

## FORMATION OF THE SOCIAL CONTEXT OF BIOETHICAL ISSUES IN UZBEKISTAN

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**Abstract.** The paradigm of the social context of the development of bioethics, in addition to the educational component in medical schools that form the worldview and bioethical culture of future doctors in general, includes a component of the practical implementation of this important task in society. The purpose of this study was to explore the possibility and necessity of combining the efforts of bioethics institutes, public health and civil society to provide fair and high-quality medical care. In this regard, the promotion and discussion of bioethical discourse in society through the efforts of public health, civil society institutions in order to provide better medical care, solve bioethical problems, adopt laws and relevant legal norms are very relevant.

**Keywords:** bioethics, public health, civil society institutions, health policy, fair and high-quality medical care.

### **Materials and methods.**

Analysis of information obtained from personal experience, conferences, scientific literature, search for information on research.

### **Introduction.**

Bioethics has contributed to the formation of a new discipline, which has become a bridge between the two sciences of natural sciences and humanities, which in their alliance made the further development of science possible with an urgent emphasis on ethics.

Theory and legislative practice in the second half of the twentieth century considered the Universal Declaration on Bioethics and Human Rights. According to article 1 of the 2005 Universal Declaration on Bioethics and Human Rights [1], bioethics "considers ethical issues related to medicine, life sciences and related technologies in relation to people, taking into account their social, legal and environmental aspects." For the training of future doctors, this definition expands the scope of the discipline, going far beyond the traditional and more controversial issues concerning the beginning and end of life or the limits of research. The right of everyone to the highest attainable standard of health is recognized, among other things, as one of the principles that global bioethics must comply with, including all determinants of human development and well-being. Therefore, social responsibility and respect for people and groups living in vulnerable conditions, the sharing of knowledge and benefits, as well as sustainable development are key points in the work of the UNESCO International Bioethics Committee (IBC). Commitment to improving the health, dignity and quality of life of each person is a matter of society, as well as public health and medicine. Human health, life expectancy and the active resource of their activity are the main values of the state and its main riches. The basic sphere of preserving and multiplying these values is medicine, the legal support of which has recently been subject to active innovation processes, based on the tasks of building a modern society in Uzbekistan, where human health is not only his personal business, but also the most important component of national wealth - human capital. Innovation policy is a complex and not always risk-free process, the course of which is determined by many initial prerequisites: technical, financial, economic and social. However, in the modern world, only an innovative way of development ensures progress. Uzbekistan ranked 93rd out of 131 in the Global Innovation Index 2020 (GII). For the last five years, the country has not been included in the GII due to lack of data. "Uzbekistan's continuous and systematic process of improving data coverage has led to the country's inclusion in the GII this year. Nevertheless, additional progress in data collection, especially on the Innovation Input sub-index, is still essential in order to further improve the reliability of the country's overall rating", the index compilers stressed. In September 2018, President of Uzbekistan Shavkat Mirziyoyev approved the Strategy of Innovative Development of Uzbekistan for 2019-2021 [2]. Its main task is to include the country in the top 50 countries of the world by 2030 according to the rating of the Global Innovation Index. Today, innovative activity in Uzbekistan is not limited only to the creation of innovations, but also implies taking the necessary measures to make even wider use of best practices, creating modern conditions to ensure a prosperous life for our people. One of the important objectives of the strategy is - "improving the quality and coverage of education at all levels, the development of a system of continuing education ..." The widespread introduction of educational programs and teaching materials based on international educational standards are provided, which justifiably refers to the course of bioethics. As an academic discipline, bioethics has entered the international educational standard at philosophical and medical universities. The priority in the philosophical training of medical students is the formation of

