suffering and seeing death as the last stage of existence.

This can be understood in such a way that, in the first view, man is regarded as both subject and object at the same time. Through this principle, a person is considered to be the object of the learning process. At the same time, the state of self-awareness of subjects participating in the research process changes. A person sets himself against another person, and in his nature there is a feeling of resentment towards being the object of research. The principle of equality recognized in a "pluralistic" society contradicts the privilege of turning a person into an object to be studied by a "knowledgeable scientist". John Paul II says: "Treating another person as an object of use means treating the person as an object only as a means to achieve one's own end, without taking into account the individual's own purpose".[15]



The doctrine of personality is a leading part of Catholic anthropology. R. Lov stated: “the essence of man, his views do not deny the idea that man is also a biological, social, and economic subject. It means that only with the help of this phenomenon can a person be understood. Being aware of essence, being in motion, having the ability to perceive, and transcendental attitude are characteristic of man. If the first two features are recognized and accepted in modern culture, it raises many questions”[16]. Until the middle of the 18th century, this idea was filled with religious content: every person is the image and likeness of God, all people are equal before God. Catholics understand modern Christian bioethics as “anthropology of human value”.

A distinctive feature of the Protestant approach to the ethical problems of biomedicine is the rejection of an imperative understanding of ethics. The principle of moral autonomy is central to the Protestant ethic. Human moral autonomy is here raised to the level of an independent power parallel to and vast of nature. Moral autonomy affirms the right and value of human moral freedom. Unraveling the history and logic of Protestant autonomy is of particular importance to the problems of bioethics. Today, everyone is paying attention to the possibilities of autonomous behavior. The socio-cultural recognition of the moral and intellectual independence of a person prevents the person from being an “object” of scientific research. Ethical autonomy prevents any encroachment on a person, regardless of whether it is determined by the selfish interests of the intellectual elite or altruistic motives such as “health of the nation”, “the interests of the people”. The Protestant principle of moral autonomy can become the principle of respect for patients' autonomy in modern biomedical ethics.

Summary

In conclusion, it can be said that we can see that different religions have given their attitude to the issues of bioethics based on their sources. Currently, bioethics demands ethical and legal solutions to the problems of transplantation, genetic engineering, surrogate motherhood, and abortion used in humans as a result of the development of medicine, and to obey the principles of bioethics. A conservative approach to bioethical issues is an attempt to emphasize and preserve the values and traditions of different religions in their approach to these issues.

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