

AZERBAIJAN REPUBLIC

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ABSTRACT

of the dissertation for the scientific degree of Doctor of
Philosophy

**SOCIO-PHILOSOPHICAL ANALYSIS OF
MEDICAL-SOCIAL RELATIONS IN AZERBAIJAN
SOCIETY**

Speciality: 7207.01 - Social philosophy

Field of science: Philosophy

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Baku – 2024

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INTRODUCTION

The actuality of the research work. The issues of the formation of medical-social relations have come up as an actual problem in modern socio-philosophical research. Currently, humanity is on the verge of a new unity with nature, realizing the catastrophic essence of its situation in the condition of ecological crisis. Various political conflicts, terrorism, global problems that require solving give humanity new opportunities of choice for surviving. Human's reunderstanding of his place in the world, living in the condition of harmony and compatibility with nature is the main issue of modern philosophy of life. A new approach to life also created the need to build a qualitatively new system of relationships with oneself, one's health, and lifestyle. The philosophy of healthy life has made it urgent to improve the mutual relations between medicine and philosophy. Philosophical essence of medical-social relations, embodiment of humanistic principles in science and medicine conditions the adaptation of the healthcare system to the requirements of modern era.

Ensuring the healthy life of the population in Azerbaijan is defined as one of the main duties of the state. Article 41 of the Constitution of the Republic of Azerbaijan is related to "Right to protection of health". Paragraph 1 of this article identifies "everyone's right to receive medical assistance". Paragraph 2 of that article states that in order to deliver qualitative medical services to the population, the state implements necessary measures in the direction of the development of all types of healthcare and provides opportunities for various types of medical insurance.¹

One of the successful steps aimed at improving the services of healthcare, protecting and ensuring the health of the population in our country is the implementation of Compulsory Medical Insurance. By the Decree of the President of the Republic of Azerbaijan dated November 29, 2016, Compulsory Medical

¹ Azərbaycan Respublikasının Konstitusiyası. Bakı: Qanun, 2009, 68s.

Insurance was implemented as a pilot project in Mingachevir, Agdash and Yevlakh territories, by the Decree of the President dated December 20, 2018, the State Agency for Compulsory Medical Insurance was established and a decision was made on the implementation of Compulsory Medical Insurance throughout the country in 2020.

It should be noted that Compulsory Medical Insurance is widespread in the world healthcare system as a social system that ensures the right of the population to receive medical assistance and it mainly provides the citizens of country for the benefit of effective healthcare services.

The value of human life has been more deeply understood in the struggles and wars waged by the Azerbaijani people for ensuring their independence and territorial integrity. The human losses in the struggles for the restoration of our independence in the 90s of the 20th century, in the first and second Karabakh wars against the Armenian invaders can be considered as a heavy blow to the gene pool of our nation. Ending the lives of the people's most mentally and physically healthy children, the majority of them losing their health and suffering physical and psychological injuries create the need for people to reunderstand the meaning of life, the essence of humanism, the change of attitude towards the world, nature, human-nature-life relations. The victory achieved in the Second Karabakh War, the restoration of our historical territorial integrity, ensuring the return of refugees and internally displaced persons to their places of residence, and the beginning of the implementation of the Great Return program, as a new stage of construction in Azerbaijan, encourage the population to build a healthy life and achieve a successful future, and lead to the formation of a new moral-psychological atmosphere in the society.

The "Yashat" fund, which was established for the purpose of social and medical support for the veterans who have been injured and the families of the martyrs have lost their lives for the sake of ensuring the territorial integrity of our country in the First and Second Karabakh Wars, supports the aid measures implemented by the state in this direction. The fund provides

moral-psychological and financial support to veterans and disabled servicemen.

Ensuring a healthy lifestyle for the citizens of the country is one of the main priorities of our state. In order to ensure operational activity in the direction of protecting the health of the population and to achieve the accessibility of medical services for vulnerable groups, to provide qualitative healthcare services to citizens TABIB - Association for Management of Medical Territorial Units was established by the Decree of the President of the Republic of Azerbaijan dated May 13, 2022. The healthcare policy implemented under the leadership of the President of the Republic of Azerbaijan, Ilham Aliyev, consists of improving the welfare of every citizen to live a healthy and long life: "At present, there is a huge task of restoring completely destroyed cities and villages, all cultural and religious monuments in the territories liberated from occupation in front of us. The concepts of "smart city", "smart village" and "green energy" will be used within the framework of the reconstruction process. Recently, I have set a national priority that is related with socio-economic development for the next decade, which includes a competitive human capital and modern innovation space, a great return to the territories liberated from occupation, a clean environment and a country of "green growth"².

One of the main conditions of a healthy life is to live in an ecologically healthy environment. On December 25, 2023, by the Decree of the President of the Republic of Azerbaijan, Ilham Aliyev, 2024 was declared "The year of solidarity for the sake of the green world in our country". It should be noted that one of the goals set by the government of Azerbaijan for the socio-economic development of the country until 2030 is related to the creation of a clean environment and becoming a country of green growth. Creating the smart cities and smart villages implies the restoration

² İlham Əliyevin BMT-nin Asiya və Sakit okean üçün İqtisadi və Sosial Komissiyasının 77-ci sessiyasında videoformatda çıxışı təqdim edilib // <https://president.az/az/articles/view/51287>

of the existing ecosystem of Azerbaijan. A healthy ecosystem is the main indicator of a healthy environment and healthy life.

The status of bioethics in micro-level medical-social relations in our country, doctor-patient relations, issues of euthanasia (voluntarily leaving life) and death, law, the impact of new technologies and scientific findings on life, medical-ethical principles, genetic engineering and many other factors act as an important aspect of innovative changes that will be conducted in the healthcare system. As it can be seen, science has a serious impact on human life, technologies not only expand human activity opportunities, but also increase his quality of life. In our country, the economy and healthcare reforms, which include innovative development in accordance with the requirements of the time, coincide.

The most urgent issue of healthcare in the XXI century is strengthening the interaction between medical ethics, bioethics and ethics. Changes in people's needs and tendencies increase the relevance of the principle of humanism in medical-social relations, confirm the importance of the problems of bioethics for both healthcare professionals and philosophers. Medical ethics and bioethics depend on each other and also condition each other. Scientific activity and ethical values are inseparable, and bioethics has proven that medicine has always been related to the multifaceted activity of the human being. Human becomes the object of bioethics both as a doctor and as a patient.

