

HISTORICAL-PHILOSOPHICAL AND PEDAGOGICAL - VALEOLOGICAL FOUNDATIONS OF HUMAN HEALTH PROTECTION

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Abstract

This article examines the historical heritage of healthy lifestyle formation and the principles of modern pedagogical valeology. The study analyzes the ancient philosophy of the East and West, Islamic culture, and the contemporary experiences of countries such as Japan and China in promoting public health. It scientifically substantiates the role of pedagogical valeology in developing health preservation skills from childhood, the significance of physical activity in reducing mortality risks, and its place within the social policy of the state.

Keywords: Healthy lifestyle, pedagogical valeology, physical education, Japanese experience, social health, bioethics, prevention, human capital, valeological education.

Introduction

The formation and development of a healthy lifestyle are interconnected with physical education, vocational training, and political education, in which the social duty and responsibility of the individual are manifested. This is carried out directly within the framework of the principles and methodological approaches of pedagogical valeology and reflects the humanistic, social, political, and psychological essence of valeology. To this end, the important tasks of pedagogical valeology are: effective use of mechanisms for forming healthcare skills in the population from childhood, conveying to the child through various game methods that their health is in their own hands, and achieving this at the level of their daily needs, will allow for the upbringing of a healthy population in society.

For example, if a child learns early in life that swallowing warm water on an empty stomach every morning improves intestinal function, and eating a handful of peanuts every day prevents anemia, and follows this process, this activity will become a daily necessity when they grow up. An important task of pedagogical valeology is the child's knowledge and adherence to natural ways of maintaining their health. In this sense, the organization of sports grounds in every region of Uzbekistan and the participation of young people in regular health-improving hours is an expression of a rational approach. However, considering that 60 percent of Uzbekistan's population consists of young people, the fact that only 10 percent participate in these processes indicates a lack of systematic activity in this field. Engaging young people in physical exercise, psychocorrection, and the development of psychological pedagogy increase the dynamics of young people's adherence to a healthy lifestyle.

At all stages of education, valeological education increases the significance of this process and forms a rational approach. The value of health at the highest value level in every family serves as a mechanism for protecting the health of the country's population as a whole; for this purpose, it is advisable to improve the activities of family polyclinics, constantly improve the



qualifications of doctors working in family polyclinics, and organize lectures by medical doctors on hygiene rules in mahallas.

In the systematic organization of the pedagogical team's activities in educational institutions, the correct organization of the system for providing valeological knowledge to students and the formation of a pedagogical team adhering to this system yield great results. In this process, theory and practice are harmonized, and it is necessary to ensure that educators serve as an example for young people in protecting their health.

According to its goals and objectives, valeology acquires a special social significance, as caring for its citizens is the most important function of the state. L. Feuerbach's: "Man, including nature, which is considered his basis, is the only, universal and highest object of philosophy," [1] based on the idea that the highest "property" of the state should be human well-being.

Health undoubtedly ranks first among universal human values that determine the socio-economic policy of the state. For example, in ancient Greece, health was elevated to the level of state laws, while in ancient Sparta, physical exercise was mandatory for all citizens and was strictly controlled by the state). The high level of health of the citizens of these countries remains a unique standard for future generations.

Currently, in some regions of Uzbekistan, mass sports, cycling, and running marathons are attempts to form a healthy lifestyle in the daily consciousness of people. In this sense, one can agree with the opinion of the founder of valeology, I.I. Brechman, that " [2] it is the health of people that should serve as the main indicator of the socio-economic maturity, high culture, and prosperity of the state." This is precisely why the issues of ensuring, forming, preserving, and strengthening public health must be addressed in every area of state activity. Naturally, this requires a serious organization of planning, coordination, and regulation. At the same time, it is important to look to the future when organizing this work. The socio-economic factors of maintaining a healthy lifestyle, along with the development of mechanisms for protecting and strengthening the health of various segments of the population at the individual level, necessitate the development of mechanisms for protecting the health of employees in public organizations. In this sense, the study of Yaronia's experience is of great importance, as in Yaronia, the time for the population to sleep at night and wake up in the morning is controlled by the state, and every morning in the early morning, the population performs mass physical education exercises around the area where they live, and this process is monitored by the people responsible for this area. Therefore, the average age of Yaronia's population is currently 95, and Yaronia ranks first in the world in terms of longevity.

