

MEDICAL LIFE OF SOCIETY: STRUCTURE, CHARACTERISTICS AND PROPERTIES

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Abstract

This scientific article analyzes the concept of society from a socio-philosophical perspective, comprehensively substantiates the existence of the medical life of society. Its ontological nature and epistemological characteristics are revealed. At the same time, the specific structure of the medical life of society, the essence and content of the concepts of health and illness, and the need to develop the concept of "Smart Medicine" are also shown.

Keywords: Society, medicine, medical life, medical situation, medical oncology, medical epistemology, clinical thinking, health, illness, social life.

Introduction

Society is a complex social phenomenon, and from ancient times to the present day, scientists have created a number of theories, scientific and practical work, put forward ideas and expressed opinions to study the causes of its content and essence, existing possibilities, as well as its structure, their interrelations and future prospects.

If we look at the philosophical literature written in the middle of the 20th and early 21st centuries: "society is such an association of people whose integrity is determined by collective production, that is, by the ability of people to produce, support their own lives and reproduce" society is a highly complex social system, each of which consists of elements, each of which has its own structural and functional characteristics"[2] , "Society is an association of people, distinguished by various types of social stratification and division of labor, over individuals, groups and institutional associations. Society can be characterized in many ways: for example, national: French, Russian, German; state and cultural; territorial and temporal; with the method of production, etc."[3] , – many definitions can be given.

The concept of "society" originates from Arabic, the lexical meaning of which in the Uzbek language is "gathering, organization, or group"[4.] , – and it often has philosophical meanings: firstly, a system that has its own separate place in historical space and time, an independent social structure (for example, Russian, French, Japanese, etc.); secondly, a unity considered as a common unity of social organisms (for example, the Near East, Western Europe, Central Asia, etc.); thirdly, a world that represents the entire human race (for example, the human race in the world); fourthly, a class structure that embodies specific types (for example, ancient, feudal, bourgeois, etc.); fifthly, a voluntary association established for a specific purpose, a social organization (for example, a society of book lovers, a society of hunters, a society of



young scientists, etc.); sixthly, it is used as a concept denoting the world of intelligent beings that are somehow opposed to the natural world (for example, the plant and animal world), acting by establishing social relations with each other.

Summarizing these ideas, the concept of "Society" can be given philosophical definitions and descriptions in a narrow and broad sense.

Society is a social unit that emerged, formed and developed at a certain stage of human history by certain people entering into social relations as independent subjects based on a common goal or activity is a social unit that has arisen, formed and is developing. Thus, this philosophical concept in a narrow sense has the following three meanings: 1) society is a set of social relations; 2) society is a certain stage in the history of mankind; 3) society is a specific, separate form that is an independent subject of history.

Society is a philosophical category that represents a whole set of social organisms that exist on the entire planet Earth, relatively isolated from nature, and mainly embody various relations of people in the organization of material and spiritual production.

Thus, society is a part of it separated from nature by people, which is characterized by methods of self-organization mechanisms, social norms, relations and institutions, and the historically developing life of people. This definition reflects the essence of society, and its content is determined by understanding the structure of elements in society. More precisely, the essence of society is manifested through its general and specific characteristics.

The main gender characteristic of society is that it is a material substance that has common genetic characteristics with nature, the Cosmos. The species (specific) characteristics of society include: the presence of individuals with consciousness and appropriate abilities; special methods of organization and management, norms and principles of life, relationships, actions and activities, etc. The species characteristics of society indicate the presence of methods of activity that have some special content, which usually distinguish human life from the life of plants and animals. In general, this meaningful method of human life on Earth is distinguished by the fact that it is called culture.

At the same time, in a broad sense, in modern philosophy, the concept of "socium" is also used, which is opposed to nature and its natural characteristics, as a form of social movement of being. The concept of "society" was introduced into philosophy by K.H. Momzhyan, who, in his opinion: "society is an organizational form of joint activity of people, one of the subsystems of the world that occupies a special place in it" [5.]. From this point of view, society is a subsystem of the world, on the one hand, as a holistic system, the bearer of the general characteristics and connections of the world, and on the other hand, as a form of joint vital activity of people, which forms the basis of specific social relations.

Society, as a carrier of specific social relations, is defined on various grounds and signs. If the concept of "society" in a broad sense covers the general essential features of the collective life of individuals, then the concept of "society" in a narrow sense implies the existence of a certain specific community of people.

Society is also a group of people or a unity of interacting individuals. This is true, but we can only talk about human society when the vital activity of people actually exists. Society is



not a concept of human activity, but a product of social relations based on specific physical and mental labor relations. This is a sign that distinguishes society from other types of beings.

Because, as long as society exists, there are also areas of it that have their own structures and mechanisms of action. We call this the life of society. From this point of view: "Social life is a system of real processes consisting of types and forms of activity of social subjects (individual, social group, class, society) aimed at mastering and changing the reality existing in certain historical conditions"[6.] . The basis of this process is "material and spiritual production based on the intellectual and physical labor activity of a person. Here, material production includes the processes of creating things that satisfy people's material (food, clothing, housing, etc.), and spiritual production includes the processes of creating things that satisfy their spiritual (science, literature and art, books, newspapers, information, values, etc.) needs"[7.] .