The problem of medical-social relations has begun to be investigated more deeply in the USA and European countries since the early 70s of the XX century. In the late 80s of the XX century, researchers from the Soviet Union, and later from other countries, joined the discussion of these problems. Philosophical aspects of the problems of bioethics, technological ethics, and euthanasia have been worked out more in Azerbaijan. In 2005, I Vice-President of the Republic of Azerbaijan, Mehriban Aliyeva investigated the ethical foundations of medical-social problems in her dissertation on "Euthanasia and the problem of humanism in medicine". For the first time in the field of bioethics, I Vice-

President, conducting philosophical-medical research, Mehriban Aliyeva has defined the development of the ethical foundations of medical-social relations as an important task of modern medicine in the mentioned research work, and justified the relevance of regular study of this field.³

The relevance of the problem has been analyzed in the direction of science and ethics, science and technology, science and medicine. Russian researchers Kanke V.A.⁴, Tişenko P.D.⁵ and others have conducted extensive research on the ethical foundations of bioethics and medical-social relations.

Most of the authors are sure that the ideas and processes formed in connection with medicine are a social institution or a social movement. Some researchers use the notion of bio-dominance in their works. However, in the understanding of ethics, it needs to have the necessary general notions and epistemological thinking. Because it is impossible to evaluate moral action without knowing what goodness is. P. Tishenko, who is engaged in the study of this issue, notes that "each practical act, separate action is evaluated by connecting it with universal categories and ethical concepts".⁶

In the works of I.T.Frolov və B.G.Yudi⁷, it is noted that the subject of science and humanism has been the basis for the creation of bioethics, which is the moral and spiritual basis of medical-social relations. This idea has been developed in T.V.Mishatkina's⁸ studies. This issue is dealt with not only at the intersection of general ethics and medical ethics, philosophy and

³ М.Алиева «Проблемы эвтаназии и гуманизма в медицине», Баку, 2005 г. 57 р.

⁴ Канке В.А. Этика ответственности (теория морали будущего) / В.Канке. М.: Логос, 2003. 350 с.

⁵ Тищенко П.Д. Биовласть в эпоху биотехнологий / П.Д.Тищенко. М., 2001. 177 с.

⁶ Тищенко П.Д. Биовласть в эпоху биотехнологий / П.Д.Тищенко. М., 2001. 177 с.

⁷ Основы экологической этики: учебное пособие / под общ. ред. Т.В. Мишаткиной и С.П. Кундаса. Минск: МГЭУ им. А. Д. Сахарова, 2008. 292 с. С. 17-19.

⁸ Мишаткина Т.В. М 71 Педагогическая этика: Учеб. пособие / Серия «Высшее образование». Ростов н/Д: Феникс; Мн: ТетраСистемс, 2004. 304 с.

other social and humanitarian sciences also pay special attention to the problems of life and death, spiritual and moral values, and study the human being as an object of bioethics.

V.Valitsky⁹ and many Russian researchers note in their works that beyond the philosophical-ethical sense, it is impossible to find answers to the questions of today's practical application of the ideas and processes formed about medicine. They state that they are confident that these relations resulting from the intersection of medicine and philosophical views will be further strengthened in the future. This is also confirmed by A.Gorlov¹⁰. L.Kiyashenko¹¹ writes about the crisis of rationality in science during the formation of science, he believes that the crisis forces "thinkers to investigate the solution of ethical and anthropological problems". In his work, L.Kiyashenko defines the irresistibility of the influence of non-scientific forms of experience, esoteric issues on science.

In Western philosophical thought, bioethics is studied as a field of ethics within the limits of the "doctor-patient" relationship. A different attitude towards the issues of the loss of life and health, which are the source of a healthy life, human death, goes beyond the framework of the "doctor-patient" relationship and becomes a part of the culture in American bioethics. In the book "The Right to Live, the Right to Die" by the prominent pediatric surgeon Charles Everett Koop, the problem of abortion is reconciled with the family, society and culture, and the author affirms that abortion is a crime. Bioethics is based on religious values at some points. This trend also exists in Azerbaijani bioethics. Researchers try to interpret the elements of bioethics in Islam, its value attitudes

⁹ Валицкий, В.А., Джафаров, Р.Э. Этика и выбор путеvedущего к уравниwешиванию профессионального долга и личных интересов медицинской науки. В сб: Достижения медицинской науки и практического здравоохранения. Баку: 2001, Т.1, с. 290-298.

¹⁰ Горлов А.А. Биоэтика и будущее человечества. / А.Горлов, Ю.Бисюк. – Симферополь: Крымский Гос. Мед. Университет, 2001. 211 с.

¹¹ Киященко Л.П. Опыт философии трансдисциплинарности (казус «биоэтика») // «Вопросы философии», 2005, №8, с.105-117

related to life. In the XXI century, legal and patient issues within the framework of bioethics, medical ethics, and medical-social relations are becoming relevant in the world. Currently, the issue of euthanasia- leaving life voluntarily, which is an urgent problem in medicine is widely discussed by the world medical community. This issue was first reflected in the final opinion of an anonymous survey of physicians of the American Medical Association in 1989. According to the results of the survey, more than 60% of doctors have decided on euthanasia in their practices.¹² Azerbaijani doctors also often face such problems and, of course, here, first of all, we are talking about oncological patients whose treatment is impossible. To think about this problem, there is no codex of values and moral norms that will help the doctor to understand the problem, and the doctor is forced to perform euthanasia either illegally, or stays out legal responsibility by obtaining a letter of consent from the patient's close relatives. Both situations at least damage the doctor's conscience and personality.

In Azerbaijan, G.Aliyev¹³, A.Mustafayeva, V.Mammadov, I.Ahmadov¹⁴, A.Amiraslanov's¹⁵ co-authored collection entitled

¹² Jo Jonsen, A. R. Clinical ethics: a practical approach to ethical decisions in clinical medicine. New York: McGraw-Hill, Health Professions Division.2010; Jonsen, A. A short history of medical ethics. New York: Oxford University Press.2000 nsen, A. R.