People who engage in physical activity and sports are less likely to suffer from a number of diseases, such as heart disease and cancer. Furthermore, they are more likely to have a healthy body weight and tissue composition.[3]

Studies show that physical activity reduces the risk of death from natural causes, i.e. 2.5 hours (equivalent) per week. An average of 30 minutes of activity per day for 5 days a week increases the risk of death from all causes by 19% compared to no activity at all, and an average of 7 hours of activity per week by 24%. associated with a decrease.

At the same time, physical activity in leisure (physical exercises, walking, active transport) is associated with a high mortality rate for all causes, and heavy physical activity at work has a less positive effect or a high level, which can be attributed to the fact that aerobic exercises contribute



to physical activity at work.

One of the most important factors in maintaining a healthy lifestyle is the family environment, in which every family member makes a worthy contribution to creating a healthy social environment in the family and serves as an example for the upbringing of the new generation; in this regard, it is necessary to properly organize the distribution of the family budget and the financing of a healthy lifestyle. An example of this is the experience of China. In China, every family has a tradition of going to the family bathhouse once a week, according to which it has become a tradition for the family to go to the bathhouse on Saturday, in which their two-day budget is allocated to the health of the family members and they go to work on Monday after a full rest.

Medical factors are aimed at diagnosing the health of the human body, preventing diseases and treating them, and ensuring various levels of rhoprophylaxis of the body. Cultural factors of health care provide for the productive organization of the population's leisure time and the use of national and religious traditions for health purposes. For example, prayer, one of the important duties of Islam, is of great importance as a cultural factor of health. Factors of ensuring social security require the development of mechanisms to ensure the physical safety of every individual and to prevent and protect them from various crimes that pose a threat to health.

Maintaining environmental cleanliness, adhering to the principle of green space, and the systematic organization of landscaping work ensure air purity, which is of great importance as an ecological factor for a healthy lifestyle.

Personal factors also play an important role in maintaining a healthy lifestyle, where an individual's individual approach to their health and systematic medical examinations every six months, as well as timely treatment, serve as a guarantee of their longevity.

At the same time, a healthy lifestyle is the process of forming a comprehensively developed personality capable of active labor, living in the embrace of creativity, and easily enduring heavy physical and mental loads, as well as extremely dangerous and harmful factors. Recently, much attention has been paid to the problems of forming a healthy lifestyle in the literature on philosophy and social hygiene. The socio-psychological, medical-hygienic, economic, and motivational aspects of this issue are being studied. However, the methodological problems and socio-hygienic criteria of a healthy lifestyle, the specifics of certain regions, climatic and geographical conditions, and the ethnic characteristics of the population's lifestyle have not been sufficiently studied.[4]

The constant functioning of these human health factors as a mechanism for ensuring a healthy lifestyle and their elevation to the level of state policy is a factor in increasing the overall life expectancy of the population.

At all times, special attention has been paid to the importance of a healthy lifestyle as a factor in ensuring human survival.

In maintaining human health, accounting for all processes affecting its development, ensuring the balance of external and internal factors, and adapting to life conditions are of great importance as methods for its sustainable development. In the process of social development, the formation of an individual approach to human health and the organization of systematic activities for each age group are differential valeology, which focuses on the genotypes and phenotypes of people and organizes activities aimed at improving health quality.



The diagnosis of an individual's health and the determination of their fitness for professional labor are called professional valeology, and its social significance is reflected in the development of society. Special valeology is a methodology for protecting human life in life-threatening situations and removing stress, preserving health, and timely rehabilitation procedures; it is of great importance in terms of its social significance, understanding the meaning of life, and organizing a systematic approach to its preservation.[5]

Thus, the dynamics of maintaining a healthy lifestyle influenced the emergence of the science of valeology in the 20 th century and the understanding of its social significance.

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