The satisfaction of these needs in society is determined, first of all, by the fact that it is aimed at preserving the health of the person, who is the main driving force of society, and thereby increasing the human capital available for work in society. As the President of the Republic of Uzbekistan Sh.M. Mirziyoyev said: "Strengthening the health of our people, establishing a healthy lifestyle is a vital issue for us. I repeat, if we ensure peace and health, we will achieve everything else"[8.] . So, firstly, it is the product of the positive or negative reactions of subjects at all levels of society to things, events, and processes occurring in the natural world; secondly, the relative level of production and consumption in the process of material and spiritual life; thirdly, medical life arises, is formed and develops as a system of biological, psychophysiological, socio-labor relations of society towards itself and others, towards society as a whole.

So, the question arises, what is the medical life of society? Before answering this question, it is necessary to find an answer to the question of what "medicine" is.

Foreign scientists answer this question as follows. Medicine is a system of scientific knowledge and practices aimed at strengthening and preserving health, prolonging people's lives, preventing and treating human diseases, as well as alleviating the suffering caused by physical and mental illnesses.

If it is necessary to compare everyday ordinary medicine with other areas, such as alternative, traditional medicine, the word "medicine" is generally accepted, evidence-based, scientific, official and sometimes traditional medicine (in English conventional, in English conventional - usual, traditional, generally accepted) is studied as conventional medicine. And if alternative medical methods are used together with methods accepted by the majority, this practice is called complementary (additional) medicine, they gave definitions. If we generalize the above ideas philosophically, medicine is the "art of treatment, healing" in the form of "I treat" [9], consisting of a system of scientific knowledge and practices aimed at strengthening and maintaining human health, prolonging people's lives, preventing and treating diseases. [10.]

In the literature written in the Uzbek language, in the light of this issue, it is stated: "Medicine is an Arabic word, and in the Uzbek language it means - treatment; cure"[11.] ,-. Accordingly, the definition given is: "medicine (treatment, cure; medicine) is a set of knowledge about preserving and strengthening people's health, prolonging life, preventing diseases, treating and practical measures in this area"[12.] ,-. The methodological basis of this definition is formed



by the ideas of Abu Ali ibn Sino in his book "The Canons of Medicine": "Medicine is a science that studies the state of the human body in terms of health and disease, preserves its existing health and restores its lost one. Medicine studies the health and disease of the human body"[13.] Also, in this regard, Sheikh Muhammad Sadiq Muhammad Yusuf wrote in his book "Hadith and Life. Medicine and Rest": "The word "medicine" reflects several meanings:

1. "Medicine" means reform, correction.

It means that he treated, he reformed, he cured the patient.

2. "Medicine" means skill, expertise.

Abu Ubayd, one of the lexicographers, said that the essence of medicine is to know things very well and to be very skilled in them.

Of course, medicine consists of knowing all diseases, medicines, and patients well, and how to deal with them.

3. "Medicine" means habit.

4. "Medicine" means magic.

It was said so because there is a similarity to magic in the things that are in medicine"[14.]

We also accept the ideas expressed by our great ancestors and scientists about "medicine" as a theoretical methodological basis.

Thus, the above definition of the concept of "medicine" indicates that people living in a certain real society have their own medical life. Accordingly, the concept of "medical life of society" can be given the following philosophical definition.

In our opinion, the medical life of society is a set of socio-medical relations that are constantly improving through activities aimed at preserving the health of the human world, prolonging its life, preventing various diseases and combating diseases, creating and raising a healthy human generation in the future, and turning them into active members of labor capital.

Thus, the primary characteristic of the medical life of society is its ontological basis, that is, the real existence of the human world, which is primarily a bio-social entity, the presence or absence of health or disease in their physical body and spiritual being, and the epistemological basis, that is, the level of health or disease in this physical body and spiritual being, which is formed by medical knowledge, a way of clinical thinking. More precisely, it includes consciousness, knowledge, medical understanding, and views on treatment, and spiritual and moral attitudes towards others aimed at understanding one's own health.

In the structure of the medical life of society, a special place is occupied by the medical situation arising from the actions of healthy and sick (ill) people and their actions. The medical situation is a medical condition that has arisen in society due to the health or diseases of people, and its rapid recognition is a necessity for every individual, social group, labor and service community, and the state. If the majority of people are healthy, the medical situation in society is good, stable, and stable, and if there are many people suffering from various diseases, the medical situation in society is considered serious and severe - unstable. For example, the global medical situation has worsened due to the spread of coronavirus throughout the world. At present, the disease has spread to all continents. A total of 112,289 people in more than 110 countries have been infected with the virus. Since the beginning of the epidemic, 4,389 people have died from the virus, 67,009 have recovered.