¹³ Əliyev Q. Təbabət etikası / Q.Əliyev. Bakı: 2021. 386 s.

¹⁴ Mustafayeva A., Məmmədov V., Əhmədov İ. Azərbaycanca bioetika elminin inkişafı və perspektivləri / A.Mustafayeva, V.Məmmədov, İ.Əhmədov // "Dirçəliş - XXI əsr", 2013. № 180, s.78-91.

¹⁵ Амирасланов, А. Биоэтика — баланс интересов и критерии их совместимости / А.Амирасланов, В Валицкий, Р.Джафаров. Баку: 2000.; Амирасланов А. Биоэтика против биотеррора. В сб: Достижения медицинской науки и практического здравоохранения Азербайджана. / А.Амирасланов, В Валицкий, Р.Джафаров. Баку: Т.2, 2001. с. 3-9.; Александрова, Д.П. Становление медицинской этики // Ученые записки Орловского государственного университета. Серия: Гуманитарные и социальные науки, 2016, № 2, с.68-71; Амирасланов, А.Т., Валицкий, В.А., Джафаров, Р.Э. Биоэтика – факторы риска неконтролируемого проведения и применения результатов биомедицинских исследований. // «Sağlamlıq», 2001, № 2.; Амирасланов, А.Т., Валицкий, В.А., Джафарова, Р.Э.

"Problems of Bioethics, Science and Technology Ethics" has been dedicated to this topic. The researches related to the ethics of science, ethical problems of technologies, the problems of bioethics and classical philosophical ethics have been presented here. Azerbaijani researchers Z.Goyushov, I.R.Mammadzadeh¹⁶, A.Shukurov, Y.Rustamov¹⁷, Z.Aghayeva¹⁸ and others, mainly, pay attention to the philosophical-theological, political views of philosophers of different periods, and the problems of material and spiritual freedom of human while analyzing the philosophical views in their works. In the monograph "Introduction to ethics" by I.R.Mammadzadeh, philosophically valuable ethical problems have been investigated in a special way. Here, the gradual changes that occurred in different periods not only in the development of science and medicine, in the professional ethics of doctors and scientists, but above all in people's consciousness, ethical thinking, values and norms of society have been interpreted. I.R.Mammadzadeh has reviewed the possibilities of development of medical-social relations in exchange for science, new technologies and ethics examining the category apparatus of bioethics. In recent years, in Azerbaijan, A.A.Abbasov, A.T.Amiraslanov, M.G.Allahverdiyev and R.E.Jafarova have started to deal with the problems of bioethics.

The commonality of these concepts guarantees both true knowledge and objective morality. Unfortunately, while analyzing the problems between the ideas and processes formed in medicine, authors in the post-Soviet space often forget these issues and separate the ideas and processes formed in medicine from ethics.

Биоэтическое регулирование: от преодоления конфликта интересов к строительству баланса и интересов в биомедицине. // «Sağlamlıq», 2002, № 5, с.6-11

¹⁶ Мамедзаде И.Р. Введение этику. Bakı, «Müəllim», 2004; Мамедзаде И.Р. «Гражданское общество и национальная идеология: к философии политического процесса в Азербайджане». «Təfəkkür», Bakı 1995, 3,5 ç.v.

¹⁷ Rüstəmov Y. Fəlsəfənin əsasları / Y.Rüstəmov. Bakı: Nurlan nəşr. Bakı, 2007. 500 s.

¹⁸ Ağayeva Z.B. Tənhalığın fəlsəfəsi. Bakı 2008. 340 s.

Let's note that ideas and processes cannot develop without universal concepts. In the studies, nothing is said about the role and importance of ethical methodology in the investigation of biomedicine issues, these issues have been touched upon in the works of Azerbaijani researcher A.Namazova¹⁹. It should be noted that the root of the shortcomings in the ideas and processes formed in relation to medicine can be reflected in the lack of ready answers of a doctor or a scientist in relation to a certain situation in modern conditions. At this time, the doctor must choose between real and specific treatment in the process of healing a particular patient, taking into account his own rights, patient's rights and many other ethical issues. These issues can be partially found in the works of Azerbaijani researchers A.T.Amiraslanov²⁰, V.A.Valitsky. They are sure that a balance of interests is the main way to overcome the conflict of interest in a particular treatment procedure, and if this balance is not found, the risk factors for

¹⁹ Намазова А.А. Роль биоэтики в подготовке врачей // Материалы Первого Национального Конгресса по Биоэтике (17-22 сентября). Украина: Киев, 2001.; Намазова А.А. Состояние этической экспертизы биомедицинских исследований в Азербайджане // «Материалы Международного семинара Комитета Этики стран СНГ». Россия, С-П., (19-21 марта), 2001.; Намазова А.А. Этическое образование и защита прав людей при проведении биомедицинских исследований. // «Материалы Форума Комитета по Этике государств-участников СНГ». Баку: 2004.

²⁰ Амирасланов, А. Биоэтика – баланс интересов и критерии их совместимости / А.Амирасланов, В Валицкий, Р.Джафарова. Баку: 2000.; Амирасланов А. Биоэтика против биотеррора. В сб: Достижения медицинской науки и практического здравоохранения Азербайджана / А.Амирасланов, В Валицкий, Р.Джафарова. Баку: Т.2, 2001. с. 3-9.; Александрова, Д.П. Становление медицинской этики // Ученые записки Орловского государственного университета. Серия: Гуманитарные и социальные науки, 2016, № 2, с.68-71; Амирасланов, А.Т., Валицкий, В.А., Джафарова, Р.Э. Биоэтика – факторы риска неконтролируемого проведения и применения результатов биомедицинских исследований. // «Sağlamlıq», 2001, № 2.; Амирасланов, А.Т., Валицкий, В.А., Джафарова, Р.Э. Биоэтическое регулирование: от преодоления конфликта интересов к строительству баланса и интересов в биомедицине. // «Sağlamlıq», 2002, № 5, с.6-11

uncontrolled behavior will increase. V.A.Valitski and R.E.Jafarova note the importance of ethics in doctor-patient relations in their co-authored work "The choice of a guide in balancing professional duties and personal interests of ethics and medical science". The importance of this aspect in bioethics is also noted in world science. For example, Jacques Sudo considers ethics and discussions as a conditioning factor in bioethics. V.A.Kanke also emphasizes these issues as an important factor.

