

SOCIO-MORAL VIEWS ON MEDICAL CULTURE

Tursunpolatov Akmaljon Ravshanbek ugli

Researcher, Namangan State University

Annotation:

Our chosen research requires consideration of the theoretical foundations of this phenomenon, its essence as a socio-philosophical category. The variety of approaches to understanding it determines the complexity of theoretical understanding and the absence of a single definition. We have already discussed the virtues necessary for medicine to become a science from the very beginning, and in this process it has always collaborated with philosophy, which in its essence is a universal phenomenon for the history of mankind - it is known to everyone that it has existed in all historical periods, among all peoples.

Keywords: medicine, medical culture, cultural competence, patient empowerment, health, ontology, social health equity of health, technological advances, mental health.

Medical culture is associated with the attitude of people to their own health, the specific characteristics of human relationships with various subjects and objects of health care. The spiritual and moral life of society finds expression in medical culture through moral values and standards of medical ethics and deontology. Emphasizing the inextricable link between scientific, practical activity and moral culture in medical culture, it should be emphasized that its axiological component includes both traditional moral values and those born as a result of new stages of cultural development. We all know that during this time it has formed the starting point from which many valuable discoveries were made and well-known methods[5]. It is no coincidence that the great Eastern thinker Abu Nasr al-Farabi put forward the idea that the citizens of his "blessed city" should be in good health and not be hindered by any defect in any of their limbs in performing the duties assigned to them. On the contrary, health should facilitate the performance of these duties[3], which is a sign of the fundamental nature of the medical worldview. For example, P. Tishchenko, speaking about the increasing influence of

E- Global Congress

Hosted online from Dubai, U. A. E., E - Conference.

Date: 30th January 2025

Website: <https://eglobalcongress.com/index.php/egc>

ISSN (E): 2836-3612

medicine, argues that “in the era of biotechnology, a set of practices of giving and taking away the gift of human existence is distinguished as a special node in the network of normalizing practices of biological power”[6]. At the same time, medical culture assumes that the knowledge necessary for activity is acquired primarily in the process of studying natural sciences.

The tension between the natural science and the humanistic component in medical practice, which constitutes the philosophical and ethical problematic of modern medicine, creates a sense of incompatibility”[7]. Faced with the dilemma of ensuring the physical or spiritual well-being of a person, modern medical culture chooses. Medicine is a socio-technical system in which culture is manifested in all its aspects. However, culture is often misunderstood and insufficiently considered in formal education, research, and health care practices. This culture challenges the need to integrate health care systems at various levels, including their philosophical foundations, curricula, and research activities. It is proposed to introduce a system focused on the cultural aspects of medical philosophy, education, research and practice. Each component of this system plays an important role in our society, in the context of health care. Culture, through research activities, medical humanities, cultural competence, communication and ethics, lays its own knowledge foundation. It reveals the medical worldview. This cannot be changed without understanding the philosophical foundations of medical culture.

Representatives of ancient Greek philosophy also paid special attention to it. In ancient Greece, a culture of human health was formed on the basis of a regulated lifestyle aimed at maintaining both physical (body) and spiritual (spiritual) health. It is known that medical culture became a factor at the state level during this period. Medical culture has become a dialectic of observing certain rules and regulations, based on showing oneself everywhere and in everything. The responsibility for leading such a lifestyle has fallen on the citizen. This has been highly valued by society and equated with the fulfillment of civic duty. Philosophy and medicine have contributed to the emergence and expansion of health care practices and their active implementation in life.[8] In conclusion, it should be recognized that at the same time, the relationship between professions and the relationship between "interested parties" (representatives of all professions) in the space

between them are developing. In this process, the application of the possibilities of science and technology would be a realization of Heidegger's thesis that "...Technique, in the broad sense of the word, is nothing more than a plan created by man, but ultimately compels man, no matter how much he wants, to act[9]".

