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ETHNOSOCIAL ASPECTS OF A HEALTHY LIFESTYLE

Abstract: *The article analyzes the ethnosocial aspects of a healthy lifestyle. The author pays special attention to the traditions of the Uzbek ethno-medical culture, which are embodied in Avesto. A systematic analysis was carried out and new material was studied on the genesis of a healthy lifestyle, which is based on the ancient values of the ancestors of our generation.*

Key words: *Healthy lifestyle, maintain healthy offspring, ancient values.*

Language: *English*

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Introduction

The ethnocentric features of healthy lifestyles do not exclude the existence of national social (ethnosocial) and psychological (anthropopsychological) aspects of personality. Healthy lifestyles are not “real” for themselves, but its basic and sub-national nature is only a real and socially significant event through societal and individual experiences and attitudes to health. At this point, A. It is appropriate to remember Muhiddinov's following statement. He writes: "Human health and illnesses are both natural and social in the study of medical culture because of the two sub-human bodies and mental states that exist in the body and the mental and social phenomena that surround it. It is also necessary to consider the laws in the presence of individual consciousness. Everything that happens in the inner world of the person and the outside world is directly and indirectly reflected in health. In this context, we set out to reveal the ethnosocial and anthropopsychological aspects of healthy lifestyles[1]. This can be explained by the following two interconnected and interdependent processes. First of all, it is natural that the goal of forming a healthy lifestyle for the society and the state is to achieve its strategic objectives through this social reality. From this point of view, the formation of a healthy lifestyle and a healthy generation inextricably linked with it, a proper understanding of a physically and mentally healthy person as a guarantee of the

future, of development, and not a material one, but of a healthy person as a product of development. For a long time, scientific and technological development, material prosperity, urbanization and civilization have been considered as indicators of social and cultural development. Formation of new tools of labor, new forms of social distribution, or of particular social labor relations has been considered as a reflection of progress in the scientific literature and in the public opinion. Currently, these approaches are being adjusted. This amendment is primarily due to the fact that a person is regarded as a criterion for progress. In fact, it is the product of the influence of liberal democratic values formed in the West. This model is also recognizable in developing countries and recognizing the priority of democratic principles [2]. There are many researchers who advocate for global democratic change, but the fact that the subject of these changes has come as a separate state or system, and the unconditional acceptance of its recommendations, also raises objections to the advocates of polypropoly development. From the point of view of the proponents of the polar approach, it is difficult to overlook the rational nature of this approach; cultural pluralism and the diversity of ethnic processes are objective. The growing number of subjects of international relations, the emergence of new sociopolitical societies and institutions, the continual change of the world map do not allow us to adopt a healthy lifestyle in the form of dogmatism and

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to consider its sustainable values as mono-realities. Approaching a healthy lifestyle from the point of view of human values and general psychophysiological aspects does not lead to the conclusion that a healthy lifestyle model is common for all peoples and nations. Yes, such a model has universal importance and must take precedence, but they cannot override the influence of ethno-regional and national historical traditions. Secondly, the choice of lifestyle is a matter of human rights and freedoms. No one can force it on a person. Healthy lifestyles are the absolute right of a human being, based on the existing liberal democratic principles. No external force other than its subject may be involved in the absolute right. Article 25 of the Universal Declaration of Human Rights states that everyone has the right to health, such as food, clothing, housing, medical care and social services. It is the responsibility of states to adopt these legal norms as unchanging, exclusive human rights in national laws and to fully respect them. Based on this universal legal norm, everyone has the right to a healthy life, the right to clean air and food, the clean environment, and the right to health care. The ethnosocial and anthropopsychological aspects of healthy lifestyles are related to these two factors and it is advisable to analyze them through these social determinants.

“The broader meaning of a healthy lifestyle is the way in which a healthy way of thinking, self-awareness, developmental techniques and their understanding and use by humans determine the state of mind and body health. That is, the most important goal of a healthy lifestyle is to teach the art of living on earth, building a physically healthy body, full self-awareness, spiritual perfection and happiness. The author focuses on the external environment [3]. “Throughout human development, not only the family environment develops, but also influences the community, the existing political, social, economic, environmental, and natural environments. Therefore, it is important not only to create a healthy social and psychological environment for his family, but also to provide ongoing support for his or her place in the community. Although there is an emphasis on tautological vocabulary, it is also a reference to the influence of the external social environment on healthy lifestyles. It is true that the researcher is assigned to link the subject with various expressions, sometimes not logically relevant, but sometimes illogical. It is difficult to understand what they want to convey. So what are the ethnosocial aspects of a healthy lifestyle? Do they help find a rational solution to the problem? In the ethnosocial reality we include:

- 1) national economy and production processes;
- 2) consumption of goods and commodities;
- 3) national health care institutions;
- 4) recreational and sports facilities;
- 5) recreation and leisure facilities;

- 6) mechanisms of social security and social protection;
- 7) Health promotion activities and programs.

These trends, institutions and mechanisms may be related to a wide variety of industries and can sometimes be secondary or tertiary functions. For example, no manufacturing company or commodity considers healthy lifestyle to be their primary function, but it serves this purpose indirectly [4].

