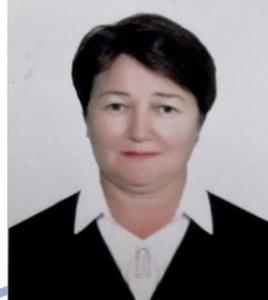




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EVALUATION OF VALEOLOGICAL CULTURE AS A COMPONENT OF PUBLIC HEALTH.



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ABSTRACT

Valeological culture is considered as a component of the social health of the population. People master the means and methods of a healthy lifestyle that adapt them to specific socioeconomic conditions, their level of material well-being, their social circle, their system of work, leisure, and healthcare, all of which influence their health in one way or another and make their lives orderly, morally justified, spiritually fulfilling, creative, and open to opportunities for self-regulation.

Keywords. valeological culture, social health, social work.

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“Valeologik madaniyat aholi ijtimoiy salomatlikning komponenti sifatida baholash”



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ANNOTATSIYA

Valeologik madaniyat aholining ijtimoiy salomatligining tarkibiy qismi sifatida qaraladi. Odamlar sog'lom turmush tarzining vositalari va usullarini o'zlashtiradilar, bu ularni ma'lum ijtimoiy-iqtisodiy sharoitlarga, moddiy farovonlik darajasiga, ijtimoiy doirasiga, ish, dam olish va sog'liqni saqlash tizimiga moslashtiradi, bularning barchasi ularning sog'lig'iga u yoki bu tarzda ta'sir qiladi va ularning hayotini tartibli, axloqiy jihatdan oqlangan, ma'naviy jihatdan to'yimli, ijodiy va o'zini o'zi boshqarish imkoniyatlariga ochiq qiladi.

Kalit so‘zlar. valeologik madaniyat, ijtimoiy sog'liqni saqlash, ijtimoiy ish.

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АННОТАЦИЯ

Рассматривается валеологическая культура как компонент социального здоровья населения. Человек овладевает теми средствами и способами здорового образа жизни, которые адаптируют его определенным социальноэкономическим условиям жизни, уровню материального благосостояния, кругу общения, системе труда, отдыха, медицинского обслуживания, которые так или иначе влияют на его здоровье и которые делают его жизнь упорядоченной, нравственно оправданной, духовно насыщенной, творческой, открывающей возможности для саморегуляции.

Ключевые слова: валеологическая культура, социальное здоровье, социальная работа.

Introduction. There are several definitions of social health: - social health is a stable state of qualities and characteristics of an individual, determined by the process of socialization, conditioned by his social well-being and conscious behavior aimed at maintaining his own health and achieving harmony in interaction with the social environment; - social health is a phenomenon of the relationship of an individual with the social environment, attitude towards oneself and one's place in the social structure of society, physical and psychological characteristics; - social health means the ability to communicate with other people in the conditions of the surrounding social environment and the presence of personal relationships that bring satisfaction[2].

The aim of the study. Social health is reflected in the following characteristics: adequate perception of social reality; interest in the surrounding world; adaptation to the physical and social environment; focus on socially useful work; consumer culture; altruism; empathy; responsibility to others; selflessness; democratic behavior [1,3].

The Encyclopedic Dictionary of Social Work notes that there are two concepts of health:

1) "individual health," which, according to the definition given in the charter of the World Health Organization, "...is a state of complete physical, mental, and social well-being, and not merely the absence of disease or infirmity";

2) public health, characterized by a set of demographic indicators (fertility, mortality, infant mortality); data on physical development, as well as indicators of morbidity and disability [2].

Thus, the concept of "social health" has absorbed the characteristics of both individual and public health and applies to both the individual, the personality, and the population as a whole, and is an indicator of the socioeconomic well-being of society. In this regard, it is logical to cite a number of factors influencing it: - biological and socioeconomic, environmental, psychological; - complex factors, the components of which include working conditions, the nature and level of remuneration; the level of social development; the humanities [3,5].



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Pedagogy and psychology of the relationship between employment and unemployment, potential and actual threat of loss of job and social status; occupational hazards, i.e. those associated with the technology or organization of a given type of activity; – the level and quality of nutrition, housing conditions, lifestyle characteristics, bad habits (or addictions: alcohol, drugs, food, etc.); – the state of the environment; – the level and quality of healthcare development, the sanitary condition of the territory [1,3].

As we can see, purely medical factors account for only a small portion of the circumstances that positively or negatively impact social or individual health. Among the factors influencing an individual's social health, self-assessment of health and self-preservation behavior are of no small importance. Research has shown that self-assessment of health depends on age and gender, place of permanent residence, nationality, and other factors. For example, health problems in the pre-retirement age group are influenced by both economic factors (unemployment, poverty) and behavioral and social factors (loneliness, lack of communication, death of a life partner, etc.). Rural residents, for example, have limited access to timely and high-quality care, unlike their urban counterparts, yet they report fewer health-related problems [2].

