



Significance and Connection of the Components of Medical Knowledge in the Context of the Paradigm Shift in Medicine

Sheraliyev Ilyosjon Ibroxim o'g'li

Assistant of the Department of pathological anatomy of the Tashkent Medical Academy

Raimqulov Rivoj Sobir o'g'li

Assistant of the Department of pathological anatomy of the Tashkent Medical Academy

ABSTRACT

In our article, historical research is analyzed to study ways and possible prospects for solving current problems in medicine and the development of medical sciences, as well as clinical, biochemical, experimental, psychological, and other methods of studying medical phenomena that historically arose as constantly evolving social institution and are subject to constant changes in the historical process. Throughout history, various paradigms have emerged in the system of humanity's ontological views, theoretical views, beliefs, and values that unite members of the scientific community.

Keywords:

paradigmatic, medicine, humanistic, pathogenesis, diagnosis, ambiguous, clinical, biochemical, etiology, experimental, indicates, psychological

Introduction: Paradigms reflect the dominant views in society, indicate priorities, and identify societal and scientific challenges. Based on the current paradigm, relevant methods are developed for this, criteria for evaluating scientific hypotheses, and verification of identifying patterns, which, based on paradigmatic values, become canons if they correspond to them. The relevance of the current paradigm characterizes the degree of order of the entire anthroposociocultural system and determines its style. The paradigm shift reflects the development of conceptual scientific, ethical, social, and aesthetic perspectives that arise in the course of societal changes. A change in paradigm priorities indicates a changed relevance of certain concepts in the course of historical and cultural development [1]. Medicine as a science encompasses a wide range of issues in the basic and special sciences, a significant proportion of which are in the natural sciences and humanities.

It uses the achievements of all human disciplines to solve questions of maintaining

and strengthening health and bundles all the achievements that science, art, and, above all, philosophy have developed about people and their lives. However, modern scientific medicine is a complex of disciplines with a predominantly scientific profile. At the same time, medicine is humanistic: when dealing with people, it accordingly requires attention to the cultural and spiritual aspects of human existence. According to V.A.Rybina, modern medicine is increasingly changing from humanistic practice to situationally applied technical manipulation that borders on subjective arbitrariness [2].

Right at the beginning of the emergence of scientific medicine, «health, not disease» was chosen as the starting point. The actual development of medicine, however, went in the other direction: medicine concentrated on diseases of physical origin, the clinic, and treatment of which were and are «de facto interpreted in the paradigm of natural sciences» [2]. Modern medicine works practically and theoretically on a scientific basis. Scientific medicine «has contributed to

the transformation of man and culture, but it has not fulfilled all the tasks that were set for it at the beginning of the New Era» [2]. One of the paradigms of contemporary medicine is path centrism. In the scientific and educational literature, the leading place is occupied by the topics of etiology, pathogenesis, and diagnosis of various diseases. The cult of disease takes place in the training of medical students, which gives them a one-sided perspective and prevents the full development of the medical worldview [3]. The transformation into the imperative of ideological dominance at the turn of the 20th and 21st centuries occurred through understanding the process and results of the synthesis of the humanitarian, scientific, and technical aspects of modern knowledge and various aspects of human life support. Analysis of the ideological context of modern knowledge makes it possible to discover the ambiguous, inherently contradictory role of general scientific phenomena in the course of the dialectically contradictory interaction between the scientific claims of practice on the one hand and the attitudes of the humanistic worldview on the other.

They primarily have non-humanitarian branches of knowledge (engineering, natural sciences) at their disposal, but at the same time, due to their intermediate position between philosophy and science, they come under the influence of humanistic worldview regulators much more quickly than traditional scientific forms of theoretical activity. Against the background of the growing interdependence of natural and social sciences, general scientific phenomena become channels of the ideologically conditioned humanization process of modern knowledge. an objective world that penetrates the mysteries of nature at different levels of study of a living organism. This is due to the development of natural sciences and especially medical science and practice over the last few decades. Scientific knowledge has allowed us to solve some very important problems in medicine. knowledge of the mechanisms of physiological, biochemical, genetic, and immunological processes of human life; improving methods of diagnosis, treatment, and prevention of various diseases;

development of new, more effective drugs and medical devices; Investigation of viral diseases, tumors, cardiovascular diseases, cell ultrastructure, tissue intolerance, immunological tolerance, successfully used in practical medicine.

Literature review: The on-learning of modern medical knowledge, according to E.I.Kirilenko inevitably shifts the focus from treating the patient to treating the disease. The recognition of the truth under the conditions of differentiation and specialization of scientific knowledge can be separated from moral postulates, which creates the image of inhuman science that characterizes modern scientific medicine [4]. Within the scientific paradigm of ethnocentrism, the health problem cannot be solved, since the elimination of the disease remains the main concern of medicine, on which all efforts of medical practice are based on the strong foundation of natural science people are still being judged [2]. Based on the position on the social conditionality of human health, according to B.G. Akchurin and A.V. Lukyanov, this phenomenon should not be considered in isolation from other aspects of life (from political, legal, moral, intellectual, artistic, religious, philosophical) [5]. In modern times, when medicine begins to work with conditions that go beyond the limits of naturally conditioned health and create something culturally conditioned in the body itself, when the fact that a human being is more than his physical body, is beginning to gradually realize there is reason to believe that the modern scientific version will replace medicine should a new version of medicine come in its universally anthropologies, culturally conditioned, synthetic form [4].