In particular, it should be noted that legal aspects of bioethics and medical ethics have been very poorly studied in Azerbaijani philosophy and ethics. Philosophical aspects of bioethics are widely elucidated in G.J.Aliyev's²¹ research. Here, many issues of medicine and philosophy from the point of view of bioethics (human dignity, meaning of life, human safety, philosophy of human health, etc.) are looked through.

In Azerbaijani science, research on these problems is carried out in three directions:

1. On medical ethics, A.Amiraslanov, M.Javadzade, I.Hamidov, A.Sultanov and others analyze the special points of medical ethics in medical-social relations, the common problems faced by bioethics and medicine.

2. M.Aliyev and J.Aliyev have paid attention to the philosophical aspects of the analysis of these problems. These researchers have paid attention to many problems faced by society in our modern era: nature and human, nature and society relations, problems of mutual connection in their works.

3. The directions of the history and philosophy of medical-social relations have been investigated in the book of our national researcher I.A.Akhundov called "Relationship of medicine with history and philosophy"²². In this direction, Y.Rustamov, A.Shukurov, F.Ramazanov also have made great contributions.

²¹Əliyev Q. Təbabət etikası. Bakı: 2021. 386 s.

²² Axundov İ. Tibbin tarix və fəlsəfə ilə əlaqəsi. Bakı: Mütərcim, 2014. 100 s.

The names of M.Aslanlı²³ and B.S.Guliyev²⁴ can be specially mentioned among those who have extensively analyzed the socio-pedagogical and socio-psychological aspects of human health. The historical aspects of the problem have been also investigated by the researcher-scientist G.Aslanlı.

The analysis of the problem in the dissertation implies the study of medical-social relations from a socio-philosophical aspect, so that it will be possible to succeed in solving many social contradictions of the human problem in modern society at the intersection of humanitarian and social sciences such as philosophical anthropology, ethics, social psychology, social pedagogy.

The object of the dissertation work is the medical field of the social life of the society, and its **subject** is the philosophical essence of social relations formed in the society related to human health (healthcare system).

The goals and objectives of the research. The main goal of the dissertation work is to reveal the interaction between medical ethics and bioethics. At this time the opportunities to pick up and eliminate the discrepancy between practice and common values, worldviews, and ethical issues relevant to both fields are opened up. Based on the purpose, a number of tasks have been defined:

1. Analysis of the main paradigms of the problem of medicine and human health in the history of philosophy and other social sciences.

2. Justification of the unity of science, medicine and humanistic values.

²³ Aslanlı M. Azərbaycan ədəbi və ictimai-pedaqoji fikrində fiziki tərbiyə məsələləri. Bakı: Azər nəşr, 2008. 423 s.; Aslanlı M. Klassik ədəbi irsimizdə mənəvi və fiziki sağlamlığın təcəssümü // Respublika. 2019, 8 oktyabr. s.6; Aslanlı G.M. Azərbaycan Respublikasında bədən tərbiyəsi və idmanın inkişafında dövlət siyasəti (2003-2013-cü illər): / Tarix üzrə fəlsəfə doktoru dissertasiyanın avtoreferatı / Bakı, 2018. 28 s.

²⁴ Quliyev B.S. Fiziki tərbiyənin nəzəri-metodik və praktik işlərinin əsasları. Bakı: ADPU nəşriyyatı, 2010. 658 s.

3. Exploring universal ethical values and clarifying their compatibility with healthcare practice.

4. Analyzing the conceptions related to human health in modern humanitarian and social sciences.

5. Analyzing the axiological dimensions of human health and death.

6. Determining the role of the ideas of human health in the mentality of the Azerbaijani people.

7. Analyzing the moral-ethical norms of medical activity in Azerbaijan and the features of their legal regulation.

Theoretical sources and methodological principles of the research. Today, medical reality requires even more philosophical thought than it did in the past. In this regard, analyzing the relationship of human with the surrounding world, society and nature in a systematic and complex manner is one of the necessary issues. Based on the mentioned, in the dissertation work, taking into account the cultural and social aspects of the development of the modern world, the theoretical analysis has been carried out through the prism of researches in the fields of philosophy, ethics, biology, social ecology, psychology. The principles of historicity and logicity have been used in the dissertation.

The main provisions of the defense.

1. Philosophy and ethics analyze the problems of medicine, biology, medical ethics and bioethics, create a methodology and a special scientific apparatus, and thereby open opportunities for researching the problems that unite these sciences in society. Therefore, medical ethics and bioethics cannot develop without philosophy and ethics. The studies of philosophers and ethicists who have made great contributions to the study of the human body, life, and spirit allow us to see the compatibilities and differences between medical ethics and bioethics. At the time of Plato and Aristotle, only philosophers could talk about the common rights and values of society. In the Middle Ages, this function was performed by theologians and religious figures. In the new era, within the framework of enlightenment, this right belonged to scientists. Given that the dialogue around bioethics

has led to crises and changes in medical and scientific ethics today, philosophy and ethics must reconsider their role in society and help the dialogue between science, doctor and patient.

2. Many scientists note that at the end of the last century, medical ethics underwent a deep crisis. In Azerbaijan medicine has also faced this crisis. The crisis in medical-social relations has a systemic nature, but its foundation is in medical ethics itself. However, this state of medical ethics cannot be considered as the disconnection of bioethics with medical ethics.

3. If we look at the sources of the emergence and formation of medical ethics, we will see its role in the development of medical science and medicine, its connection with philosophy and ethics. In modern times, the increase in the dominance of the doctor over the patient and the disregard of the patient's rights are observed. If we take into account that modern humanity is moving from despotism to democracy, from professional responsibility to citizen responsibility, from the domination of human over human to equality, then we must understand that bioethics should replace this weak side of medical ethics. It is not about abandoning medical ethics, but rather about the interaction between them for the benefit of society, medicine and science.

