



## PHILOSOPHICAL ASPECTS OF BIOETHICS PROBLEMS IN MODERN SCIENCE

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### Abstract

The article describes that in order to effectively solve the urgent problems of the development of life on Earth, the essential issues of human existence and society, the resources of bioethics are needed. In this article, the human world and all living organisms of the biosphere are considered as unified dynamic and organic wholes. The principles of bioethics play a key role in the implementation of the interaction of man, nature, society on the scale of a single global dimension. They allow a person to comprehend the infinity and eternity of the development of life and the infinity of human existence, as well as from a moral standpoint to evaluate their life, place and role in the natural universe.

**Keywords:** bioethicist, science, philosophy, scientist, person, society, morality.

### INTRODUCTION

Problematic in understanding the essence of life and the value of human existence can be considered the trampling of elementary ethical norms of life preservation by industrial society. As a result of the rapid praxeological development of the technosphere of life, the principles of bioethics acquire the fundamental status of human moral culture. In the article, the achievement of a safe state of human existence as the benefit of a healthy life is attributed to the defining basis of the biopsychosocial well-being of a person and the world of life in general on Earth. Therefore, bioethical principles - reverence for life and love of life - are described by means of biosocial categories, which serve as a guideline in substantiating various strategies for the sustainable development of the "nature-man-society" system. Consideration of the problems of bioethics in modern science is relevant in methodological, theoretical and practical terms. The topic of the article opens up a new perspective on the development of theories and fundamental-applied generalizations in the field of philosophy. Key words: philosophy, bioethics, biocentrism, ecocentrism, bioethical imperative, love of life, biotechnologies, "nature-man-society" system.

The current state of science is characterized by an active philosophical search and integration of new views on the fundamental foundations and laws of human





existence, which are aimed at preserving and developing vital phenomena of the integral system "nature-man-society". Philosophy, the mission of which is to search for answers to the eternal question concerning the meanings of human existence, of course, must become the science of the survival of mankind and the preservation of life as a unique phenomenon.

## LITERATURE REVIEW

The evolutionary process is characterized by the irreversible development of living matter and was accompanied by a change in the genome of living organisms, as well as the formation of their properties and traits that are necessary for adaptation to the environment and its conditions, as well as the gradual transformation of the entire biosphere. The course of life, which was of an expansionary nature, as well as a constant increase in the density of the mass of living matter, required new living spaces and resource niches. Existing life forms and the environment in which they were not just changing, but transformed, their state began to be characterized by a much greater diversity compared to previous stages of development.

Natural selection favoured, first of all, such forms of life, which, due to the peculiarities of their morphology, physiology and behaviour, had a relatively large margin of safety [1, p. 21]. This, first of all, was provided by instincts - biologically determined and genetically inherited urges of a living being to a certain behaviour or mode of action. Among the many instincts (patterns of behaviour) - nutrition, sleep, sexual activity, the instinct to fight (aggression) - we single out the moral instinct (C. Darwin, P. A. Kropotkin, G. Spencer, J. Huxley, N. Tinbergen, K. Lorenz, M. Reuse, E. Wilson, V. P. Efroimson). According to C. G. Jung, morality is "an instinctive regulating principle of action, a principle that allows you to streamline the joint life of an animal herd" [2, p. 56]. The regulation of the behaviour of the biological species *Homo Sapiens* is largely hereditary, and "it has no less, but more truly instinctive stimuli than any animal" [3, p. 8].

Modern scientific discoveries of genetics and behavioural biology have expanded the teachings of Charles Darwin. The scientific provisions of the evolutionary theory of behaviour have been formulated and proved, explaining that genes determine both the external signs of the human body and some types of behaviour that are inscribed in the integral human genotype [5]. In the process of evolution, both in humans and animals, altruism was developed and genetically fixed as a form of active behaviour. The biological significance of altruism is that it is aimed at increasing the chances of survival of members of the species.





According to scientists, it is altruism that is the basis of the "complex of ideas of humanism", morality (ethics) in a human social society [6]. Man "is born weak and helpless and therefore must be connected with a being that nourishes and protects him" [7, p. 265]. Therefore, both for animals and for humans, parental and related altruism is characteristic. In the reaction of sympathy, compassion, the desire to help, self-sacrifice, mutual and disinterested altruism is manifested. "If self-sacrifice of an individual being is useful for the preservation of a species, then an appropriate instinct can be developed and will be inherited, forcing a living being to sacrifice itself for others" [8, p. 13].

Giving definitions of altruism, we note that it is a way of realizing life that suppresses the opposite state of selfishness, as well as human malice and hatred. Altruism is both a material and an ideal phenomenon at the same time. Note that these bipolar properties find an organic combination in altruism. Their dialectical unity is expressed in the form of a primary source and a natural way to achieve the immortality of the human race. We also note that human altruism manifests itself as the most powerful material-ideal ethics of life, the most mysterious of all human moral qualities.

In the process of life, a person develops his value attitudes. The characteristic that determines the existence of a person in the world is the value orientation of his consciousness. One can agree with the Hegelian thesis concerning the value in human existence. It should be noted that, along with this, the life value rooted in the mind will have the potential to induce, orient and transform a person who forms and realizes the trajectories of his life path.

Man is endowed with the ability to reflect and close on himself and through himself the earthly world as a natural and social integrity with a biospheric structure of human life and a spiritualized program of human development.

