



"MEDICAL ETHICS AS THE BASIS FOR THE DEVELOPMENT OF THE
FUTURE DOCTOR'S PROFESSIONAL COMPETENCE

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Abstract. *The article explores the ethical issues that form the basis of the future physician's professional competence. Attention is drawn to the development of a doctor's professionalism through ethical factors in medical activities.*

Keywords: *ethics, moral authority, morality, deontology, medical ethics, Hippocratic oath.*

The development of the ability of future medical professionals to engage in active and creative professional activities is currently a necessary condition for professional competence. A future doctor who feels responsible for their professional training and regularly enhances their overall cultural, moral, and ethical level will be able to meet the high demands of this noble profession. Polish psychiatrist, psychologist, and philosopher Antoni Kempinski wrote: "In medicine, the main remedy is the doctor himself".

The moral principles of the medical profession emerged simultaneously with the practice of medicine thousands of years ago. In many ancient written sources on medicine, alongside advice on preserving health and treating diseases, there are also rules of conduct for the physician. "Life is short, and the art is long...". These wise words of the Greek physician-philosopher Hippocrates, endowed with an amazing healing gift as well as extraordinary literary talent, are still relevant today, surviving more than two millennia."

The high moral demand for the activities of a doctor is justified by the fact that there exist special relationships between the doctor and the patient, which cannot be observed in any other profession. The combination of historically established ethical norms and principles stemming from the duties of the medical profession constitutes the essence of medical ethics. The most important and practical aspect of medical ethics is deontology — the science of a doctor's professional duty (from the Greek deon — duty, logos — word, science).

The laws of the development of medical ethics determine the content of moral ideas in the most general form, without specifying their specific forms. Since every specific and purposeful form of social activity (for example, in the field of medicine) is morally prescribed and evaluated from the standpoint of a law (common norm, active principles) universally accepted by all people and multiple private situations, elevated to the cult of an ideal, which serves as individual criteria of morality to be followed, the tasks facing an individual not only do not predetermine the solutions to each specific moral problem but, on the contrary, force seeking ways and methods of solving these problems based on the





TANQIDIY NAZAR, TAHLILIY TAFAKKUR VA INNOVATSION G'OYALAR



evaluation criteria of goodness, justice, humanity, honesty, selflessness, and with the exhaustive fulfillment of their professional duty.

The most ancient source in which requirements for a doctor and their rights are outlined is considered to be the code of laws of the ancient Babylonian kingdom of Hammurabi, dating back to the 18th century BCE. Among ancient peoples, these criteria found reflection in various ritual ceremonies, dedications to a particular position, in incantations, and "oaths of honor" (blood oaths). In subsequent eras, various oath obligations recorded by seals and signatures were invented, such as the coronation oath or the oath of a young warrior.

In medicine, since ancient times, there has been a well-known "Hippocratic Oath," calling upon the young doctor to have an ethical attitude towards the patient and their profession. It represents a ritual utterance expressing the fundamental moral and ethical principles of a doctor's behavior. Its author, the ancient Greek physician and philosopher who lived more than two and a half thousand years ago, is considered the founder of world medicine.

The "Oath" of this great physician and philosopher has survived millennia. Over time, the form and language of the oath have changed, but the basis of medical ethics follows the main provisions of the "Hippocratic Oath." In 1948, the General Assembly of the International Medical Association adopted a declaration (called the Geneva Declaration), which essentially serves as a modern edition of the "Hippocratic Oath." In 1949, the General Assembly adopted the International Code of Medical Ethics, which includes the Geneva Declaration. It is noteworthy that the II International Deontological Congress (Paris, 1967) recommended adding the "Oath" with a single phrase: "I swear to continue learning throughout my life!" The III International Congress "Physicians for the Prevention of Nuclear War" (1983) proposed supplementing national and international codes with a paragraph on the professional moral duty of a doctor, based on the "Hippocratic Oath," obliging medical professionals to fight against nuclear catastrophe. Nevertheless, in many countries, there are their own counterparts of the "Hippocratic Oath."

In his works, Hippocrates wrote: '...medicine, truly, is the noblest of all arts. But due to the ignorance of those who practice it, those who treat the sick with careless condescension, it is now far below all arts.' Hippocrates is rightfully considered the founder of medical ethics. He authored treatises such as 'On the Physician' and 'On Good Behavior.' According to Hippocrates, the practice of medicine is the only profession that should begin with an oath to society, as a person who chooses this profession, having studied for many years to help the sick and suffering, naturally must promise to be worthy of the chosen path.

Hippocrates coined maxims (expressions) that have survived to our days: 'Where there is love for people, there is also love for one's art,' 'Do no harm,' 'A physician-philosopher is like a god.' It was Hippocrates who first answered questions about the proper attitude of a doctor towards the patient's relatives, towards their teachers, and the relationships between doctors, essentially establishing the rules of medical corporate ethics. The deontological





TANQIDIY NAZAR, TAHLILIY TAFAKKUR VA INNOVATSION G'OYALAR



principles formulated by Hippocrates further developed in the works of Asclepiades, Celsius, Galen, and others.

During the Middle Ages, a significant contribution to the development of medical ethics was made by the great physician and scholar of the Ancient East, Abu Ali ibn Abdullah ibn Sina (Latin: Avicenna) (980-1037 CE). He paid great attention in his numerous works to the issues of medical deontology. In particular, in the work 'The Canon of Medicine,' Avicenna writes that a physician must possess 'the eyes of a hawk, the hands of a maiden, the wisdom of a serpent, and the heart of a lion.'

The researcher of Avicenna's scientific heritage, Y. N. Nuraliev, writes: 'In his treatise 'On the Education of a Physician and Medical Ethics,' Ibn Sina wrote with special respect about doctors who selflessly served medical science and honestly treated the people, despite the difficulties they constantly faced. He scorned those doctors who lost their authority due to an irresponsible attitude to their work, turning medicine into a means of gain. Many expressions of the great thinker on medical ethics preceded the emergence of a scientific discipline studying the behavior of a doctor in society, that is, they appeared before the appearance of the scientific term 'deontology.'

The ingenious thinker, characterizing the strength and dignity of an educated person, emphasizes: 'An enlightened person is bold, and how can they not be? They fear no death, they are generous and magnanimous, and how can they not be? They are averse to false friendship and tolerant of the transgressions of others, and how can they not be? And their soul is so great that no oppression from people will touch them, and how can they not be?'

One of the researchers of Avicenna's life and work, V. N. Ternovskiy, wrote: 'A life full of wanderings, deprivations, and troubles, which he led for more than twenty years, exhausted the health of Ibn Sina. In 1034, he fell seriously ill. The great healer, who restored the health of thousands of people, was powerless against his own ailment. But even in his final hour, he thought about people - Ibn Sina distributed all his property to the poor before his death. The scholar deeply regretted that he could no longer continue his favorite activities. Dying in full consciousness, Ibn Sina said:

We die and take with us only one thing:

The awareness that we have learned nothing.

Analyzing the works of great scholars from the West and the East, we have developed a model of professional competence for future doctors, based on the following blocks:

- axiological;
- cognitive;
- technological;
- communicative;
- reflexive.



Thus, medical ethics for future doctors is an integral part of their life activities. Students of medical universities, starting from the first year, must respect the canons of medical ethics and deontology.

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