



Medicine As a Social Institution

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ABSTRACT

Our article on the stability of the social system is based on the stability of social ties and relationships. The most stable social relations are institutional relations, that is, those that are connected within certain social institutions. A social institution is a set of status and roles, necessary material, cultural, and other means and resources aimed at performing a function of a certain social significance. According to modern ideas, the purpose of medicine is to enable people to live as socially full human beings in society. This goal, in turn, is achieved by creating certain methods of interaction between professionals with the necessary skills through training in the structure of culture as a whole, i.e. within the repetitive groups of doctors established and functioning as a socio-cultural institution of medicine.

Keywords:

obviously, clinical, experience, mental, medical experience, cultural phenomenon, organization, science, education, family, health care.

Introduction: In terms of content, a social institution is a specific set of goal-directed norms of behavior in a given situation. In the course of its functioning, a social institution stimulates norm-conforming behavior based on the rules, norms of behavior, and activities it has developed while suppressing and correcting deviations from the accepted norms. Thus, every social institution exercises social control, it regulates the behavior of the members of a social institution to carry out the tasks assigned to that institution as efficiently as possible [1] Every concrete historical society is a sociocultural formation, and thus the activities of People are determined by social and cultural ties, mental characteristics, etc. [2]. Medicine, according to V.A.Rybina is an institute for the anthropological stabilization of culture according to that image of the man that «obviously» hovers as a representation, as an image, and as a goal in the minds of all people

of this historical epoch [3]. E.I.Kirilenko, analyzing medicine as a cultural phenomenon, pointed out that medical experience, in the structure of which there are fundamental (clinical experience) and relational elements, is culturally conditioned. It is opened, structured, and interpreted in a specific cultural context.

Social institutions predetermine the viability of every society. In terms of content, a social institution can be characterized as a specific system of goal-oriented standards for the behavior of a certain group of people in a given situation. For example, the behavior of different physicians grows with fixed, stable elements that make up the medical role standard of a particular society. In the process of strengthening relationships for the satisfaction of relevant needs, a social institution arises, which consists in creating a strictly defined system of roles and circumstances. These roles and statuses dictate

rules of conduct for individuals within a particular social relationship. A sanctions system is also being developed to ensure compliance with the regulatory requirements established on its basis [1].

In the conditions of modern civilization, the role of harmonization and health cooperation of the spheres of public life functioning in the system of social institutions is growing. Leading among them are state politics, economy, work organization, science, education, family, health care, and others that are called cultural and historical factors. According to O.Ivanova, it is the factors of culture in the conditions of post-industrial civilization that become dominant when it comes to ensuring a person's physical, mental, and social well-being, the improvement and development of society [4].

Literature review: Social institutions always fulfill socially significant functions and ensure relatively stable social ties and relationships within the social organization of society. Sociocultural and educational institutions, which include medicine, are aimed at the development and subsequent reproduction of cultural and social values, the inclusion of individuals in a particular subculture, as well as the socialization of individuals through the acquisition of stable sociocultural standards of behavior and, finally, the protection of certain values and standards [1]. By analogy with social culture, medical culture is a set of socially significant values passed from generation to generation, socially acquired knowledge, hygienic norms, and rules for maintaining and prolonging physical activity, preventing and treating diseases, and maintaining and strengthening Health.

Through the transfer of medical culture, medicine is preserved and further developed as a social institution. With the help of medical norms, values, and customs, the medical culture organizes, controls, and orients the actions of people in the healthcare sector. Thanks to medical culture, a person learns the established ideas about the desirability, necessity, or inevitability of behavior during (before or after) an illness. Medical culture

informs a person what to count on, what to hope for, and how to behave to be accepted and recognized by others; about what may be undesirable in case of illness, when contacting doctors; motivates a person to engage in medical behavior that is recognized in a social group (society); imposes restrictions, controls the behavior of people who should behave in an acceptable (accepted in society) way.

A.V.Vnukov, studying the transformation of the value orientations of the student personality in the modern educational environment, proved that the system of personal values is largely the result of the influence of society and its institutions. The unity of values can serve as an indicator of the effectiveness of the educational functions of both society as a whole and its subsystems [5]. The negative impact of major trends in public life in the 1990s-2000s shifted value orientations from service and creation to consumption and accumulation. The personality of the doctor and his worldview changed under the influence of the prevailing ideological currents, value systems, and social norms of modern society, education, science, culture, and art. The phenomena of crisis in society as a whole have created contradictory conditions for the development of value orientations among young people. And currently, according to A.V.Vnukov, many social institutions are working and do not correspond to the new realities. In such conditions, the role of values and value orientations as the main mechanisms of social adjustment that ensure the stability of personal development increases [5].