4. The interaction of bioethics with medical ethics has become possible as a result of the research conducted in medicine and philosophy, a new understanding of the values of human life, and a new understanding of its interests and demands for the development of society. Medical ethics implies the doctor's right to rely on his own knowledge, to guide the life of others in the right direction. Bioethics, as a continuation of the principles of medical ethics, abolishes the dominance of doctors over the patient's life and health. Answers to the questions of the beginning and end of human life, the meaning of norms and pathologies are taken out of the complete dominance of the doctor and are given to the public for discussion.

5. In the framework of bioethics, not only enlightenment, population and citizens' access to the truth, but also the discussion of separate truths, including science and religion, human opinions

and rights, are given importance. Patients obtain the right to participate in the control and medical intervention of their own body and health along with the doctor.

The scientific novelty of the research. The novelty of the research work is that, first of all, an attempt has been made to understand the foundations of modern principles of bioethics, historical-philosophical, scientific-technological and moral requirements of the interaction of medical ethics and bioethics. These issues have not yet been studied in Azerbaijani philosophy and ethics. Concretely, the main elements of scientific innovation are the following:

- It is one of the first attempts at a comprehensive analysis of historical philosophy, ethical-methodological analysis of the relations of medical ethics, scientific ethics and bioethics in Azerbaijan;

- the relationships between values and categories in these areas have been researched and theoretically justified. All the complex and contradictory problems in medical ethics, scientific ethics, and bioethics have been explained on the basis of certain facts and ideas about life and death issues.

- the importance of the philosophy of life and the values of life, which are the basis of the relations of medical ethics, general ethics and bioethics has been explained. The core of bioethics arising from the social relations (doctor-patient, scientist and human) that are the basis of medical ethics, general ethics and bioethics has been clarified. Bioethics has been linked, first of all, with human autonomy and legal principles, the principle of goodness, and the contradictions in these relations have been investigated;

- In Azerbaijani philosophy and ethics, the problem of euthanasia has been studied as an individual-moral and moral-social problem. In Azerbaijani philosophy, the possibilities of influence of the trend of philosophy of life are investigated, the moral and value bases of this direction are analyzed;

- The reflection of ideas on human health in the mentality of the Azerbaijani people is analyzed.

The theoretical and practical significance of the research is related to its scientific novelty. The material of the dissertation, the obtained results and opinions can be used in the development of problems of medicine, medical technologies, philosophy and ethics, in the courses of doctor ethics, in the formation and humanization of individual and social consciousness, in education and healthcare systems.

The approbation of the dissertation work. The main content of the dissertation work has been reflected in the author's published scientific articles, speeches at scientific conferences and seminars. With the results of the research and the summarized practical opinions and suggestions, the author has given speeches in many organizations.

The name of the organization where the dissertation work was carried out. The research work was carried out at the Department of Social sciences of Azerbaijan University.

The structure of the research. The dissertation consists of 129 pages in total, consisting of an introduction, 3 chapters, 8 paragraphs, a conclusion and a list of references, and a total of 74294 symbols, including the first chapter 76638 symbols, the second chapter 41580 symbols, and the third chapter 220416 symbols.

MAIN CONTENT OF THE DISSERTATION

In the **Introduction**, the relevance and the degree of elaboration of the problem have been explained, its object and subject, goals and objectives, methodology and theoretical foundations, the results of the research work by the author, scientific innovations, the theoretical and practical importance of the work, the importance of applying the results, and finally the structure of the dissertation have been defined.

The first paragraph of the first chapter of the dissertation, entitled "**Human health as the basis of a healthy life in society: a historical-comparative analysis**" is called "**Concepts of**

human health and medical-social relations in the history of Eastern social philosophical thought". It is noted here that during the historical periods of the formation of medical science, it has always turned to philosophy and its ancient sources. In ancient Eastern philosophy, the ideas about human life, its meaning, and being healthy found their broad reflection in the codex of medical ethics of doctors in the Vedic period, that is, 3000 years ago. One of the central themes of the Upanishads is the idea of eternal transition from birth to death. The life and works of the ancient Chinese philosopher Confucius are of great interest as a glimpse into the history of the formation of not only his moral-philosophical outlook, but also the ethical foundations of medical-social relations.²⁵ In the Middle Ages, Dun Junshu, a prominent representative of Chinese philosophy divides the immanent influence of *yin* and *yang* into pairs dominated by the bond of subordination in his dualistic philosophical views.²⁶ Here it is shown that in terms of the philosophical foundations of medicine, the virtuousness of human can ensure the harmony and healthy development in his life. The fundamental impact of the medicine and philosophy that are in Arabic language on medical-social relations is undeniable. Philosophical-ethical works of Ibn Sina, Ibn Rushd and other Arab philosophers²⁷ have had a great role in the formation of the moral foundations of medical-social relations. The period of the reign of Harun al-Rashid in the Arab caliphate is considered the beginning stage of the rise in philosophy of the

²⁵ Ким А.В. Понятие национальной идентичности // Гуманитарные, социально-экономические и общественные науки: новые подходы и методы: сборник научных трудов по материалам Международной научно-практической конференции 26 апреля 2021г.: Белгород: ООО Агентство перспективных научных исследований (АПНИ), 2021. с. 14-17

²⁶ Siraisi N. *Avisenna in Renaissance in Italy* / N.Siraisi. The Canon and Medical teaching in Italy Universitetis after 1500 y. Princeton University Press, 1987, 8vo, pp. XII, 410

²⁷ Валицкий, В.А., Джафаров, Р.Э. Этика и выбор путеvedущего к уравниwешиванию профессионального долга и личных интересов медицинской науки. В сб: Достижения медицинской науки и практического здравоохранения / Баку: 2001, Т.1, с. 290-298.