their creative thinking and scientific worldview in order to become a free and responsible person who is able to work constructively in problematic situations, combining professional competence with civic responsibility. Currently, Uzbekistan pays special attention to creating conditions for further improvement of the quality of medical services in all regions of the republic. To implement this task, the formation of a bioethical culture of future doctors is relevant. The central issues in the course of bioethics are topics related to the presentation of modern ideological guidelines and humane cultural values associated with delicate problems that have arisen as a result of the breakthrough of biomedical technologies: problems of life and death, ethical problems of biomedical research on humans, medical genetics and genomic medicine, etc. The discipline "Bioethics" refers to the socio-humanitarian, for which it is necessary to master previous knowledge in the field of philosophy, history of medicine, religious studies, history of Uzbekistan, law, public health and healthcare, clinical genetics and others. Modern biomedical ethics is based on a rich tradition of systematic moral thought, philosophical and religious.

Today, in the XXI century, the interaction and synthesis of natural and humanitarian disciplines is of paramount importance in the system of medical education. One of the ways to solve this problem is for future specialists to master the basics of biomedical ethics, which will help formulate new ethical postulates, put them forward to the medical and scientific community, and better understand the moral dilemmas faced by doctors, medical staff and researchers not only in their daily work, but also in mastering the latest biomedical technologies. The search for new value bases of biomedical ethics, such as mercy, charity, harmony, solidarity, continues the ancient traditions of the spiritual basis left by the Arabic-speaking scientists of the East and Central Asia.

#### **The relevance of the formation of the social context of bioethical problems in Uzbekistan.**

The population of Uzbekistan today is more than 33 million people. At the initiative of President Shavkat Mirziyoyev, work on reforming the healthcare system is consistently continuing in the country. These reforms are aimed at preserving the health of the population, educating a physically and spiritually healthy generation. Today, in all regions of Uzbekistan, even in the most remote villages, new medical institutions have been built and existing hospitals have been reconstructed, and acquired a modern look and are equipped with all the amenities. They have created opportunities for accurate diagnosis of diseases and the use of modern methods of treatment and prevention of diseases. Over the past three years, more than 160 regulatory documents have been adopted. As a result, important changes are taking place in all parts of the healthcare system. Starting from primary medical care and ending with specialized centers, new technologies are being introduced everywhere, the achievements of world science and medicine are widely used. These changes are based primarily on the decree of the President of the Republic of Uzbekistan "On comprehensive measures to radically improve the healthcare system of the Republic of Uzbekistan" dated December 7, 2018[3]. The decree approved the Concept of Development of the healthcare system of the Republic of Uzbekistan for 2019-2025 and the Program of measures to implement the Concept of Development of the Healthcare system of the Republic of Uzbekistan in 2019-2021 [3].

Public discourse on topical issues, reaching agreements on controversial issues, public participation in making socially important decisions, the possibility of public audit of enterprises of various forms of ownership and state institutions in matters of compliance with agreements - in these civil society procedures, eco- and bioethical components become a catalyst for practical actions. The system-forming component of civil society - the public sphere - is a space of interaction of citizens as individuals free from state interference in solving a number of problems on the principles of self-organization. These include environmental and bioethical issues today. Today, significant changes in the provision of medical care are turning patients from gullible, relatively passive recipients of medical care into an increasingly skeptical and informed group of consumers expressing their concerns and challenging the previously indisputable authority of practitioners, which was facilitated by medicalization, overdiagnosis, commercialization of medicine. Currently, consumers of medical services express concern about the number of procedures they undergo and doubt whether these procedures are really necessary for the diagnosis or treatment of their disease? The population is concerned about the costs of providing medical services and treatment at an affordable price. The health insurance system is just starting to function. The Government provides some protection of health benefits for vulnerable groups.

