



PHILOSOPHICAL AND SOCIAL SIGNIFICANCE OF MAINTAINING A HEALTHY LIFESTYLE

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Abstract: The article analyzes the historical roots of a healthy lifestyle and the evolution of perspectives on human health preservation from ancient civilizations to the present day. It examines ecological and ethical norms in Zoroastrianism, thinkers' ideas on the elixir of life, and the methodological foundations of scientific fields such as sanology and pre-nosological diagnostics that emerged in the 20th century. A healthy lifestyle is substantiated not merely as medical prevention but as a global social system ensuring the physical, mental, and moral perfection of the individual.

Keywords: Healthy lifestyle, zoroastrianism, pre-nosological diagnostics, sanology, valeology, prevention, immunity, social health, spiritual maturity.

INTRODUCTION

The historical foundations of a healthy lifestyle and its social significance are linked to the exchange of civilizations and the focus on the human factor. As we analyze the literature, three thousand years ago in ancient Khorezm, Zoroastrianism was born as a civilizational phenomenon in the ancient period, in the conditions of primitive life. In general, all world religions have a civilizational essence. At the time of the emergence of religions, a unique turn occurred in the thinking and consciousness of the people living in the territory where they spread. People's views and attitudes toward life have changed.

Zoroastrianism brought culture into the lives of our early ancestors. It laid the foundation for spiritual life and a conscious lifestyle.[1] He put forward the idea of introducing global moral norms into the way of life, ranging from simple domestic educational norms such as "don't touch herbs," "don't harm insects and birds," "don't spit in water," and "don't be rude to fire." By uniting various tribes, clans, and tribes that believed in what they saw, worshipped it, and engaged in mutual destruction under conditions of polytheism, he promoted the idea of monotheism and served to create large communities and the emergence of the first elements of human society. The unity of beliefs acquired a collective essence and led to a commonality of goals. This was, of course, a unique civilizational phenomenon.

A healthy lifestyle and spiritual perfection, together, improve a person's quality of life and ensure social stability in society. Every person must contribute to their development. At all times, we see that attention has been focused on identifying the mechanisms of human health preservation, in the process of which very blind scientists and magicians tried to extract the elixir of life, while some aimed to extract the methods of preserving beauty.

A healthy lifestyle is a life based on the principles of morality, activity, labor, and patience, while simultaneously protecting against the negative influence of the environment and allowing for the preservation of moral, mental, and physical health until old age. A healthy lifestyle includes: productive work, rational nutrition, adherence to a biological rhythm, optimal movement regimes, personal hygiene, and daily routine.[2] Various views on a healthy



lifestyle have been put forward; representatives of philosophical and sociological directions such as P.A. Vinogradov, B.S. Erasov, O.A. Milstein, V.A. Ponomarchuk, V.I. Stolyarov, and others consider a healthy lifestyle to be a global social problem and an integral part of the life of society as a whole. There are three types of health: physical, mental and moral (social) health. The essence of physical health is that if all organs and systems function well, then the entire human body (the self-regulatory system) functions and develops correctly. Mental health depends on the state of the brain and is characterized by the level and quality of thinking, the development of attention and memory, the level of emotional stability, and the development of volitional qualities. Moral health is determined by moral principles, which are the basis of a person's social life.

In philosophical literature, great attention has recently been paid to the formation of a healthy lifestyle, and the socio-economic, political, spiritual-educational, psychophysiological, medical-hygienic, and personal motivational aspects of a healthy lifestyle are being studied. Methodological problems of a healthy lifestyle, socio-economic criteria, aspects related to the culture of life of the population, religious and secular values are areas that need to be studied socially and philosophically today.

Currently, various methods and means are being developed and implemented not only to eliminate disability but also to preserve beauty; the high standard of living also affects ensuring people's longevity. In this sense, in Turgenev's "Mumu," "Gerasim entered the courtyard in his 40s, with wrinkles on his face, tiredness in his eyes, and gray hair," [3] can be determined that the appearance of a 40-year-old person in the definition is completely different from the appearance of a 40-year-old person in the current period. It would not be an exaggeration to say that this is the result of systematic work on the prevention of diseases, rather than their treatment. This testifies to the improvement not only of medical rhoprophylaxis but also of the practice of using medical technologies.