The growing importance of sociocultural coordinates shaping medical discourse is currently being recognized. N.A.Kornetov speaks about the problems of modern scientific medicine arising from scientific and technological progress and the scientific paradigm, noting the overspecialization of medical knowledge, instrumentalism replacing clinical thinking, depersonalization of the doctor- Patients, the psychosomatic dualism

and the standardization of somatic, physiological and mental parameters in clinical discourse. The need to maintain the humanitarian horizon of medical knowledge and action is the main condition for overcoming crisis phenomena in modern scientific medicine. Medicine in the cultural system is a problem area for the natural, social, and human sciences, especially philosophy.

The latter contributes to the improvement of the conceptual apparatus of medicine and develops scientific and ideological views and the heuristic (creative) potential of the doctor. As practice shows, without philosophy, the image of medicine as the most important sphere of the universal culture quickly fades. The tasks of philosophy, medicine, scientific and socio-humanitarian knowledge, and culture as a whole are most directly related, since the universal image of man formed reflexively in a single socio-cultural context would become the actual anthropological basis and integrity of philosophical knowledge would today at least be divided into positivist and anthropological directions restored, and medicine, selective into narrow disciplines, and science, within the framework of which private disciplines increasingly run away, and the whole culture, which itself through the loss of connection with its integrator man marked is in danger of falling apart. Medicine and philosophy penetrate each other both in their historical development and in synchronous socio-cultural interactions. According to V.A.Rybin, medicine is a practical philosophy, and philosophy as a reflection on culture (universal, given by culture) functions as the theoretical basis of medical knowledge [2].

Modern medical science is a whole complex of biomedical, clinical, and socio-hygienic disciplines. Your future depends on the interaction of all natural sciences, humanities, and engineering. In addition, its development will gradually be more and more associated with solving problems of a general methodological and philosophical-ideological nature. The discrepancy between scientific and philosophical-humanitarian components of medical knowledge has led to the objective need to create a holistic health science that

solves the problem of socio-philosophical justification of the synthesis of two paradigms of medicine - Western and Eastern. The medicine of the early 21st century, which is making the transition from a classical worldview to an integral one, changes its appearance and at the same time forms a new metaphysical basis given a holistic worldview: It is approaching the formation of a holistic view of man: his nature, his health, on the one hand, this requires an inseparable unity of body and mind [6]. This circumstance has led to the emergence of new paradigms of integral, mental and personalized medicine in medicine.

Research Methodology: An appropriate metaphysical context of human existence and holistic medicine is a worldview whose defining feature is dialogue, the complementarity of different paradigms and approaches within a unified paradigm in which there is no irreconcilable struggle of two principles matter and spirit with the supposed and even the inevitable Victory for one and defeat for the other. In this sense, integral medicine brings together previously incompatible models of Western and Eastern medicine that corresponded to materialistic and idealistic paradigmatic contexts, respectively [6]. Mental medicine is an integrated science that studies biopsychosocial resources and trajectories of personality development, mechanisms of psychosocial adaptation, and normative and destructive psychogenesis. Mental medicine combines the strengthening of mental health and the treatment of mental illnesses within the framework of a unified methodology through the integration of traditional monocentric resources of clinical psychiatry and the health-centric potential of preventive mental medicine. The strategic health-centric task of mental medicine is to optimize and harmonize public awareness as an integral quality of the nation's mental health and as a fundamental priority of sustainable development. Under the conditions of changing ideological paradigms of medicine, the problem of developing a holistic worldview of a doctor in the dialectical unity of its scientific and

philosophical-humanitarian components becomes the most pressing. Hyperbolization of one component of medical knowledge makes full-fledged scientific knowledge impossible, since without the combination of knowledge studying various aspects of the subject, phenomenon, or process under study, its integral study and understanding of the interdependence of everything that is happening is impossible. Combining the efforts of natural and human sciences reveals new qualities of the studied objects, and gives a new idea of the unity and interrelationship of all processes and phenomena occurring in nature and the human body.

Conclusion/Recommendations: Instead of the conclusion, we note that the humanitarian element of the doctors' worldview is based on universal and personal values: humanity, spiritual-moral position, moral character, democracy, freedom, respect for human rights, and ideology. Unfortunately, it should be noted that the values of modern doctors have often not been shaped ideologically, especially in recent decades. Nowadays, we often do not speak of treating a person, but of providing medical services on a commercial basis, indicating an increasing role of universal non-ideological values. Nowadays, in most cases, ideological values do not dominate in the worldview of doctors, but they appear, which has a positive effect on the formation of a high ethical level, professional qualifications, and responsibilities of a doctor.

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