One of the objectives of the strategy is to "increase the efficiency of public authorities through the introduction of modern management methods and tools"[2]. Why is it so important to include bioethics not only in the category of educational courses for pre-graduate and postgraduate education, but also for public health, civil society and law? Firstly, because the concept of bioethics is connected with the ethical issue of preserving the planet and its biodiversity in the face of technological advances that can harm the ecosystem. Against this background, bioethics includes the perception of the quality of human life, respect for the environment and ecosystem, as well as existing biomedical problems. Bioethics encompasses advances in biotechnology, healthcare, and professional ethics, including the search for possible solutions focused on the complexity of life itself and its problems. Secondly, in the field of health, bioethics professionally creates bridges between institutional and public policy, creating an interface between achievement, duty and what should be done when the sphere of responsibility prevails as the guiding principle of ethics. In this context, since public health and bioethics include social and subjective determinants in their analysis, it is advisable to carry out actions in public health with the help of an expanded and comprehensive view of the relationship between man and health. The essence of public health ethics concerns the moral justification of policies, programs and laws aimed at protecting and promoting public health. Since public health includes broad social programs and public policies, such as providing clean water and banning smoking in public places, issues related to the justification of paternalistic interventions, equitable allocation of resources

and responsibility for health are very important. Individual patient care measures (such as vaccination) also contribute to public health and practitioners may have difficult ethical questions.

IBC is entrusted with solving the main ethical issues related to the progress of medicine, sciences and related technologies. These areas are among those in which the unprecedented pace of this progress seems more and more difficult from an ethical, political and legal point of view. Despite the significant global improvement in living standards, health and well-being, the persistence of poverty and related diseases remains an alarming fact of life for billions of people around the world and is the main reason for the inability of developing countries to improve the living conditions and the health of their peoples. The right to development can affect the social determinants of health, obliging governments and the international community to support public health systems, while reducing health inequities by reducing poverty and ensuring economic growth. Poverty is generally considered one of the main causes of many social, economic and political problems around the world. Where poverty is widespread, it is much easier to detect higher levels of illiteracy and shorter life expectancy if we look at the key elements of the Human Development Index. Here we draw attention to the initiative of the head of our state Sh.M.Mirziyoyev on defining the issue of poverty eradication and the fight against poverty, which was one of the main topics of the session of the UN General Assembly, as well as the holding of a global summit on these issues.

The Universal Declaration of Human Rights established that everyone has the right to a standard of living that is necessary to maintain the health and well-being of themselves and their family, including food, clothing, housing, medical care and necessary social services, the right to security in case of unemployment, illness, disability, widowhood, old age or other loss of livelihood due to circumstances beyond their control. As part of the implementation of the SDGs, Uzbekistan has committed to introduce reliable strategic mechanisms for sustainable development and social protection for all and, in particular, low-income and vulnerable persons. Currently, a large-scale poverty reduction program is being actively prepared in our republic; international experience in poverty eradication is being actively studied.

The Government has launched comprehensive studies, and work is underway to develop a national strategy for determining poverty, taking into account the best international practices. All this work will allow us to form a methodological basis for conducting an all-encompassing assessment of poverty in the country, determining criteria for classifying people as needy. The calculation and approval of the minimum consumer basket and the subsistence minimum will create the necessary basis for the subsequent adjustment of the social security system, accrual of benefits, payments to the poor. The state provides assistance to young people and other people if there is a desire to develop independently, engage in labor activity, determines the creation of social infrastructure and appropriate conditions for increasing the level of employment, increasing productivity based on modern technologies and the development of entrepreneurial activity.

#### **Globalization and global bioethics.**

Global economic markets and the relative power of global economic institutions reduce the space of national policy. It is relevant to consider the potential contributions and limitations of human rights in achieving greater justice in the formation of social determinants of health. Many ethical issues are related to public health intervention. Ethics and bioethics specialists ask important questions and answer the questions of how to act correctly and how to be in the context of modern medicine and healthcare. They draw on a variety of pluralistic traditions, both secular and religious, to give impetus to civic discourse on controversial issues of moral differences and other issues with which most people agree. Bioethicists contribute to public knowledge and understanding of both moral philosophy and scientific achievements in the field of health. They point out how medical technologies can change the way we perceive the meaning of health and illness and, ultimately, the way we live and die. Bioethics was seen by Potter, the author of the term and the doctrine of bioethics, as a special worldview that combines objective scientific knowledge and universal values, natural and humanitarian sciences, theory and practice in order to create the necessary conditions for the survival of mankind. Gradually, scientists came to the idea of global bioethics, as prerequisites and grounds for which he proposed to consider medical and environmental ethics [4,5].