Arab world. Ibn Sina's seminal work, The Canon of Medicine, was the best medical textbook widely used in Greek and Arabic medicine. In the VII-VIII centuries - when Islamic culture began to spread widely in the countries of the Middle and Near East, the genius classics of Islamic culture Zakaria Ar-Razi, Abu Ali Ibn Sina, Ismayil Jurjani and their students closely helped the development of medicine in Azerbaijan.²⁸

In the second paragraph, entitled **"Paradigms related to the problem of human health in Western social philosophical thought"**, the influence of ancient Greek philosophical sources and debates between philosophers of that time on the formation of medicine is undeniable. It is impossible not to mention the impact of the ideas of ancient Greek philosophers on Hippocrates, whose name is famous in medical science. The Hippocratic Oath says: *"I swear by the presence of Apollo, the physician Asclepius, Hygieia and Panacea, and all the gods, calling them as witnesses: I will honorably fulfill the following oath and written commitment to the best of my ability and intelligence"*.²⁹ Hippocrates' affiliation with the philosophy of Socrates, Plato and Aristotle stems from his support for the same scientific-empirical and moral ideal in the field of medicine. One should be guided by one's own observations and practical experience, not by fraud and sophistry. Aristotle argued that *"the health of human is determined on the basis of the compatibility or incompatibility of his inner content with his physical existence and consists in the full disclosure of all the capabilities inherent in human"*.³⁰ Plato's theory of understanding is based on the fact that human has innate ideas, discovers the

²⁸ Axundov İ. Tibbin tarix və fəlsəfə ilə əlaqəsi / İ.Axundov. Bakı: Mütərcim, 2014. 100 s.

²⁹ Валицкий, В.А., Джафаров, Р.Э. Этика и выбор путеvedущего к уравниовешиванию профессионального долга и личных интересов медицинской науки. В сб: Достижения медицинской науки и практического здравоохранения / В.Валицкий, Р.Джафаров. Баку: 2001, Т.1, с. 290-298.

³⁰ Bioethics, Medical Ethics and Health // Law Porto Palacio, Porto, Portugal, 7-10 March, 2022

world for himself based on "recollection".³¹ The ideas about medical-social relations have also been developed in medieval philosophy. The philosophical thought of this period considered all relations, including medical-social relations, from a religious perspective. Patristics, including Augustine, emphasized that human as a personality is a weak reflection of God's own personality.³² It was in the Middle Ages that medicine was formed as a system of scientific knowledge and practical measures aimed at diagnosing, treating and preventing diseases, protecting and strengthening people's health and working capacity, prolonging human life, alleviating those suffering from physical and mental diseases, and developing the ethical foundations of medical-social relations. One of the important features of the medieval universities was the foundation for the emergence of ethical meetings related to various fields of science, including medical ethics here. The limited aspects of medieval medicine were due to the fact that medical scientists of this period could not go beyond the traditions of Hippocrates and Galen. Thus, medieval doctors opposed the tradition of interpretive medicine, preferring to focus on explaining disease rather than treating it. The work "Ethics or the meaning of principles" by the Swedish doctor Paracelsus, who lived in the XV century, was one of the first sources of medical ethics. In contrast to Hippocrates' model of "the doctor winning the patient's trust", Paracelsus' model is paternalistic, that is, the doctor is somehow seen as the patient's father, and the patient must trust him. In the system of relations related to human health, this kind of attitude of the doctor towards the patient is marked as a despotic case.³³ At the end of the XVII century, a textbook dedicated to the science of medicine was published in England, in which the ethics

³¹ Pollard, I. Bioscience ethics. New York: Cambridge University Press. 2009.

³² Амирасланов А. Биоэтика против биотеррора. В сб: Достижения медицинской науки и практического здравоохранения Азербайджана / А.Амирасланов, В Валицкий, Р.Джафарова. Баку: Т.2, 2001. с. 3-9

³³ Pollard, I. Bioscience ethics. New York: Cambridge University Press. 2009

of doctors were included.³⁴ In the philosophy of the new era, the questions of spiritual human and physical human began to be considered more actively. The expansion of human knowledge contributed to the deepening of research on the study of his physiological and psychophysical problems. R. Descartes thought that the rational soul of human is in interaction with the body. The representatives of the Age of Enlightenment, including David Hume, tried to define the role of experience in human life.³⁵ The representatives of the classical German philosophy have thoroughly investigated the issues of spiritual and mental health of human and its essence. Philosophers of the Renaissance and the subsequent times of development of human society believed that a human is getting perfected in the condition of the right upbringing and education, that is, the position of active life in society has a fundamental influence on the formation of his personality.

The third paragraph entitled **"Directions of the development of medical-social relations and the formation of medical ethics in the XX-XXI centuries"** shows that the issues of health and healthy lifestyle considered at the level of social philosophy are of an applied nature as a component of social relations. Philosophical approaches to the problem of human health and medicine are fundamentally related to the concept of personality. The culture and civilization created by modern human predetermines the conditions of formation of his relations with society and nature. The development of ideas about human health has arisen at the junction of several scientific directions, built on various conceptual and methodological foundations and become their research subjects. The researches on health can also be interpreted as philosophical reflection. In the 60s and 70s of the XX century, deontological ethics - the principle of fulfilling the

³⁴ Iserson K.V. Chiasson PM. The ethics of applying new medical technologies. *Seminars in Laparoscopy* 2002;9(4):222–9

³⁵ Биомедицинская этика и коммуникации в здравоохранении: учебно-методическое пособие / А.Т. Щастный [и др.]; под ред. А.Т. Щастного. Витебск: ВГМУ, 2018. 310 с.

doctor's duty was more widely applied. Especially in the Soviet Union, the problem of mutual relations between the doctor and the patient, the norms of the doctor's activity, to a certain extent, were based on the opinions of the doctor, the opinions of the doctors' union, the decisions of government and party bodies, etc., doctor's ethics were defined by management instructions, orders, and decisions. In Western European countries, the beginning of the modern history of medical ethics is attributed to the period after the Second World War. In 1948, the Universal Declaration of Human Rights was adopted at the UN. Based on this Declaration, the World Health Organization (WHO) explained health as follows: *"Health is not only the absence of physical and mental diseases, but also the successful financial and social condition of a person"*.³⁶ In 1949, the International Medical Association adopted the International Code of Medical Ethics.³⁷ According to this code, unethical factors in medical-social relations have been defined as follows: *"1. Self-advertising without the consent of a professional doctors' union; 2. If the doctor is not a professional, his participation in the treatment; 3. Non-receipt of remuneration other than professional remuneration"*.³⁸ These international documents have been of very great importance in the development and improvement of medical ethics.

