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## ABSTRACT

The article emphasizes the fact that the lifestyle is the main indicator of human life and human existence, existence, the essence of the concept of "lifestyle", its internal and external features, sociodynamic and functional properties, dialectical links with other social events.

## KEYWORDS

"lifestyle", multifunctional, dialectical relationship, sign of maturity, "level of life", "quality of life", "quality of life".

## INTRODUCTION

A healthy lifestyle and raising a healthy generation has become one of the global issues today. For this reason, it attracts the attention of the scientific fields of prestigious international organizations (UN, UNESCO, WTO). The emergence of valeology as a separate field of science, which is included in the education system of some countries, confirms our opinion. "Valeo" is a Latin word that means "health" and "Hello" means "putting the palm of my right hand on the heart and wishing you good health from the bottom of my heart." So it is a science of "health". According to I.I. Brekhman,

Valeology is a science aimed at preserving and strengthening human health, based on scientific theoretical and practical results and achievements in the fields of medicine, natural science, sociology, pedagogy, physical education and sports. Valeology is a branch of science that theoretically studies the health of individuals and the population, healthy lifestyle, relies on the conclusions and recommendations of the sciences dealing with human health, and at the same time has its own theoretical methodology. Great attention to the formation of a healthy lifestyle,

## Research Article

# MODERN VAEOLOGICAL TEACHINGS AND THEIR SOCIOANTHROPOLOGICAL ESSENCE

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problems related to the upbringing of a healthy generation in general prompted to clarify the issues of the scientific and theoretical methodology of valeology, methods of the subject. Such scientific-theoretical issues have found their place in the system of humanitarian sciences as an integrated science of valeology and valeological views. Today, valeological views are being researched in such areas as: general valeology, sociological valeology, pedagogical and psychological valeology, medical valeology, practical valeology.

General valeology studies the general theoretical and philosophical problems of a healthy lifestyle. In the macro-system and micro-system context of human and his health care, he learns through the purpose of life, the place of man in social relations. This general philosophical research relies more on the historical philosophical heritage, on the fundamental views of philosophers about human health. In the history of philosophy, the scientific heritage of social thinking, there are such thoughts and ideas about human health that help to correctly understand modern valeological teachings. For example, when Socrates was close to 60 years old, he ran barefoot with young soldiers, did not bathe in cold water, Plato was engaged in stone and gymnastics, Diogenes used to lie down and sleep in the open air, Seneca trained his body through special mental exercises, Yusuf Hamadoni and Bahauddin Such as Nakhshband engaged in regular physical labor can serve as instructive examples for modern valeological teachings. General valeology is prone to philosophical considerations and approaches. In it, the human body is considered as a whole system, the negative change in the body is considered as a result of a violation of this wholeness, wholeness or age-related, psychophysiological and somatic changes in the body. Like a person, his organism does not stand in one way, they are characterized by fluctuating

development and change. This change and development affects the organism in different ways and causes more maturity of one or another part of it. There is no person who is mature in everything or who is equally developed in all parts of the organism. Immaturity of certain parts is natural. But this immaturity must not interfere with the whole, otherwise the balance between the parts in the human being will be disturbed. In this place, the human organism resembles a social organism. If one of the social institutions or sectors does not work at full capacity, it affects the activity of other institutions. Wholeness or the full functioning of the whole is a guarantee of the functional development of the organism. Therefore, A. Bekchan puts forward the idea of filling the accumulative, genetic, involutional and ontogenetic theories of the philosophers about the physical body, that is, the organism based on the harmony of the macrocosm and the microcosm, with a genophenotypic model and theory. In this way, it is possible to look at the changes in the organism, including the ontogeny of the disease.

"In the context of globalization, the existence of various inhuman trends such as international terrorism, religious extremism and fundamentalism, regional conflicts, illegal trade in drugs and weapons, transnational organized crime, human trafficking and other negative situations have a negative impact on the sustainable development of society. The rapidly developing era demands the need to raise a mature generation that will not succumb to ideological influences, and to further strengthen the principles and factors of the social environment. At the same time, it is noted that valeology has legal, ecological, social, philosophical, ethical, pedagogical and psychological aspects.