To identify the norms of medical culture, risk factors and counter-risk factors, as well as mechanisms for maintaining the level of health, its resources, and ways to form an optimal social norm are of particular interest. The set of problems associated with it has a social basis, including national characteristics, working and living conditions, environmental quality, lifestyle and quality, social protection of various social groups of modern society. Based on this, it can be said that the formation of medical culture and human development are dialectical values that are harmoniously intertwined. Human development, a healthy generation is a strategic goal for our country, and a healthy lifestyle is one of the ways to achieve this goal, one of the daily social practices.

The ongoing, rational policy of our esteemed President Shavkat Mirziyoyev in this area, aimed at bringing primary health care closer to the population and providing citizens with quality medical services, identifying diseases at an early stage, as well as creating additional amenities for patients, promoting a healthy lifestyle and increasing the level of physical activity, has led to the establishment of the "Proper Nutrition and The formation of a nationwide movement for a "healthy lifestyle"[2], the purposeful efforts of social systems and the active attitude of the individual to his or her own health, will lead to the formation of a healthy lifestyle in an integrated manner. In conclusion, it is necessary to emphasize that this noble goal is not only the result of the state's function, but also requires the active participation of every citizen and individual in this process. As L. Gadoeva said in her opinion on this issue, "if there is no active attitude of citizens and individuals towards maintaining health and forming a healthy lifestyle, no official decisions and programs will give the expected results[10].

Cleanliness is also the basis of our holy religion, Islam[4]. Our Prophet Muhammad PBUH The customs, sayings and messages of the Prophet Muhammad (peace be upon him) have been practiced by Muslim peoples for centuries as an important rule of life. These practices bring not only spiritual

and moral, but also physical benefits to people, and their place in our health is recognized with admiration by the leading scientists of our time.

We can say that it is enough to disrupt at least one of the properties of life, because irreversible destructive processes can begin in the body. On this basis, it is very important that, in addition to the proven patterns of the unity of the characteristics of life, and at the same time, the inconsistency of this harmony, weakness, and susceptibility to disorders that lead to diseases and harm human health, in addition to the characteristics of life that are inherent in all living beings on earth, man has consciousness and thinking [11].

Consciousness and thought give the natural-biological properties of human life the power of reason, sociality, science and technology, creativity and creative labor[12]. In this regard, Khrustalev and Tsaregorodtsev, in their research, extensively studied the relationship between the philosophy of science and the philosophy of medicine [13], which studied philosophy in a broad sense. While we consider the development of medical culture as the freedom to choose a certain subject, today we are aware of attempts to restrict this freedom due to the "model" of medical culture that prevailed in certain historical conditions. In the modern world, where the current biosocial paradigm dominates, the development and implementation of medical cultural strategies, which give rise to a number of theoretical and methodological problems, the violation of the principle of human integrity and the emphasis on its biological or social essence, have led to the violation of gender relations in many societies (especially in many countries of Europe and Asia, as was seen at the Paris Olympics). games, for example). Intensive social activity is assessed as a capacity and viewed as a means to achieve certain goals, and illness, therefore, hinders development [14]. The medical competence of internal affairs bodies plays an important role in the development of society, as it not only provides prompt assistance in difficult situations, but also strengthens social structures by increasing trust and cooperation between citizens and state institutions.

Emphasizes the importance of medical competence, paying attention to its role in maintaining a high level of professional ethics and responsibility. These aspects serve not only to strengthen the morale of employees, but also to develop cultural and moral norms that reflect humanitarian values, a desire to protect human life and health. Thus, medical competence becomes

an integral part of the integrative process of shaping the public interest[16]. The authors believe that a systematic study of this problem emphasizes that the medical qualifications of internal affairs officers are an important element of the public security system, and their development contributes to improving the quality of life in society. From this point of view, the competence of decision-makers serving as a link between health care and law enforcement agencies is of strategic importance in achieving social development. Thus, the medical qualifications of internal affairs bodies have a multifaceted impact on the development of society, create the basis for social stability, improve the quality of emergency medical care, contribute to strengthening the health and moral standards of the population, which ultimately contributes to the development and well-being of society as a whole.