The second chapter is called **"Historical-methodological approach to human life and health in social philosophy"**. The first paragraph of this chapter, entitled **"Social-philosophical content of human health"** shows that the problems of life and death are one of the research areas of human problematics in philosophy. In this regard, Z.Freud's ideas on psychoanalysis and existentialism have been addressed.³⁹ Philosophical searches of the

³⁶ Асмус, В.Ф. Декарт / В.Асмус. М.: Высшая школа, 2006. 335 с

³⁷ Международный кодекс медицинской этики // <https://monographies.ru/ru/book/section?id=654>

³⁸ Post, L.F. Handbook for health care ethics committees. Baltimore: Johns Hopkins University Press. 2007.

³⁹ Фрейд З. Введение в психоанализ: Лекции Авторы очерка о Фрейде Ф.В.Бассин и М.Г.Ярошевский. М.: Наука, 1991

XX century have been mainly focused on human problems. We see this in the analysis of human and the essence of his health by whether Freudianism or neo-Freudianism. It is clear that the philosophical essence of the concept of health also includes the philosophy of existentialism, which is an important area of human anthropology. Ethics and bioethics, as a science, allow the culture to create a balance between the demands of the culture on the human and the demands of the human on himself. Attention to morality, ethics and bioethics as a part of philosophy raises the question of the status of philosophy within the framework of the knowledge about human. Medical science is a field of activity in which the achievements of the sciences (such as physics, chemistry, biology and medical sciences) and the importance of universal principles of philosophy are represented equally. In medicine, today's debates between the organismic and holistic approach to healing, presented by two prominent researchers Christopher Boorse and Lennart Nordenfelt, are based on different philosophical approaches.⁴⁰

In the next paragraph of this chapter, called **"Contemporary approaches to death from the socio-philosophical point of view"**, phenomenon of death is examined.

The specialist with the greatest professionalism cannot provide healing and comfort to the patient if he does not have high moral norms and humanistic convictions. The doctor should never forget that the person in front of him is a person who has an individual character, reacts to any irritant, is more or less resentful and sensitive. The problem of life and death and of a person's choice between life and death, once again shows the connection between ethics and bioethics, the dependence of socio-legal issues on ethical and philosophical thoughts.

Bioethics assumes that a person has the right not to be alienated based on the relationship between doctor and patient. For this, it is necessary to apply for *euthanasia*. Nowadays, it is usually the case that the doctor enables the patient to commit

⁴⁰ Введение в биоэтику. М.: Прогресс традиций, 1998.

suicide with the help of powerful medical drugs. Today, palliative cure is available as an alternative to euthanasia, and society must work to ensure that every hopeless, desperate patient has the right to such treatment. This is dictated by the concept of the value of human life and the principle of justice.

The next paragraph of the second chapter is called **"The role of bioethics in the formation of healthy life"**. It is shown that in connection with the achievements of the scientific-technical revolution in the modern era, the doctor is faced with difficulties such as the adaptation of the eternal moral principles in the new environment, the moral problems that arise while using new, unusual treatment methods that were unknown in the past (for example, the use of a donor organ, etc.). Doctor ethics educates personal professional duty and professional moral responsibility in every doctor and every medical worker. The concepts of "duty and dignity", which belong to the main ethical categories, have a history of thousands of years, they have taken place in different theories. A medical worker who has high moral qualities and knows his duty well, always performs his work decently and correctly. Debt can be understood formally when there is a fear of breaking the law, the danger of being reprimanded by society or management.

Thus, the role of the principles of bioethics in achieving and organizing a healthy life consists primarily of creating the necessary legal and moral-psychological base. Since human life is fundamentally connected with the technosphere in modern times, the role of this factor is also changing. The relationship between doctor and patient is fundamentally formed depending on the social values and norms accepted in the society, at the same time, the patient's degree of independence and decision-making capabilities have increased many times.

The third chapter of the dissertation is called **"Social-philosophical characteristics of the formation of a healthy lifestyle in the Azerbaijani society in the modern era"**. In the first paragraph of this chapter, entitled **"Reflection of the ideas of human health in the socio-philosophical worldview of the**

Azerbaijani people", such an idea is substantiated that mentality or self-awareness is a set of ideas that confirm the existence of any social group in society. Mentality, as a historical event, acquires new content from time to time, lives in people's worldview and public consciousness in the form of new social values and norms. There is enough studies on this ⁴¹. Ethnic mentality is a historically formed form of self-expression which is specific to a particular ethnic community, its constituent groups and citizens, existing on a conscious and unconscious level, leading to a unique, unified form for each, which provides community type of worldview, axiological assessment, behavior and self-identification⁴². Social identity is based on moral-psychological values and norms. The historical path of the Azerbaijani people, the social and natural environment in which they live have fundamentally influenced their ideas about themselves. Here the ideas and ideals about health can also be shown. The customs and traditions, rituals accepted for a healthy lifestyle, norms formed in the spiritual-cultural sphere have found their expression in various fields of activity and family-household relations.

The last paragraph of the third chapter, entitled **"Socio-moral norms and legal regulation features of medical activity in Azerbaijani philosophy"** shows that in Azerbaijan, in terms of mentality, the relations such as mutual help and kindness have been historically formed and have taken place in people's thinking and behavior even now. The complex development of the modern era, attempts to change the current political world order in international relations fundamentally affect people's moral-ethical situation, their attitude towards their own life and its value. Everything about euthanasia, bioethics, and ethics all stems from society's reluctance to get involved in these vexing problems that

⁴¹ Зверев О.В. Менталитет как выражение специфики этнической картины мира: на примере традиционной культуры чувашей. Автореферат на соиск. уч. степени канд. филос. наук. М.: 2012. 29 с.

⁴² Кукоба О. А. Природа и структура этнического менталитета / Философия и общество. Выпуск №4 (37) /2004 // <https://www.socionauki.ru/journal/articles/253192/>.

cannot be solved without society. So, in order to solve the aspects of legal and moral problems related to euthanasia, it is necessary to prepare the society for it. In Azerbaijan, for now, the backwardness of moral-ethical norms and legal regulation of medical activity leads the low level of medical and scientific progress in our country, because the application of new diagnostic and treatment methods in principle requires legal and moral decisions by doctor or scientist.