Sociological valeology studies the place of a healthy lifestyle in social life, people's lifestyles, imaginations, traditions, public opinion and attitudes. confirms. Sociological valeology helps to determine and measure the real state of a healthy lifestyle, its levels and social indicators, its manifestation in the life of the people, the nation, the needs of certain health care services of groups in society, and to create their modern models. What is the role of healthy lifestyle in society, what is reflected in the transformation of healthy lifestyle in the dynamics of changes in social life, how are people accepting new values, what are the effects of negative diseases on health and what are they manifested in, who and what subjects are worth imitating for a healthy lifestyle, How do young people relate to them? Searching for answers to such questions is the task of sociological valeology.

Without sociological research, it is difficult to understand the changes in the healthy lifestyle, to identify the problems that have arisen in this regard, and to find answers to them without studying public opinion. It is desirable to conduct such studies on the scale of the entire healthcare complex.

Pedagogical and psychological valeology develops pedagogical, psychological tools and methods of forming a healthy lifestyle in young people, it involves influencing the mind of a person and educating the necessary knowledge and skills about healthy development. The possibilities of pedagogical psychological valeology are very wide, it is distinguished by the fact that it is first introduced into the educational system. The educational processes carried out in educational institutions are closely connected with the methodology of physical training, sports and free time organization, so this fact increases the effectiveness of pedagogical psychological valeology, allows mental training processes to be

carried out harmoniously with physical training. Although the research in this regard has just begun, enough scientific pedagogical experiences have been collected. It is necessary to collect these empirical materials and analyze them from the point of view of modern valeological teachings.

"The main goal of pedagogical valeology is to form mature personnel with the ability to put the acquired knowledge into practice, rather than acquiring a specialty with modern knowledge. It allows young people to determine their personal lifestyle and take their place in life, to enter into communication with other groups (whether official or informal) that dominate social life, and to expand the scope of dealings. The main goal of pedagogical valeology is to train mature personnel. If we pay attention, for some reason researchers have forgotten about a healthy lifestyle. They unwittingly apply the definition given to acmeology to valeology, and in this way confusion arises in the definition. Pedagogical valeology deals with issues of health promotion and raising a healthy generation. We also find such a confusing definition in relation to psychological valeology.

The role of national traditions and values in the formation of a healthy social environment and spirituality is incomparable. Mass media, social institutions and cultural factors play an extremely important role in improving the social and psychological environment of society. Philosophical and psychological analysis of gender and feminist relations is necessary in the formation of valeology. At this point, it should have been about psychological valeology, but for some reason, the researchers switched to "psychological factors". Psychology studies the inner mental world of a person, affective and sensitive experiences, the cognitive impact of

motives, emotions and procedures formed in the process of mutual communication.

Medical valeology relies on the achievements and accumulated experiences in the fields of medicine, public health, pharmaceuticals, physiotherapy, folk medicine, clinical services, dietology, physical training, and uses them to create a method of medical rehabilitation. Medical valeology is a field of scientific practical nature, in which practice is combined with scientific recommendations. It summarizes the results of medical science, synthesizes the recommendations developed by its branches into practice. However, it does not revise the results in medicine, but helps them to form a healthy lifestyle as a separate activity, a field of medical services.

In the process of analyzing valeological teachings and modern views on healthy lifestyle, we also studied models of healthy lifestyle. These models are so colorful and diverse that it is impossible to not only analyze them all, but even list them. Nevertheless, we tried to group them to a certain extent, in order to understand their main characteristics. This will help us to create a modern ethnomodel of a healthy lifestyle in the future. Our research leads to the creation of a modern ethnomodel of a healthy lifestyle, which has a certain theoretical and practical value according to its logical conclusion and immanent nature.

The study of valeological teachings and views allows grouping models of a healthy lifestyle into:

1) Axiological model - presents a healthy lifestyle as a value that is respected by people. "Value, both in terms of its substantial nature and in terms of its functional nature, consists of things, events and events necessary for a person, his life, activity, living as a conscious being." Among the things to be respected, the best is the person and his life. Deprivation of life destroys the

use of all remaining values. Therefore, a person, his life and events related to this life, including health, are absolute values. Nothing can take its place, it is a value with absolute value in its existence, its reality. Therefore, it is important to consider a healthy lifestyle as a moral value in scientific literature. "Educating a mature generation based on moral values in society is one of the important factors in deciding on a healthy lifestyle. However, the issue of a healthy lifestyle is closely related not only to his health, mental balance, or the food he eats, but also to his moral education, spirituality, in a word, his social environment. Therefore, the main goal of a healthy lifestyle is to educate a morally pure, mature person. Education is a process based on the principles of moral values. In this way, he explains why a healthy lifestyle is called a moral value, what mechanisms, factors and means it affects morality, what is the fundamental meaning and essence of this influence, how human life, first of all, lifestyle is manifested in the system of moral values and the dialectic of health. disclosure would have clarified the problem.