As a sociological study, bioethics appeared in the 1970s, part of this vision was in two internationally recognized paradigms: the principality paradigm and the causal paradigm.

The basic theory published in the Belmont Report (1978) [6] and highlighted in the principles of biomedical ethics, first published in 1979, was based on four basic bioethical principles (Beauchamp and Childress, 1994) [7]. This theory, which is often called the principality paradigm of bioethics, was conceived to be an accessible and practical tool for analyzing conflicts arising in the field of bioethics, namely: (1) benevolence; (2) not causing harm; (3) justice and (4) autonomy. Other principles that are used in the application of evidence in public health interventions, such as the principle of respect, solidarity, sustainability, social responsibility, participation, transparency and accountability in public health, contribute to the construction of a model of medical interventions based on an ethical understanding of evidence. Beauchamp and Childress [7] postulate that bioethical principles are not framed as absolute truths, but are *prima facie*, that is, they become obvious, valid and generally accepted at the first analysis of the case in the absence of another, more decisive principle. Bioethics, in this context, arose as a concern with the establishment of moral criteria for human behavior in various life situations. Human rights act as ethical recommendations in support of bioethics in actions to protect life and health.

With issues arising in connection with globalization, ethical issues, in particular bioethics, concern all of us. UNESCO has proposed an institutional framework for collective discussion of the 1997, 2003 and 2005 Universal

Declarations. Article 23 of the 2005 Declaration calls on all States to encourage NGOs to consultative status with UNESCO to participate in educational and informational programs on bioethics and to ensure the convergence of biomedical and environmental ethics. [1] Various UNESCO resources have been created, such as the GEObs 4 data bank, programs to assist in the creation of bioethics committees and to ensure the participation of NGOs as representatives of civil society in all its diversity. Let's turn to the Universal Declaration on Bioethics and Human Rights. Article 23 - Education, professional training and information in the field of bioethics, states:

1. In order to promote the implementation of the principles set out in this Declaration and to ensure a better understanding of the ethical implications of scientific and technological progress, in particular for young people, States should make efforts to promote education and training in the field of bioethics, as well as to encourage the implementation of programs for the dissemination of information and knowledge about bioethics.

2. States should encourage the participation of international and regional intergovernmental organizations, as well as international, regional and national non-governmental organizations in these efforts [1].

Potter considered global bioethics as a modern stage in the development of environmental ethics in the following scheme: environmental ethics — environmental bioethics — global bioethics [4,5].

Global bioethics analyzes and evaluates both biomedical sciences and any other knowledge and technologies that arise in various fields of theory and practice – everything that is relevant to the problem of the survival of mankind and the preservation of life on the planet. Numerous concepts and principles of bioethics serve as universal mechanisms for "fitting" modern man and his world into the totality of life, which allows us to talk about bioethics as a universal ethics. A characteristic feature of global bioethics is the development of foundations and mechanisms not only for combining medical and environmental ethics, but also for their further transformation as components of a new global view of the world and its unity. Bioethical principles [7] act as invariants that are, as it were, in the gap, "between" scientific and everyday concepts, simultaneously performing cognitive, heuristic and ontological tasks. They are open to interpretation and coexistence with diverse values, and their main task is to provide conditions for the preservation and development of a life "worthy of a person's spiritual aspirations". All other values and ideals should be subordinated to this basic task.