In the part of conclusion of the dissertation, it is shown that the social-philosophical analysis of the ethical bases of medical-social relations in Azerbaijan society in modern times allows to come to the conclusion that the formation of medical-social relations in Azerbaijani society has an ancient history. This process expresses its influence in national self-awareness, in the social structure formed in society. In the Republic of Azerbaijan, social welfare is increasing, the foundations of the social state are being formed, and the quality indicators of human capital are improving day by day. From this point of view, it can be said that new spiritual-psychological values related to bioethics and medical ethics are being formed in people's minds, which are based on universal values. As a result of the research, it has been determined that the existential meaning of life, the structural-system approach to the analysis of social phenomena, the phenomenological and hermeneutic methods that have gained their favor in all humanitarian sciences have allowed to determine the level of freedom achieved by human, the freedom of his consciousness. As a result, it can be concluded that the formation of the self-consciousness of individuals and social groups in the medical social institute has been one of the tasks that philosophy has carried out for many centuries. The analysis of the features of the formation of medical-social relations showed that the following suggestions can be made regarding the analysis of the problems of medical ethics and bioethics:

- Like medical ethics, bioethics is also considered applied ethics. This shows that ethics exists and bioethics is a part of it. This ethics is different from the ethics that form the basis of

medical ethics, it differs from the acceptance of special values of human life, human life is considered more valuable than norms. However, the status of bioethics cannot be set against theory and applied knowledge. Bioethics must develop as a result of understanding separate situations and moral casus.

- In bioethics, abstract moral issues, issues that have a vital meaning for humans and are directly related to life and death are solved. The specific nature of bioethics also plays a big role, because it is directly related to law, it develops in a legal system that relies on the concept of precedent. The absence of such a right slows down the development of bioethics.

- There are great moral traditions in deontological studies and teaching of bioethics in Azerbaijan, but bioethics has not developed at the required level, and a number of difficulties have arisen in the importance and understanding of life ethics. As a whole, the researches conducted around the problems of bioethics create the necessity of future development of this scientific direction in Azerbaijan.

- The expansion of the researches conducted in the direction of solving the philosophical-methodological bases of many problems arising in the field of medicine can create conditions for the unity of observation and empirical knowledge in the activities of the representatives of this field.

- The provision of human health and the development of social relations formed on this basis should be analyzed at the junction of various scientific directions (ethics, bioethics, medical ethics, philosophy), and doctor-patient relations should be built on different conceptual and methodological foundations.

- Deep discussion of a number of important humanitarian issues related to the value of human life, death and disease in philosophy remains relevant. No matter how much the development of new technologies expands a person's opportunities to be healthy and live, a moral issue - the barrier between life and death is deep and real. But human's healthy lifestyle can bring new meaning to life and death. This requires the expansion of enlightenment among the personnel of doctors in the direction of

improving social-medical relations.

- Death is an exciting problem that has a powerful impact as the last moment of human life, and the problem of death manifests itself as a deep and acute subject of all cultural values - art, philosophy, ethics. In the face of death, despite its importance, all social problems recede into the background, and one most important problem remains in the foreground: death is a law of nature, a regularity. The creation of opportunities for the development of this idea in the massive consciousness makes the use of the opportunities of the influence of the mass media a necessary factor. Thus, it is through the mass media that a healthy lifestyle can be promoted to people and a new attitude towards death can be formed.

- In order to obtain a healthy life and realize the principles of bioethics, first of all, the necessary legal and moral-psychological base should be created. The interaction between medical ethics, bioethics and ethics (philosophy) should be strengthened. Thus, the areas of activity that are an integral part of a healthy lifestyle are reflected in the human consciousness and find their expression in the moral-psychological state, attitude to life, social values system, and social norms formed on their basis.

The main content of the dissertation are reflected in the following scientific works published by the author:

1. Философское осмысление взаимоотношений в сфере здравоохранения // “Гілея”, Науковий вісник Випуск 120 (5), Київ: 2017, ст.219-222

2. Həyat qiymətləndirilməsi tibbi-sosial münasibətlər kontekstində // Bakı Avrasiya Universiteti, “Sivilizasiya”, Elmi-nəzəri jurnal, C. 8, №4, Bakı: 2019, s.55-61.

3. Tibbi-sosial münasibətlər sosial fəlsəfənin predmeti kimi // “Gənc Tədqiqatçı”, Elmi-praktiki jurnal, VIII, N:1, Bakı: 2022, s. 263-266.

4. Sosial fəlsəfə ilə sosial pedaqogikanın integrasiyası fonunda tibbi-sosial münasibətlərin müqayisəli təhlili // Pedaqogika, Pedaqogika, psixologiya elmləri üzrə elmi-nəzəri-

metodik jurnal, Bakı: 2022, N:1, s.50-55.

5. XIX-XX əsr fəlsəfəsində tibbi etika problemləri // Metafizika Beynəlxalq Fəlsəfi Jurnal, Bakı: 2022, s.132-143.

6. Философские аспекты отношений гуманитарного характера в сфере здравоохранения // - Интеграция науки, общества, производства и промышленности: проблемы и перспективы. Сборник статей по итогам, Международной научно-практической конференции, Стерлитамак, Российская Федерация Агентство международных исследований 24 мая 2022 г, с.169-172

7. Biotibbi etikanın prinsipləri // Ahmed Cavadın doğumunun 130. Yılı anısına “Yol ver türkün bayrağına!”, XXII Uluslararası Bilimsel Sempozyumu, 25 iyun, Stockholm/Sweden, Ankara, Ertem Kafkars Yayınları, 2022, s.219-222.

8. Sağlamlıq probleminin müasir sosial fəlsəfə və incəsənət kontekstindən tədqiqi // “Turkish Peoples: Common Heritage and values”, International Scientific Symposium, Proceedings Book, the 29th of may, Uzbekistan, Andijan 2023, s.244-248.

The defense of the dissertation will be held at the meeting of the Dissertation Council FD 1.33 operating under the Institute of Philosophy and Sociology, Azerbaijan National Academy of Sciences on 16th May 2024 at 11⁰⁰.

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The dissertation is accessible in the Scientific Library of the Institute of Philosophy and Sociology, Azerbaijan National Academy of Sciences.

Electronic versions of the dissertation and abstract are available on the official website of the Institute of Philosophy and Sociology, Azerbaijan National Academy of Sciences.

The abstract was sent to the required addresses on 15th April 2024

Signed for print: 02.04.2024
Paper format: A5
Volume: 40589
Number of hard copies: 30