

## Conflicts Between Bioethics and National Values

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### ABSTRACT

**Objective:** This study examines the interplay between national values and bioethical decision-making, focusing on the influence of Uzbekistan's cultural and religious beliefs on contemporary bioethical issues such as genetic engineering, reproductive technologies, and euthanasia. **Method:** A qualitative approach was employed to analyze how Uzbekistan's traditional moral, legal, and spiritual frameworks shape societal perspectives on bioethics. The research draws on cultural and religious analyses, exploring community responses to advancements in medical technology and ethical dilemmas. **Results:** The findings reveal significant tensions between modern medical technologies and Uzbekistan's traditional societal values. Key factors influencing bioethical stances include the importance of family traditions, the maintenance of moral standards in society, and religious objections to practices like organ donation and euthanasia. These elements highlight the role of collectivist values in shaping public opinion, often prioritizing community welfare over individual autonomy. **Novelty:** This study provides a unique perspective by examining bioethics through the lens of Uzbek thought, offering insights into how national values influence bioethical discourse in culturally sensitive and community-oriented societies. It underscores the necessity of integrating cultural and religious norms into bioethical decision-making frameworks to ensure their acceptance and applicability within specific cultural contexts.

## INTRODUCTION

Bioethics is concerned with the emergence of various challenges in the fields of human rights, health and medicine. Bioethics covers issues such as the beginning and end of human life, genetic engineering, artificial insemination, and surrogacy. These issues often do not match or even conflict with national and religious values.

As J. Tolenov noted, "national values are a complex socio-spiritual phenomenon, which covers the nation's language, culture, history, customs, traditions, total material and spiritual wealth, all aspects of its economic, socio-political life" [1]. They are customs, traditions, spiritual heritage of each nation and unique moral standards in society. National values play an important role in regulating people's relationships in everyday life and maintaining the national spirit. These usually include family-oriented qualities, hospitality, sense of place, respect for elders, honesty, solidarity, and honesty.

National values are uniquely formed based on the customs and historical experience of each nation. Bioethics may conflict with such values because modern medical technologies may not be compatible with traditional views of society or religious values.

## RESEARCH METHOD

Scientific literature on bioethics, as well as statistical data on values, traditions and bioethical issues in different countries were studied as the main source in the research.

Content analysis, comparative methods and methods of studying values in different nations and peoples were used.

## RESULTS AND DISCUSSION

### *Results*

In some countries, bioethical problems collide with national traditions and religious values, causing contradictions in society. The results of the study show the following main aspects:

First, the incompatibility of moral and cultural concepts. Bioethical issues, including euthanasia, organ donation, genetic editing, and artificial insemination technologies often conflict with national and religious values [2]. The specific views on human life and its preservation in national values create difficulties in making bioethical decisions.

Second, religious attitudes and legal problems. Some bioethical issues may be legally restricted due to national and religious traditions. For example, practices such as genetic editing or euthanasia are not legal in some countries because they are incompatible with national and religious values [3].

Third, public opinion. Public opinions and demands on national values and bioethical issues may differ. In some countries, attitudes towards bioethical issues are more aligned with national values, while in others, more attention is paid to international standards [4].

Fourth, lack of information and knowledge. Lack of adequate knowledge and information on bioethics is also a significant problem in many countries. This leads to certain problems in solving bioethical problems based on national values [5].

Fifth, social and political factors. Conflicts between bioethics and national values are also related to social and political processes. National values greatly influence society's views on bioethical issues, and national policy is also important in their implementation [6].

From the point of view of the Uzbek mentality, we need to pay attention to a number of unique issues. It is known that

1. The Uzbek mentality is based on national values, and great importance is attached to valuing human life and protecting it. Bioethical issues are solved on the basis of human rights and respect for them.
2. Religious values play an important role in the Uzbek mentality. For example, the direct impact of religious concepts on problems in bioethics is noticeable. Topics such as euthanasia or organ donation often conflict with religious traditions.
3. The importance of customs and traditions in Uzbek society has a significant impact on making related bioethical decisions. For example, attitudes towards reproductive technologies often depend on family and social factors.
4. Uzbek mentality attaches importance to ensuring social stability and moral health of society. Bioethical issues, including sexual health and reproductive technologies, must be compatible with the moral norms of society.

5. In the Uzbek mentality, it is important to maintain a balance between personal freedoms and the interests of society. Conflicts in bioethics often arise from the conflict between individual rights and the interests of society.

These results are important in understanding the relationship between Uzbek mentality and bioethics, as they help to define the role of national values and religion in society.

### *Discussion*

Conflicts between bioethics and national values depend on various social, spiritual and religious factors in society. Such conflicts depend, first of all, on the level of education, material and spiritual development of society, as well as on family values.

The influence of culture and religion on bioethics is of particular importance. For example, issues such as euthanasia, genetic modification and organ donation are often incompatible with religious teachings. Therefore, analytical relations, conflicts and obstacles arise in society on these topics. For example, Islam has direct definitions of “creating life” and “taking life,” and social norms derived from this religion influence bioethical decisions.

In addition, in bioethics, the issue of maintaining a balance between individual freedom and the interests of society is important. Family traditions and social structures have an influence on making decisions in accordance with the social interests of a person. For example, attitudes towards reproductive technologies differ according to the moral norms of the society and the Uzbek mentality.

As for social differences, differences between local and urban societies also create conflicts in bioethics. While urban dwellers are often willing to adapt to modern technology, local communities may hold traditional values and be skeptical of new technologies.

### **CONCLUSION**

**Fundamental Finding:** The study underscores the complex interplay between bioethics and national values, emphasizing that understanding societal mentalities, traditions, and value systems is essential for addressing bioethical conflicts effectively. These issues significantly impact social stability, relationships, and human rights, highlighting the need for culturally sensitive approaches. **Implication:** The research demonstrates that aligning bioethical decision-making with national value systems fosters socially accepted medical practices while preserving human rights and dignity. This approach can guide societies in harmonizing global ethical standards with local cultural frameworks, contributing to social cohesion and trust in healthcare. **Limitation:** The study's primary focus on the Uzbek context limits the generalizability of its findings. Broader comparative analyses are needed to determine whether similar dynamics are present in other culturally distinct societies. **Future Research:** Future studies should explore how diverse cultural and religious contexts influence bioethical perspectives globally. Additionally, longitudinal research could assess the outcomes of integrating

national values into bioethical frameworks, particularly in terms of societal acceptance and policy effectiveness.

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