Medical spiritual values confirm that the axiological model is gaining national and universal significance.

2) Medical model - considers human life and health as phenomena that can be controlled and shaped with the help of medical tools and interventions. Therefore, the universal nature of medicine provides a basis for creating a model of health care that is the same for all peoples. The Ottawa Charter adopted in 1986 defined the main directions of health protection. According to him, it was recommended to protect health in the following model, which all countries need to implement: conduct a policy with health as the main goal; creating a positive favorable environment for a healthy life; strengthening of local activities focused on health protection on the ground; strengthening

personal skills and competencies. Such medical social requirements have been developed in all areas related to human health. An example of this is the resolution and regulations adopted by the Health Assembly and the World Health Organization. Ecosystem crises are changing the medical model, and the biopsychosocial model is the result of these changes. "The new interpretation of health is also causing deep systemic changes in the structure of medical culture. Such changes:

firstly, increasing the potential of the medical axiological component, which is the main component of medical culture, and increasing the influence of this component on other systems of general culture;

secondly, development of medical culture together with medical ecological culture;

thirdly, the expansion of layers of social medical culture and personal medical culture in the system of medical cultural values;

fourthly, it is clearly manifested in the fact that the transfer of medical cultural values to the human mind and heart has become a very urgent problem. This means that the biopsychosocial model does not negate the medical, psychological and social models, but is formed from their integration.

The medical model consists of different directions, micromodels, and each field has developed its own, even several norms and standards. For example, folk medicine micromodels such as phytotherapy, massage, psychotherapy, ecotherapy, sunlight treatment, sand burial, mud burial each have their own norms, they cannot be mixed. Although medical models are based on developments and regulations created by scientific medicine, they are still not perfect, and new research is needed in this regard. For

example, there is still a lot of experience to be gained in the complete elimination of stress and depression-related mental illnesses, cancer, infertility, heart ischemia, and jaundice.

3) Socio-ecological model-connects a healthy lifestyle with a clean natural environment, water and air purity, and a space where the necessary conditions for a person's healthy living and full activity are created. Based on the fact that 20% of human health depends on social ecology, we understand that creating a clean natural environment is an important task. However, the fact remains that today's social progress comes at the cost of exploitation of nature. It's no secret that new scientific and technical tools, urbanization, cultivated delicacies, and population growth are at the expense of natural resources. According to predictions of UN experts, energy consumption in the developed countries of the West will increase by 19-20% in the next 10-15 years. If we remember that the nations of the world have adopted Western civilization as a model of their development, in the future, all areas related to energy consumption, production, provision of services, cultivation of delicacies, transport and communication links, lighting of houses and streets will increase at least two or three times. Even now, due to the warming of the weather, it is observed that the island of Greenland is melting by 5 cm every year, and cities such as Venice are under water. In the works of researchers such as A. Pechchei, G. Kahn, E. Viner, V. G. Budanov, I. M. Saveleva, A. N. Chumakov, G. G. Diligensky, E. Toffler, the causes of global environmental crises and their elimination models are recommended. In this case, the model of alternative civilization should include five areas: 1) creation of tools that consume efficient electricity; 2) ensuring stable and proportionate development; 3) creating an environmentally friendly environment; 4) complete disarmament; 5) providing a truly human life.

4) The reproductive demographic model includes the issues of giving birth to a healthy generation, creating the necessary conditions for its healthy growth and adulthood. Experts say that 95% of infant deaths occur in developing countries. According to the World Health Organization, 0.9 million (7) in the Middle East, 0.3 million (2.7) in developed countries, 3 million (27.7) in Africa, 0.8 million (7.6) in Latin America %, 0.8 million (7.6) in China, 5 million (45.7) in Asia, 50 million babies died under the age of one in 1990-1994 alone. Thus, it shows that child mortality remains high in Asian countries, and the reproductive demographic situation remains complex. One of the ways to eliminate this risk is to form a culture of family relations, to establish medical, sexual, physical, moral and environmental education in the family.