In this sense, the idea of thinkers who lived and worked in different eras that human life is greater than everything is important even today. For example, in 1883, Ilya Meshnikov, in his article "On the Healing Powers of the Body," explained the causes of diseases as "The process of interaction between the organs of the body," [4] with a particular focus on adaptation and immunity. However, if we evaluate this process as a process aimed at increasing immunity, then the disease may develop, and the final result may be fatal. At the same time, this approach can become an obstacle to the development of clinical medicine.

In the 1960s, S.M. Ravlenko and S.F. Oleynik attempted to classify the factors influencing the preservation of human health. [5]

They evaluated the body's ability to fight against diseases not as immunity, but as sanology, and laid the foundation for the scientific field of "Sanology." Representatives of the field of military medicine G.L. Aranasenko, R.M. Baevsky, representatives of military medicine and representatives of civilian healthcare V.R. Kaznashev, A.R. Berseneva and others developed a "donozological diagnosis" that reflects the detection and elimination of the disease in its early stages ", [6] founders, and the founding of diagnostics has increased people's chances of survival.

In 1982, after I.I. Brechman substantiated that maintaining the health of healthy people is a guarantee of their life expectancy, and methodological approaches to achieving this were developed, a systematic approach to healthcare was established.



In particular, an important step in this direction was the systematic organization of medical examinations of various segments of the population once a year by Academician Shazov in 1988. At the same time, in order to preserve the individual health of every person and prevent various diseases, the timely implementation of mass vaccination against infectious diseases served as an opportunity to extend people's lives. A rational approach to this process was manifested in the development of sports and the bringing of physical education classes to the level of daily needs; however, in some cases, there were instances where the balance between the plan and practice was not ensured, and in some cases, the indifference of the population to medical examinations negatively affected the systematic organization of this process.

Meditation and other psychological exercises to achieve spiritual perfection, the development of recreation, the rational organization of all types of labor activities, the prevention of wasting free time, and the improvement of the methodology for the systematic organization of rest;

Improving the methodological approaches to the education of a comprehensively mature personality, including adaptation to society, increasing health reserves, and monitoring the implementation of laws and regulatory documents aimed at health protection at the level of state policy, provides for the glorification of human dignity; it is advisable to improve the activities of spiritual educators in conveying this goal to the consciousness of various segments of the population.

According to Y.P. Lisitsyn, human health largely depends on lifestyle and way of life. Currently, in the scientific system of knowledge about the personality, the most complete definitions of this concept can be identified, and the following definitions regarding a healthy lifestyle are provided:

- healthy lifestyle - a method of organizing the production, domestic, and cultural aspects of life formed in a person, allowing them to realize their creative potential to one degree or another;
 - healthy lifestyle - a socially and historically defined idea of healthcare, as well as the means and methods of integrating it into practical life;
 - healthy lifestyle - typical forms and methods of daily human activity that strengthen and improve the body's reserve capabilities, thereby ensuring the successful performance of social and professional functions regardless of gender, economic, and socio-psychological status. [7]
- The ideology of a healthy lifestyle, according to R.U. Arzikulov, should embody the philosophy of lifestyle, the state policy for the formation of a healthy lifestyle, the legal and moral foundations of a healthy lifestyle, the pedagogy, psychology, sociological culture, ethics, and aesthetics of a healthy lifestyle. [8]

According to F. Khaldybekova, a healthy lifestyle requires every compatriot to rely on a complex of truths, develop intellect, deeply and consciously understand science, knowledge, the philosophy of life, the experience of ancestors, the requirements of the time, develop a lifestyle and the meaning of life in the way of humanity, and follow moral qualities in all areas. Moral maturity increases a person's faith and deeds. Raises the dignity of humanity. This process is a conscious life and leads to happiness. It serves to establish a healthy lifestyle and to humanize and improve the health of society. According to R. Matibaeva, the most important condition in raising children is that the family is built on a strong, spiritually healthy foundation. This means that in a healthy family, healthy children become worthy sons of the



Motherland—that is, a harmoniously developed generation that thinks creatively and draws independent conclusions, capable of making a worthy contribution to the future independence of Uzbekistan, regardless of which field they will become a specialist in.

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