

## ETHICAL ISSUES OF PLASTIC SURGERY

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**Annotation.** Each epoch set its own priorities regarding the value of the "inner" (soul, consciousness) and "outer" (bodily) in a person, and gave the corporeality itself outlines consistent with the norms of beauty transmitted by culture and perceived by the subject.

**Keywords:** plastic surgery; naturalness; aesthetics; modern beauty requirements.

The image of the human body has always been formed by overcoming naturalness and submitting to the dictates of the supernatural. However, in the modern era, aesthetically transformed physicality and the values associated with it have received an exceptionally high status (while displacing and subordinating moral values to them). Aesthetics as a sphere of expression and play subordinates ethics as a sphere of duty and action. Aestheticization is becoming a widespread practice that defines the lifestyle of a modern individual and shapes his self-understanding and even morality.

**Purpose:** To analyze research in the field of bioethical norms, as well as ethical issues related to the development of the plastic surgery industry.

**Materials and methods:** The global trend of aestheticizing life, reinforced by the biotechnological power of modern civilization, has penetrated and strengthened in various parts of the world. "In Tehran, women have their noses surgically altered to look less like Iranians. In Beijing, they break their legs and

build up their bones to be taller... I've met women from different places, and often they especially hate a particular part of their bodies. Most of their lives are spent on fixing this part..."[1]. The modern process of human design is more connected than ever before with aesthetic a component, and the body is not just modified, but modified in accordance with "global" aesthetic standards. By changing the body, they change the body.

B. Huebner pointed out the aesthetically playful moment of modern man's perception of life: "Today, the ethical deficit is compensated mainly aesthetically: if truths no longer fascinate, charm becomes truth" [2]. The life of a modern individual is guided by the following slogan: if I am a body, then I am established in aesthetic existence, installed in aesthetics. The lack of meaning in life, defined by various historical invariants of ethical systems, leads to a shift towards sensationalism and increased attention to sensuality. "The vertical meaning of life is being replaced by the horizontal" [2].

In his article on the ethical problems of plastic surgery, R. Knight [3] suggests considering three groups of audience requests that differ by gender and age. Requests are addressed to plastic surgeons, and they should be as clear as possible in their interaction with patients, including: 1) a thirty-five-year-old woman who wants to enlarge small breasts or eliminate noticeable facial defects; 2) a thirty-five-year-old man planning a hair transplant, rhinoplasty, or anti-aging surgery on the eyelid; 3) an eight-year-old a child whose parents would like to have their child circumcised, or fix his protruding ears, or have those ears pierced. Each of these requests provokes a certain ethical reaction and reflections on the boundaries of what is allowed/ forbidden, on the specifics of religious and secular norms, the autonomy of the doctor and the autonomy of the patient himself and delegating it to capable subjects, on the boundaries of competence and obtaining informed consent. This model demonstrates that the goals of aesthetic surgery may or may not be related to restoration of health, and correlate with religious norms, sociocultural archetypes, and legal prohibitions.

**Discussion:** Based on all the data, we can conclude that modern obsession with the body is considered an attempt to adapt to the changes taking place around them, "... when people feel that they cannot control a large number of things and events controlled by abstract systems ...", and the only thing "... that they can do is control themselves, then there are their own bodies" [4]. In this case, the body replaces the Other, terrifying and beyond our influence, as it is represented in social life. The body becomes a micromodel of society, over which the subject establishes his authority.

**Conclusions:** Based on the desire to aestheticize the life of a modern person , a logical question arises: "why be aesthetic?" or similar "why be happy?". However, they do not always suggest an answer that would limit the aesthetic , the life embedded in aesthetics, to any goal. As B. Huebner notes, the attempt to justify the aesthetic fails just as much as the justification of morality: both the sphere of aesthetics and the sphere of morality are self-sufficient, justify themselves - and, it turns out, the way of being of a modern person can well be characterized as a similarity. expediency without purpose.

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