Reverence for life in the bioethical dimension is produced by human zest for life, as well as the immortal truth of being and wisdom. Human love of life gives rise to a universal sense of belonging to the entire earthly world. It is not enough for us to simply exist - we need a life-loving purposefulness, which acts as a special form of movement of living and intelligent matter.

## **METHODOLOGY & EMPIRICAL ANALYSIS**

Love of life is a subjective, individual psychological act that causes profound changes in the body at the mental and physical levels. These changes are not just a typical reflex reaction due to inherited instinct. They express the internal dependence and interconnection of many moral attitudes, life experiences, and events. Changes in





general have a humanized biosocial form and are aimed at preserving the life of mankind and the manifestation of the ethical attitude of all people towards the rest of the living population of the planet.

Thus, a life-loving person acts as a real passionary of life, since the highest life-preserving purposefulness is manifested in love for it. Civilizational interaction of man with man, with nature within the framework of a single global system of life ensures the safety and sustainable development of the biosphere.

However, "the highest being of this world, possessing moral freedom and reason, man, we see, is in many respects weaker than the lower creature. And the first feeling of the tragedy of life is in this knowledge of the weakness of man ... in the fact that he is the highest creation in this world, and at the same time the most fragile" [13, p. 471]. The weakness of a person and the fragility of his life are fully manifested when conditions, behaviour or activities that devalue life can arise in a person's life. Artificially stopping the life of an unborn person (abortion) and killing for the sake of someone who is dying (euthanasia). The manifestation of the highest form of aggression against oneself - suicide or aggression against another person - murder. In all of the above phenomena, life ceases to be a blessing for man, it loses its humanly reasonable form.

But not only the actions of man against man, but also human activity that destroys the environment of life are problematic. The life world as a result of scientific and technological progress is becoming more transformed, it starts from the genetic micro level and extends to the biospheric macro level. In connection with the development of molecular biology and genetic engineering, a wide range of bioethical problems has arisen in the design of a person. These are the problems of the beginning of life (genetic engineering, the issue of the status of the embryo, surrogate motherhood, etc.), the problems of the end of life (criteria for death, euthanasia), the problem of interference in human life (cloning, genetic testing, etc.), the problems of conflict of private and public interests (vaccination, isolation during quarantine, etc.).

## RESULTS

When solving problems of constructing a person, problematic and sometimes soulless methods of bioengineering invasion into the field of heredity and procreation of a person are cultivated. However, the main goals of many biotechnologies are the "cleansing" of the human population, the manipulation of hereditary material, the selection of useful producer genes in the human population.

Many life-engineering biotechnologies seem to be imbued with a spirit of love of life, but a number of questions arise. What are the criteria for determining the "best"





quality of genetic material from the standpoint of the high value of human life? What are the criteria for assessing the value of the genome for a particular person and for humanity as a whole? The answers to these questions are especially important, since the selected hereditary material of a living organism is intended to become the "starting point" of life on a biosphere scale.

The ratio of the natural beginning of life, on the one hand, and, on the other hand, biotechnological manipulation with hereditary material, puts a person in a situation of choice between evil and good, and this is an ethical problem, the solution of which requires a resource of philosophical knowledge.

Many wastes contain toxic substances that change the biological balance of the living environment, harm living organisms, are carcinogens, reduce human immunity, and create conditions for mutations of microorganisms. Anthropogenic factors of human activity go beyond the range of the norm of life, violating the boundaries of its phylo- and ontogenetic stability. This leads to the emergence of chain reactions of a regular nature, which are a source of riskiness in the conditions of the environment of the spatio-temporal organization of life. This phenomenon may well be defined as the dissonance of life. At the same time, the biologically determined and natural course of life is transformed, and the reactions of living organisms, which are protective and adaptive, also change. In such an environment, the risks for reactions that have been formed in an evolutionary way over a long historical period increase.

Against the background of the intensive growth of environmental problems, the belief of a person in the fact that technological progress is capable of achieving the benefits of life is being destroyed. Gradually, there is a comprehension of the value of life, the need for an ethical attitude towards nature. It is realized how great is the risk of a real ecological catastrophe, which brings with it a destructive potential for all life on Earth. We must take a fresh look at ourselves, evaluate and rethink our position and role in the system of the natural universe. This inevitably implies the need to use the laws of nature to achieve the harmony of life. The application of the principles of bioethics will make it possible to overcome the existing multitude of human imperfections.

## **CONCLUSIONS**

Thus, to ensure the future of life as a unique planetary phenomenon, man will have to take responsibility for the development of the biosphere in the future. The strategy that will be formed and implemented by the planetary community of people must, firstly, be based on the bioethical principles of life, and secondly, be able to embody the co-evolutionary principle of man and nature in the biosphere. Environmental problems that arise at different levels of life organization actualize the promotion of





philosophy to a fundamentally new level, a higher one. These are the positions of ethical reflection and interpretation of the growing dilemma of technocracy and humanism. Appeal to a humane, ethical science - bioethics contributes to the development of a methodology for scientific analysis of the problems of genetics, medicine, biotechnology, breeding and other sciences.

In the considered aspect, reverence for life and love of life act as bioethical principles of human existence, suggesting a person's knowledge of the deep meanings of the surrounding living environment as a mastered world. The immediate prospect of substantiating the biotic fundamental foundations of human life cannot be imagined without the use of the principles of ecological and ethical cultures both at the individual level and on the scale of all mankind.

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