Research material and method. Urban residents have a more optimistic outlook on life, which influences emotional health. They are more satisfied with life, but have higher health expectations, including higher expectations for healthcare and health-related conditions. Differences in self-assessed health and the presence of health problems among representatives of different nationalities can be explained by cultural factors such as lifestyle, traditions, and habits [3].

Women and men experience different levels of self-assessed social health, for example, unemployment and poverty. Some scientists consider education level to be an important factor associated with cultural behavioral attitudes toward health, lifestyle, and habits. "Lifestyle is the set of ways and forms of life activity inherent in a particular individual, group, or society" [3, 5].

In examining this issue, a healthy lifestyle (hereinafter referred to as a healthy lifestyle) is of particular importance. By definition, a healthy lifestyle is an interdisciplinary category encompassing a set of reasonable lifestyle choices for individuals, social groups, and society as a whole. A healthy lifestyle aims not simply to maintain and strengthen health, but to utilize it in a meaningful way that stimulates the development of health potential.[2] A person masters those means and methods of a healthy lifestyle that adapt them to specific socioeconomic conditions, their level of material well-being, their social circle, their system of work, leisure, and healthcare, all of which, in one way or another, influence their health and which make their life orderly, morally justified, spiritually fulfilling, creative, and open to opportunities for self-regulation. A healthy lifestyle of a person consists of his active position in the search for the meaning of life, in the ability to change the attitudes of consciousness in relation to health and life, in a creative approach to all types of life activities, in purposeful work on oneself, in the individualization of the processes of learning, work, sports training, harmonization" [4,8].

A healthy lifestyle can be considered a broad concept encompassing people's behavior and actions, all the positive aspects of their active life: work or professional, social, socio-political, cognitive, cultural, everyday, intellectual, educational, and physical, aimed at protecting, improving, and promoting health, and which are factors in shaping the social health of the individual and society as a whole. Consequently, a person's lifestyle is organically linked to the concept of behavior as an active, proactive principle, dependent on the individual, the subject, and society as a whole. This approach revealed the inadequacy of scientific support for health based solely on medical knowledge [5].

It became clear that there is a close connection between people's health and the nature of the society in which they live, as well as the social conditions of their lives. All this has highlighted the need to develop a new field of knowledge, one that operates at the intersection of various sciences—biological, economic, and social. The concepts of "valeo" (French) and "valere" (Latin) served as a



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general definition, denoting the desire "to be, to become strong, robust." Dictionaries interpret "strong" as healthy, resilient, strong-willed, and well-developed. Z.I. Tyumaseva, based on this interpretation, defines valeology as a science: "Valeology should be understood as the science of the ability to be, to become robust and robust, that is, healthy, resilient, strong-willed, and well-developed" [3].

In her opinion, the subject of valeology cannot be studied by either medical methods or the methods of any other specific science. V.P. Kaznacheev wrote: "Valeology is a new interdisciplinary field... Today, the term 'valeology' is very important because, in its internal content and subject matter, it distinguishes this emerging new field from existing medicine, whose goal was and remains treatment. If the preventative approach of modern medicine, which is expanding into the concept of public health, continues to develop, it will be built from the causes (search) of diseases (syndromes, ailments, fatigue) to a healthy, normative version of human life" [5, 7].

T.V. Sheleg gives the following definition of valeology: "Valeology is an integrative science that does not simply gather together data from other sciences studying various aspects of health and a healthy lifestyle. It has its own subject, distinct from the subjects of all other related sciences, transforming their methods and technologies for its own purposes, thereby creating fundamentally new knowledge. The subject of valeology is the health of the modern "social person" and the way of life that leads to the acquisition, preservation, maintenance or return of this health" [6].

Of course, as T.V. Sheleg notes, socio-psychological knowledge is an important component of valeology. However, valeological awareness, individual valeological behavior, and their motivational mechanisms are of great importance for maintaining the health of society and individuals. For example, there is a conflict between abstract knowledge of the principles of a healthy lifestyle and actual deviation from it in the case of an individual with some kind of drug addiction (tobacco, alcohol, drugs) – after all, they are certainly aware of the harmfulness of their addiction, but are not always able to overcome it [3].