Over the past century, they have become an ethno-medical tradition of providing public health, life expectancy, and health promotion activities in public schools, streets and squares, open water reservoirs and recreation areas. Today, in every rural, district, city and residential area, health, gymnastics, cultural, tennis and badminton courts are included in the curricula for physical education and sports. In the higher educational institutions the lessons of "Ecology" are organized, the special training on ecology and the environment is organized. 124 deputies of the Ecology Parliament will be elected to the Oliy Majlis of the Republic of Uzbekistan, who will analyze the impact of the adopted laws on the environment, organize ethnocultural activities, such as maintaining cleanliness in the locality, and fostering an ecological culture in the population [5]. A state concept has been elaborated to improve the environmental situation and to create and implement innovative ideas in this field, which is considered as one of the most important tasks for the environmental education of the population.

The traditions of the Uzbek ethno-medical culture are embodied in Avesto. According to our ancient tradition, a Zoroastrian man who "according to ancient traditions," had a husband, a flock, a courtyard, a 15-year-old wife who had water flowing twice a day, a man with children, a well-to-do family, good husband and good husband. Here we see water, irrigation water, and a healthy woman with a lot of living things. Chauffeur drinking in Avesto is portrayed as a symbol of health, strength and intelligence. "Zartushtra said," May my prayer be to you, O Haoma! (Say) Who in the world squeezes your juice? What good was it for him, what was the profit? "A believer, Haoma, the death-keeper, replied: "Vivaxvant was the first to squeeze my juice for the benefit of the whole world. He was so rewarded for his noble work that Vivakhvant had a son named Yima, a powerful and brilliant figure. Yima's herds were innumerable, the most beautiful and the most radiant face in humanity, and the sun was destiny. In the reign of that Yima, He made humans and animals immortal and did not dry up water, but did not destroy the plant so that people and animals could share. There was no cold and heat in the days of the cruel and fast-paced Yima king, neither the aging nor the demons. When fatherless son Yima Vivahvant ruled, father and son were the same age as fifteen. The story also tells

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of how the heroes saw a healthy, "brave, tall man" thanks to Haoma. Although these images are of a mystical nature, they emphasize the need for health, strength, agility, strength, and courage to live healthy lives and do good deeds [6]. These qualities are human, they are derived from real life, the longevity of people. Ahura Mazda "gave health to everyone, the wise, intelligent and healthy Berdie intelligent generation. The word of the covenant is that it has all the benefits of a sharp, sharp-eyed God. "Avesto" honors hard work and believes that it is necessary to live a healthy life, to lead a healthy life, to give birth to healthy offspring .-- "In the holy book of Zoroastrianism." You are bending! Indeed, they carry a variety of crops near you, and all of these flavors come from a wealthy, well-off house. This is how it will be forever. A person who does not eat will not have the strength to pray, the husband will not be able to fulfill his responsibilities as a wife and will not have children. As the food improves, the morality of the people becomes stronger. When food is abundant, divine words are better understood. Consequently, a person's well-being, abandoning proper offspring, and even observing religious beliefs, depends on his or her consumption of food and his or her health. Although health is not a gift from heaven, it is transcendental in the Avesto interpretation, but it depends primarily on the individual, the type of work and nutrition he or she needs. The fire propagated in Avesto is not in vain, it cleanses the soul, protects against evil spirits and evil spirits [7]. Our ancestors set fire to a new home, and when the baby was first laid in the cradle, they were "demonized" by fire or bottles. They want to stay healthy, to be free from bad intentions and forces, and to point out that good faith, noble thoughts and noble deeds at Avesto are the foundation of faith. Conservation of tropes, the birth of healthy offspring, the use of fresh air and water, healthy and tidy walking, a healthy and strong body, and conscious nutrition for the body. No matter how important it is to build and maintain facilities for drinking, feeding, housing, housing, and social life, factors such as religion, beliefs, morals and upbringing play an important role.

The genesis of healthy lifestyles is based on the ancient values of the ancestors of our generation, their intentions to protect themselves and their children from various dangers, to preserve healthy offspring and thus to stabilize the life of the nation and the people [8]. The ethnocentric culture was reflected in various social historical stages as a reflection of these life experiences. Referring to retrospective sources and folk traditions, medical practices suggest that no nation has ever lived without ethno-medical knowledge and experience, and that ethnocentrism has evolved into the preservation of conscious social unity, the so-called "man". Adverse, sometimes extremely dangerous disasters in the wild and in the environment have prompted people to discover mechanisms to protect themselves. In addition to calling for mysterious, transcendental forces to help, they have gained experience in the use of what is necessary and beneficial to their body, which is the basis of ethno medical culture. Ethnotic medical culture is not a reflection of the experiences of physicians, fortune tellers or wizards, it is a collection of folk medicine and collections of tests that have been widely used and adapted to today's scientific medical views. Although traditional medicine practices play an important role in it, their relevance, proximity and commonality with modern scientific medical considerations is important [9]. Ethno medical culture is a collection of historical experiences of healing and healing of the masses, and there are aspects and methods that can be used today. The deliberate use of traditional methods of healing and well-being in the minds and lives of people can be harmful to human health. Only those aspects that complement it with the latest scientific and medical practice help to promote a healthy and healthy lifestyle [10]. At the same time, it is important to note that ethnocentrism and its use of experience are just one aspect of healthy lifestyles, as it is a complex phenomenon, and there are other aspects of life. This is evidenced by the examples we have collected and cited about the ethnosocial space and the environment.

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