

Moral and Legal Foundations of Folk Medicine

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Annotation: Folk medicine (healing) is very popular among the population, as evidenced by the large number of healers and the market of services they offer for treating severe diseases and solving various life problems. The purpose of this article is to show the fictitious nature of real folk medicine and its actual replacement by occult-magic practices.

Keywords: folk medicine; healers; occultism; magic; fraud.

Introduction: Folk medicine (healing) is very popular among the population, as evidenced by the large number of healers and the market of services they offer for treating severe diseases and solving various life problems. The purpose of this article is to show the fictitious nature of real folk medicine and its actual replacement by occult-magic practices. Among them, certain businesspeople stand out, creating networks of clinics for “integrative” and other “innovative” medicine, usually based on occult teachings and magical practices. Only a small number of folk healers can truly be called such, as they rely on time-tested methods like herbal remedies and other understandable techniques (e.g., joint adjustment, therapeutic exercises). Most healers exploit the population’s lack of knowledge and tendency toward mysticism, profiting from the shortcomings of modern medicine. The article aims to highlight the fictitiousness of real folk medicine and its actual replacement by occult magic practices.

Methodology: The methodology includes dialectical and comparative-historical approaches, as well as logical and sociological methods.

Results: Folk medicine has an ancient history, and studies show that scientific medicine developed from it. Folk medicine does not include services of an occult-magic nature or the performance of religious rites. The right to engage in folk medicine is granted to citizens with authorization from an executive authority. Only those with specialized medical education are permitted to practice folk medicine.

This means that services of an occult-magic nature are not considered folk medicine. However, the Internet is filled with advertisements promising cures for serious illnesses, alcoholism, and drug addiction, alongside offers to remove curses, correct destinies, sell amulets and talismans for money, luck, and health, or even perform love spells. For example, a parapsychologist or health practitioner claiming to have inherited their gifts from Siberian healers, or a tarot reader, is not a folk healer, as their services have a magical nature.

Another example is that many folk healers openly claim to be specialists in white and black magic and able to perform miracles. However, it’s worth noting that in the most common traditional religion magic and occultism are condemned. Under the Torah law, for instance, practices like sorcery, necromancy, and divination are punishable by death. There is no doubt that modern healing practices based on occultism require restrictive measures, and restrictions have already been introduced on illegal activities in folk medicine.

Legislation has established accountability for individuals providing services in folk medicine without proper authorization.

A law signed by the president introduced amendments to certain legislative acts.

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According to these amendments, administrative responsibility is established for providing medical diagnostic and treatment services by individuals not authorized to work in the field of folk medicine, as well as for providing services using prohibited folk medicine methods to obtain material or property gain.

Administrative responsibility is also introduced for promoting such services to the public. Moreover, advertisements for diagnostics and treatments using unauthorized folk medicine methods are prohibited.

Practicing folk healing requires obtaining a relevant diploma. However, the procedure for obtaining it is poorly regulated, and information on it is not fully accessible.

Healing often prevents people from seeing doctors and receiving necessary treatment. Instead of consulting professionals, people seek “miraculous” treatments, which may not only be ineffective but also worsen their condition. This leads to delays in diagnosis and treatment, which can be dangerous for certain diseases.

Nowadays, folk healing is often a field of activity for fraudsters, who are not always easy to identify.

Conclusion: Nowadays, folk healers generally operate illegally, based on occult and magical practices. This situation has arisen due to the population’s moral ignorance, the lack of clear legal regulation in folk medicine, and the absence of control over the activities of self-proclaimed healers. Stricter control over this field is needed to ensure people have access to safe and high-quality medical care.

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Methodology: The methodology includes the use of dialectical and comparative-historical approaches, as well as logical and sociological methods.

Results: Healing is generally unrelated to medicine and is often practiced by people without medical education, relying on occult and magical methods. Modern healing practices based on these methods require restrictive measures and are condemned by traditional morality.

Conclusion: Nowadays, folk healers generally operate illegally. Strict control over this field is necessary to ensure that people have access to safe and high-quality medical care.