We propose to further transform the concept of global bioethics by including medical education, civil society and public health as promoting and approving the ideas and teachings of bioethics in a practical context. The diagram shows the relationship of environmental and biomedical ethics with global bioethics. One of the first stages on the path of bioethicization of society is medical education, in which an academic discipline is formed, which is practiced in laboratories or in science and clinical medicine, which is responsible in this direction for the formation of the bioethical culture of future doctors. The assistance of civil society institutions is also important here. There are 5 officially registered parties in Uzbekistan, whose efforts should be carried out to promote bioethical teaching in society. The partner model is a bioethical model, it should be a modern model not only in the doctor-patient relationship, but also it should become understandable and consistent with the civil population, society. Bringing a pluralistic civil society to a consensus in discussing sensitive issues of bioethics, depending on religious preferences, national traditions and legal regulation, is not a simple process, but it should be sought in the name of harmony in society, achieving high-quality medical care and public health. The solution of complex problems arising as a result of the development of modern biomedical technologies depends not only on providing the equipment in public and private clinics, but also it must be coordinated by the adoption of reasonable legal regulation, taking into account the above-mentioned religious, national traditions and modern scientific discoveries.

The need for bioethics and bioethicists is now wider and more significant than is required by the actions and policies of hospitals, medical equipment companies and global pharmaceutical corporations. Bioethicists trained in ethics and philosophy are important for society, they have a special set of skills that is extremely necessary in all areas of public policy. But the potential for meaningful action is different from actual activity. The Civil rights movement is a classic example of a bottom-up approach. If laws are passed from above thanks to a group of deputies, it will not be complete - an example of a temporary provision on closely related transplantation [8]. This is a very difficult problem to solve and to be perceived by society, which has a complex context depending on the recommendations of religious ethics, religious teachings and views, despite the secular state that Uzbekistan is, because in addition to philosophical, medical, biomedical and ethical problems, an aspect of religious, historical and national understanding of the problem of organ and tissue transplantation is included.

The survival of humanity, the deepening of democratic processes in modern society and a positive solution to the dilemmas of democracy by overcoming global problems, improving the standard of living in all aspects, including health and protection of consumers of medical services, ensuring sustainable long-term development prospects, promoting the fundamental interests of civil society of present and future generations cannot be achieved outside the legal framework and a well-developed and successfully implemented concept in the field of bioethics and biosafety. Significant health inequalities between and within countries have been measured over the past decades. Although this inequality, as well as attempts to improve health below the established level, raise profound questions of social justice and the right to health, people working in the field of bioethics have historically tended to pay more attention to ethical issues arising from new, serious problems of advanced biotechnologies, such as life support, genomics, stem cell research or transplantation. This suggests that research in the field of bioethics may revolve around issues that, although interesting and important, currently affect a certain part of the world's population. We conclude that, although there is some evidence of increased attention to

bioethical problems in developing countries, this trend should be further developed, since it can help expand the horizons of this field and increase its social significance wherever it is applied [9]. There are huge differences in health status between low-, middle- and high-income countries around the world, as well as significant differences in health status within these countries. Epidemiologists, health economists, and health policy makers typically express global health inequalities in the form of differences between a country's health indicators (and indirect health indicators), such as life expectancy, maternal and child mortality, and average per capita income. The science and art of disease prevention, life extension and health promotion through organized community efforts, a movement dedicated to the equitable improvement of the health and well-being of communities with their full participation is led by the Nuffield Bioethics Council [10]. The key functions of public health are to assess the health needs of the community and mobilize resources to respond to them, develop health policies in response to the specific health needs of the community and the country, and ensure that conditions promote good health, including high-quality medical services, safe water supply, good nutrition, an uncontaminated atmosphere and an environment offering opportunities for exercise and recreation, available to individuals (World Medical Association 1995) [11].

The interaction of public policy and structural changes leads to changes in the institutional environment for biomedical innovations with serious social and ethical consequences.

The main goal of the bioethics and biosafety policy of the activities of specific institutions in these areas is to create and maintain favorable conditions for solving the most important political, economic and social dilemmas, primarily serious moral relations of each person and humanity, which continue to be exposed to threats and global dangers. For this reason, a thorough study of bioethical problems in an interdisciplinary context, in the fields of health and consumer protection, is a viable solution.