The country most affected by the virus is China, where the virus began to spread - 80,790 cases and 3,158 deaths.

Three more centers of the epidemic appeared - in Italy, the number of infected with the virus exceeded 10,000, 631 people died, in Iran, the number of infected people approached 10,000, 354 people died, in South Korea, about 8,000 patients were registered, 60 people died.

In addition, the number of people infected with the virus exceeded one thousand in 4 more countries: Spain (2188 cases, 49 deaths), Germany (1853 cases, 3 deaths), France (1784 cases, 33 deaths) and the United States (1016 cases, 31 deaths).

This example proves, first of all, the existence of a medical life of society. Its deterioration will inevitably have a "terrible" impact on the economy, foreign and domestic policies of countries, and will cause new crises in the world. For example, confirmation of this can be seen in the following information about the consequences of today's coronavirus pandemic. According to UN estimates, three billion people around the world have lost their previous income and cannot adhere to a healthy diet.

This leads to the consumption of harmful foods, in particular, fast food. Thus, instability reigns in the medical life of society.

Since the medical life of society exists, the question arises of what structure, signs and characteristics it has?

The main components of the medical life of society are:

First of all, patients suffering from a disease to one degree or another.

In the second place, there are doctors who treat these patients. Today, their number is 90.1 thousand, of which 30.1 thousand are therapists, 2.9 thousand are neurologists, 7.9 thousand are dentists, and 5.2 thousand are doctors of the sanitary-epidemiological group. The total number of secondary medical workers is 356.7 thousand, who perform various levels of service in the treatment of patients. In the third place, there are employees of the Ministry of Health and its local government bodies, researchers of scientific and research institutions, as well as students and young people receiving education in the medical field

According to the Resolution of the President of the Republic of Uzbekistan "On Measures for the Organization of the Activities of the Ministry of Health of the Republic of Uzbekistan", approved by the Resolution of the President of the Republic of Uzbekistan No. PP-4055 dated December 7, 2018, the Ministry of Health is entrusted with a number of tasks and directions of activity, such as: ensuring the provision of high-quality and timely medical services to the population; prioritizing public health, disease prevention; giving birth to and raising a healthy generation; forming a healthy lifestyle and increasing the medical culture of the population.

In the fourth place are citizens who turn to healthcare institutions in order to know the level of their health and prevent various diseases. The point is that as long as there are people, they worry about their health, the health of their children, grandchildren, and relatives.

Over the past three years, citizens' appeals, opinions, and suggestions have been thoroughly studied in our country, and more than 170 legal documents have been adopted to comprehensively reform the medical life of society.

In general, the structure of the medical life of society is:

firstly, by the demographic status of the population: births and deaths, emigrants and immigrants, by age - infants, toddlers, children, young men and women, middle-aged, elderly and senile, men and women;

secondly, by the state of health of the population: healthy and unhealthy; those suffering from non-communicable and infectious diseases; those suffering from mild, moderate, moderately severe, extremely severe diseases;

thirdly, by the sectors and activities of medical institutions, the use of personnel working in them: health care system personnel and institutions, distribution of medical personnel by specialties, distribution of medical personnel by villages, cities, regions;

Fourth, the funds allocated for the health of the population and their expenses can be classified into: monthly salaries and bonuses paid to doctors depending on their qualifications, funds allocated for the treatment of one patient (money, food, medicines), financing of scientific and research projects; expenses spent on exchanging experience with foreign doctors, funds spent on updating the material and technical base of the healthcare system, etc. From a philosophical point of view, the following characteristics are characteristic of the medical life of society:

1) integrity - the fact that health and disease are two inseparable aspects of a person's material and spiritual existence of a person, between which there are interdependent, mutually exclusive, complementary aspects;

2) self-organization mechanisms - the ability of the human body to withstand the external and internal environment, and therefore the anomalies of nature and social conflicts of society;

3) dynamism - the rapidly changing reactions of people and communities living in the bosom of nature, in society, to objects and events that affect their health;

4) development - the movement of the medical life of society towards progress or regression;

5) the basis of laws - this is expressed in the fact that objects and events occurring in the medical life of society occur according to certain laws.

President of the Republic of Uzbekistan Sh.M. Mirziyoyev on the priority tasks of radically changing the medical life of society in the conditions of a modernizing Uzbekistan: "...unification of national legislation in the field of healthcare and improvement of the quality of medical services and protection of patients' rights; improvement of a modern management system that ensures the introduction of the most exemplary practices of management and quality of medical services based on world standards; formation of a cluster model of healthcare organization in the regions; at the same time, development of the concept of "Smart Medicine""[15.] A brief conclusion is that, firstly, society is a complex bio-social entity consisting of a number of units of people with extremely important vital needs, and one of its substantial structures is the medical life of people. Secondly, the medical life of society is a substantial link connecting the biological and social existence of a person. If the human organism (the biological process of life) does not exist, it is illogical to think about its social nature, especially about its health and illness.



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