It should be emphasized that the work of an employee working in both an honorable and responsible field is not always smooth. It is necessary to finalize the current legal documents on social protection of employees of internal affairs bodies, indicating certain rules[16]. At the same time, the reforms being implemented in the system of internal affairs bodies today are contributing to the effective functioning of the sector. Our President Shavkat Mirziyoyev, in his Address to the Oliy Majlis, emphasized the need to develop several priority areas of science every year. It is known that the new idea of "Society as the initiator of reforms" is deeply penetrating our daily activities. In order to increase the practical effectiveness of reforms, it is necessary to increase the medical culture of the population, to achieve their more active and high-mindedness. Most importantly, as a result of these reforms, urgent work is required to create prosperous and decent living conditions for our people. As the wise men of the East say, "The greatest wealth is intelligence and knowledge, the greatest heritage is good education, and the greatest poverty is ignorance." For this reason, the assimilation of modern knowledge, the possession of true enlightenment and high culture has become a constant vital need for all of us. necessary[2].

One of the socio-moral means that has led to the formation of the medical and spiritual culture of our people is the presence of various religious and cultural movements in the region, which have existed since ancient times. They glorified perfection, truthfulness, and justice in man.

List of used literature.

1. O‘zbekiston Respublikasi Prezidenti Shavkat Mirziyoevning Oliy Majlisga Murojaatnomasi 30.12.2020.
2. O‘zbekiston Respublikasi Prezidentining 2022 — 2026-yillarga mo‘ljallangan Yangi O‘zbekistonning taraqqiyot strategiyasini “Insonga e’tibor va sifatli ta’lim yili”da amalga oshirishga oid davlat dasturi to‘g‘risida PF-27-son Farmoni 28.02.2023
3. Abu Nasr Forobiy. Fozil odamlar shahri. – T.: Abdulla Qodiriy nomidagi xalq merosi nashriyoti. -B. 224.
4. Шайх Мухаммад Содик Мухаммад Юсуф «Хадис ва Ҳаёт». 4-жуз. Поклик китоби. «HILOL NASHR» 2016 йил. 304 бет
5. Lloyd G, J Chadwick,: Hippocratic Writings. WN Mann - 1983 - Penguin UK
6. Тищенко П. Д. Био-власть в эпоху биотехнологий / П. Д. Тищенко. – М.: ИФРАН, 2001. – с.4
7. Кириленко Е. И. Медицина как феномен культуры: опыт гуманитарного исследования. Автореф. дис ... докт. филос. наук / Е. И. Кириленко. – Томск, 2009. – с. 3
8. М. Н. Ефименко, А. М. Максимов. Роль философии медицины в формировании здоровья человека. Журнал. Интеллект. Инновации. Инвестиции 4/2014 с.125-129
9. Heidegger M. Identität und Defferenz. Band. Frankfurt am Main, 2006. 182 p.
10. L.Gadoeva. Stages of formation of healthy lifestyle and ethno-medical culture in Uzbekistan: Analysis of experiences. <https://kelajakbunyodkori.uz/>
11. Иванова О. М. Взаимодействие факторов индивидуального и общественного здоровья человека в условиях современной цивилизации. Дис. на соис. уч. степ. док. филос. наук. Уфа - 2007
12. Иванова О. М. Факторы здоровья человека. Социально-философский анализ. / О. М. Иванова // (Монография). Уфа: РИО БашГУ, 2006 - 290 с. (20, 8 п. л.)
13. Хрусталеv. Ю. М., Царегородцев. Г. И. Философия науки и медицины М. : Гэотар-медиа, 2005. — 512 с

14. О.Г.Кливер.Здоровье как фактор самоактуализации личности: Социально-философский анализ.дисс. соис. уч. степ. кан.философс. наук. Архангельск - 2007

15. Психофизиологическая и специальная физическая подготовка сотрудников органов внутренних дел: учебно-методическое пособие/ Ф.А. Ахмедов, М.М. Бадалов, И.Н. Герасимов. М.: Московский университет МВД России имени В.Я. Кикотя, 2019.-80с.

16. Позднышов А.Н., Арзуманян А.А. Некоторые аспекты исследования и совершенствования правовых и организационных основ социального обеспечения и социальной защиты сотрудников полиции // Наука и образование: хозяйство и экономика; предпринимательство; право и управление. – 2018. – Т. 3. – №. 94. – С. 52 55.