The social norms created in society are the highest expression of its value system. In medical practice, physicians and patients can engage in many forms of social interaction. These relationships are governed by specific norms that are collectively established as social roles. In a stable social system and standard situations, these norms and roles can be enforced without effort on both sides. At the same time, the understanding of the social role of the doctor, but also the patient, depends on the cultural context and the mentality of society.

The mentality is seen as an essential feature of any society since a person as a sociocultural subject belongs not only to the objective world but also to the intersubjective worldview created by one mentality or another. It is therefore advisable to examine the phenomenon of the medical worldview in a sociocultural context. The attitude of the members of society towards the doctor in the respective historical epoch shaped the world view and value system of a doctor, determining the requirements of a specialist doctor and the peculiarities of medicine itself. Until the beginning of the 19th century, medicine was a typical social institution of a traditional society, in which physicians were in every respect, including terminology, a closed professional group and protected their corporate privileges. Since the second half of the 19th century, medicine has developed into a state institution that, in addition to caring for certain patients, also takes care of public health.

Research Methodology: Of essential importance is the formation of the institute of the clinic, the tasks of which included the treatment of patients, scientific research, and the training of medical students. Clinical practice and scientific medicine have embarked on the path of joint development into a kind of social health institution. There were epistemological changes in medical thinking. Health care as a social institution is now a special area of culture, science, and education. Health care is becoming a system of the state, public institutions, and organizations to protect the health of citizens, prevent and treat diseases, and prolong people's active lives. Every social institution must have the necessary means and resources to function successfully and to be able to solve the tasks assigned to it. The health system needs both material resources (premises, medical equipment, sufficient funding) and intellectual and moral resources (highly qualified medical staff, selfless fulfillment of medical duties, compassion, respect and trust of patients, etc.).

Building on this, the formation of a medical worldview at an appropriate level is necessary to ensure the productive functioning

of the Social Institute for Medicine and the fulfillment of the tasks assigned to it. The world view of the specialists of all disciplines as a mirror of their professional existence is the most important form of their social consciousness and its spiritual and practical development since in this process there is a valuable aspect that characterizes the importance and importance of any profession, especially the medical one. In the structure of the worldview, the place and role of depicting the surrounding reality are important. Every society and epoch has its own historically specific worldview. The worldview of the respective epoch is realized in a large number of individual and group variants. Each historical type of worldview has both common and characteristic features, and signs. A common definition is a worldview as the totality (system, composition, ensemble, totality) of a person's unconscious stimuli, feelings, and thoughts about himself and about the world (natural and social, material and spiritual) in which he lives.

Currently, as V.S. Khaziev and E.V.Khazieva note that the analysis of the modern synthesis of religious, scientific, and philosophical worldviews is relevant when around the turn of the millennium it became clear that individually none (worldview) of them can fully serve the spiritual life of man and humanity. We need a new synthesis, a new paradigm of history generated by humanity's planetary culture [6].

The different processing of socio-historical experiences has a significant influence on the development of social attitudes. However, they arise not only under the influence of that experience but also from the personal, individual experience that develops as a result of the particular life path of a particular person or society. A certain emotional attitude towards certain objects, phenomena, and processes is also formed. This creates a certain willingness, predisposition, and predestination for the perception of phenomena, for a certain activity in one direction or another. Psychological traits manifest themselves in the individual psyche and behavior of people as certain constants

that determine a person's basis for belonging to a particular ethnic group, society, and time. Therefore, in the course of radical transformations, it is necessary to take into account the mental properties of people, first of all, the axiological structure of mentality.

Conclusion/Recommendations: In summary, we can say that integrity as a principle of public health education implies the harmonization of the health of society with the health of the whole person as its parts. On the way to physical, mental, and spiritual health, much depends not only on the individual but also on the level of development of culture, morality, and humanism of society. This maintains continuity between building a medical culture and national self-confidence. The medicine that exists in the community includes its cultural traditions. Strictly observed customs, also in the health sector, are seen as moral. Violations of medical prohibitions are considered immoral and are condemned by society. It plays an important role in forming a worldview in society regarding illness and health. Health is not only production but also demographic, cultural, defensive, and spiritual potential, the most important prerequisite for the socio-economic development of society. Therefore, a holistic approach to solving this problem is important.

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