Results and discussion. Therefore, a comprehensive set of measures is required, requiring socio-economic transformations, socio-hygienic and environmental changes, the development of medicine, improvements to the healthcare system, as well as changes in the consciousness and psychology of the general population, and accelerated motivation to maintain and support a healthy and vibrant life. At the same time, the role of the education system, including continuous education, is significantly enhanced: each person should acquire a certain amount of knowledge in valeology, necessary for leading a healthy lifestyle. "Valeological education, according to E.S. Rapatsevich, is the cultivation of students' need for health, the formation of a scientific understanding of a healthy lifestyle and the development of appropriate behavior[2].

Valeological education is based on the concept of developing a healthy individual through moral, physical, and sexual education, teaching methods of psycho-self-regulation, and the transfer and assimilation of hygienic, physiological, and medical knowledge. Z.I. Tyumaseva writes: "In the case of pedagogical valeology and valeological education, the primary goal is not knowledge about health or even knowledge and skills for improving health, but, above all, the development in young people of systemic needs for a healthy lifestyle and systemic skills for creating individual models of a healthy lifestyle [1,3].

This comprehensive goal can be achieved through complex educational tools: interactive educational technologies, culturally creative in nature, as well as nature-based education and a health-promoting educational environment" [7].

Health is one of the most important human values, and good health is the fundamental condition for the fulfillment of biological and social functions. Unfortunately, the majority of the population of our country does not have a formed understanding that self-development, including psychological, moral and physical – a set of properties, qualities, states of a person, is a value not only for the person himself, but also for society, it is help not only for oneself, but for the whole



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society. Back in 1987, Professor I.I. Brekhman used the term "valeology" to denote "human health" as a science formed on the basis of integral ecology, biology, psychology, medicine, theory and practice of physical education and other sciences. D.N. Davidenko (2006) proposed the sphere of "human health" as the subject of study of valeology, and defined its main problems as: - health as a biosocial category; - mechanisms of health formation; - methods for determining the constitutional characteristics of an individual; - methods for assessing individual health and characteristics of an individual's lifestyle; - practical ways of maintaining and improving health; - the theory and practice of valeological education [3,5].

According to D.N. Davidenko, the object of valeology's study is a healthy person and a person in a so-called pre-illness state (he found that approximately 70% of Russians are in this state—not yet sick, but already unwell). The goal of valeology is to equip people with scientific and theoretical knowledge about the formation, maintenance, and strengthening of health, as well as practical knowledge about improving the body's health. The scientist calls valeology a metascientific theory and practice of health!

Valeology is based on a new synthesis of: - sciences: anthropological, psychological, social, biological, etc.; - science and art: the aesthetics of health, the aesthetics and sexology of love; the aesthetics and canons of beauty; - science and culture; - a pedagogical synthesis aimed at understanding human health, human love, and beauty. D.N. Davidenko identified a specific classification of valeology: general and special, including age-related, family, and professional valeology in the latter, and as an academic discipline, he subdivides it into preschool, school, university, and postgraduate.

According to him, the components of valeology are theoretical (scientific aspects: medical, biological, social, psychological, pedagogical, cultural, etc.) and practical (sections: diagnostic valeology – health measurement, valeometrics, and practical aspects – health improvement). The opinions of a number of scientists were taken into account, and in 1996, the State Educational Standard for Higher Professional Education in the Specialty of Valeology was approved (qualifications: physician-valeologist-teacher; teacher-valeologist).

However, since 2000, valeology as an academic discipline, and the valeological education of students, have been entrusted to university physical education departments. Experience shows that the effectiveness of this decision is very low (primarily due to the insufficient valeological erudition of teachers). Nevertheless, a number of modern scholars believe that valeology is a promising field of scientific knowledge, which in the future may occupy a leading position in the study of humanity as a whole. In light of this position, it is entirely appropriate to consider valeological culture as a component of the individual's social health. Yu.I. [1,5].

Politova believes that a normative approach is necessary to human social health. "A healthy person is a normal person; a normal life is a prosperous, good, and correct life. Human social health is a social quality that reflects the assessment of the norm as a measure, a standard of well-being, and simultaneously the norm as a measure, the embodiment of the ideal of an individual's social life" (see: [8]).

Conclusion. "Social health as a norm is the boundaries of human life within which positive social norms function, are maintained, and reproduced. Going beyond the boundaries of social health, violating these boundaries, leads to the emergence of unhealthy forms of behavior and activity, which is enshrined in such concepts of social qualities as social ill-being and social disease [1,3]. Thus, the social health of a person as a norm is based on the acceptance and implementation of a whole range of social norms, which, naturally, is directly related to the level of his valeological culture, since the very concept of "social health" is universal in nature, conditioned by numerous components covering all levels and spheres of human activity, groups, and society as a whole.



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