What impact can the concept of social responsibility have on bioethics? How does bioethics contribute to understanding social responsibility? Without a doubt, this influence is mainly aimed at restoring the balance of bioethics, perceived as an understanding of ethical issues affecting a person in the context of a high-tech healthcare system, towards a more global, more collective approach that highlights solidarity. To the question can bioethics and public health combine efforts to present fair medical care? We will answer in the affirmative, relying on article 26 of the Universal Declaration on Bioethics and Human Rights, which specifies the political nature of the role, social protection that bioethics should play in the health sector. Consequently, social responsibility will lead to questions about the reality and effectiveness of the healthcare system, depending on specific goals and the desire for justice. But this remains the field of bioethics, and not the entire social sphere.

As the number and complexity of ethical dilemmas in healthcare, aging, mental health and social work continues to grow, there is a growing need for social workers of excellence who are aware of the principles and methods of problem solving that are fundamental to bioethics and medicine. In medical institutions, ethical advice is often required on decisions regarding end-of-life, organ donation, and the initiation or termination of treatment. Support in these areas, as well as consulting for healthcare providers, organizations and clients; participating in setting policy and educating population on these issues are important.

Behavior consistent with certain bioethical doctrines may conflict with the needs and ethics of public health. The growth of bacterial resistance to antibiotics and the spread of COVID-19, HIV complicate the fight against infectious diseases. These two sets of priorities need to be reconciled, and this will probably require a reassessment of prevailing ethical doctrines in the face of public health needs.

### **Conclusion.**

The essence of health protection ethics concerns the moral justification of policies, programs and laws aimed at protecting and promoting public health. Health protection includes broad social programs and public policy, issues related to the justification of paternalistic interventions, equitable allocation of resources and responsibility for health. Individual patient care measures (such as vaccination) also contribute to public health, and practitioners may and do have complex ethical issues. The paradigm of the social context of the development of bioethics, in addition to the educational component in medical schools that form the worldview and, in general, the bioethical culture of future doctors, includes a component of the practical implementation of this important task in society. It consists in the promotion and discussion of bioethical discourse by society through the efforts of the health protection, civil society institutions in order to provide better, fair and high-quality medical care, solve bioethical problems, and adopt laws and appropriate legal regulation.

Social responsibility will lead to questions about the reality and effectiveness of the healthcare system, depending on specific goals and the desire for justice. But this remains the field of bioethics, and not the entire social sphere. Health policy in general is aimed at strengthening health by legislating approaches to prevention, treatment and care. The general assumption is that health policy is not just words on paper, it can have a real impact - especially when it is integrated into institutional procedures and/or supported by the force of law - on how medical interventions are implemented in the real world.

There are common features between bioethical problems specific to low-income countries and problems in underserved or marginalized communities in richer countries, arising from historical inequalities, limited access to health care, racial discrimination and gender-based violence. Given the importance of health as a human value and the traditional desire of bioethics to formulate universal principles, it can be predicted that ethical issues related to these global differences will occupy a very important place in scientific research and research in the field of bioethics. The natural

moral law prompts every conscience to do well and avoid evil. This applies to all areas of ethical behavior in general and, in particular, to bioethics. The organization and continuous education of the population in the interests of a healthy lifestyle can be achieved only by promoting the principles of bioethics and the imperatives of bioethics.

In the pluralistic society in which we live, open to many options, science needs evolutionary dynamics and open ethics. The sciences that are interested in interdisciplinary dialogue on bioethics are medicine, psychology, sociology, economics and so on, those who somehow relate to life in all its manifestations and can help improve the quality of life.

Human rights laws and principles, concepts and technical approaches of health equity can be powerful tools for mutual strengthening, not only by promoting awareness and consensus on common values, but also by analyzing and strengthening the measurement of human rights and health equity, in which bioethics and public health play a great role, the guiding principles of which are justice, social protection, social responsibility and solidarity.

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