The reproductive demographic model determines a healthy lifestyle in society by strengthening the family institution, having and raising healthy children, and ensuring the health of mothers and children. He developed various recommendations and regulations for the rationalization of having children in the family, focusing on food supply, focusing the family budget on "human capital". Taking into account these recommendations and regulations will help to develop an ethnomodel of a healthy lifestyle.

5) In the dietary model, the main attention is paid to food hygiene and procedures. The human body constantly needs one or another vitamins, energy and calories, it gets this energy from food, especially from a rational diet. Not eating properly or consuming unnecessary benefits for the body has a negative impact not only on the harmonious formation of the body, but also on living a healthy life and living a long life. According to nutritionists, proper nutrition and healthy living can extend life to 100-120, even 180 years. Currently, on the basis of the theory of rational

nutrition, the concept of balanced nutrition has been developed. According to it, the composition, calories and coefficients of their benefits for the body of the consumed food were determined, and recipes were created. For example, "men have 19% more basic exchange rate than women. Also, if they consume 1 kcal of energy per kg of body weight in 1 hour, this indicator is equal to 0.9 kcal in women. It is known that as people get older, muscles become smaller. Consequently, the main exchange rate will decrease accordingly. It should be remembered that in cold climate conditions and in some diseases accompanied by high temperature, the main metabolic indicators are somewhat higher (increase in body temperature by 1 degree increases energy demand by 10-15%). At the same time, there is an inextricable connection between food and ethnoculture. So, rational nutrition is also related to ethno-geographical and ethno-cultural factors. Forming a healthy lifestyle cannot limit these factors.

6) Physiotherapy model - in essence, it is close to physical training and sports, that is, it means to make the body healthier with certain physical exercises and actions. Physiotherapy also requires consideration of people, natural environment, climate and eco-cultural factors.

i. Determining these factors makes it possible to use methods of meteoroprophylaxis and climatotherapy to ensure human health. The advantage of the physiotherapy model is that it heals the body through exercise without drugs, hypnosis, surgical or therapeutic intervention. A healthy lifestyle also involves adapting the body to physical exercises, ensuring its endurance and flexibility.

7) Pedagogical-psychological model is the basis of all the above models. Teaching a person to a healthy lifestyle, forming healthy living skills, necessary

knowledge and ideas is not only a function of the pedagogical-psychological model, but also of the above models. However, the difference of this model from others is that its methods do not have the opportunity to interfere with the human body and influence it with medical means. Didactics, i.e. persuasion, is its main method of persuasion. Pedagogical-psychological model encourages a person to live healthy, find a healthy lifestyle acceptable to him, and create motivations. A healthy lifestyle is not just a passing phenomenon, it is a spiritual and mental order to live a healthy life. This procedure keeps a person from constantly committing actions harmful to the body (smoking, drinking vodka, taking drugs, indulging in prostitution). "Research conducted in the 60s and 70s shows that it is a necessary condition to evaluate and analyze issues related to human health from the point of view of their social essence. The change in philosophical and medical thinking under the influence of the reality of the time led to the creation of the biopsychosocial model, which envisages the implementation of health care on the basis of the three main elements of body, mind and social being. The new model of medical protection is based on interpreting the scope of activity in this field not only as a medical activity, but as a social protection activity in the literal sense. Although this model is called a biopsychosocial model, it is actually a pedagogical psychological model filled with biological factors.

8) Transcendental model - relies on irrational approaches. He connects human health with God's will, desire and command. Asking God for health, believing in non-living forces, attending shrines, etc. are found in every nation and are values that have entered into the ethno-culture. In the modern age of scientific medicine, it seems naïve to follow these lifeless ideas. But it cannot be forgotten that they have effects that bring spiritual and spiritual relief to a person. Instilling

confidence in a person in himself and the strength of his body also affects his health.

9) Modern ethnomodels of a healthy lifestyle include identification of the people, the nation with its ethnoculture, traditions, stereotypes formed in the long historical development process, and practical medical experiences of health restoration. As long as the people and nation exist, their medical ethnostereotypes and traditions will also exist, and the use of the influence of the spirit of the people on the health of the body will not fade away.

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