

## Ethnomedical Culture And Healthy Lifestyles: A Dialectical Relationship In Genesis

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**Abstract:** In this article, the genesis of a healthy lifestyle related to ethnomedical culture, the dialectical relations formed between them at the stages of socio-historical development are studied. It was determined that the formation of a healthy lifestyle as a historical, cultural and social phenomenon is related to the processes of emergence of ethnomedical experiences and traditions, and the unity between them sometimes comes as a result of believing in magical powers and the transcendent, and sometimes as a result of everyday practical experiences and observations.

Ethnomedical culture is a collection of experiences of the people, the nation, on self-healing, preserving, strengthening and protecting health, leaving a healthy generation. It is natural that the ideas and experiences of the ancient people aimed at the first primitive treatment and health care do not correspond to modern scientific and medical ideas and views. But they also contain natural herbs and health exercises, breathing and exhalation techniques, pregnant woman protection, and infant care methods that are useful for modern medicine, natural science, physical education, and sports. In this chapter, the ethno-social aspects and foundations of the formation of a healthy lifestyle were studied. The establishment of special institutions aimed at protecting the health of the population, the creation of social security and social protection mechanisms of modern states has formed such an ethno-social space.

**Keywords:** strengthening, preserving, self-healing, socio-historical development, healthy lifestyle, dialectical relations, ethnomedical experiences, Ethnomedical culture.

### Introduction

A healthy lifestyle is not something that is formed separately from the ethnic environment, the traditions, imaginations, and self-preservation culture of the people and nation. It is the product and result of the people's and nation's struggles for the preservation of wild nature, surroundings and their own lives for many years and centuries. Therefore, the synthesis of the effects of ethnocultural factors on healthy lifestyle opens a completely new direction for our research and provides an opportunity to identify new aspects related to the history and cultural life of our people, our nation.

First of all, we should say that the concept of "ethnomedical culture" is now being introduced into science. We are not aware that any research has been conducted in this regard, that it has been recognized as a separate reality. True, it would be far from the truth to call it an

absolute new reality. A. Mukhiddinov's scientific research is close to ethnomedical culture as it is devoted to the philosophical problems of medical culture. "Medical culture is a socio-cultural system that embodies medical and spiritual values, knowledge, skills and abilities that form the basis of activities aimed at preserving human health, strengthening it, getting rid of diseases, restoring health and prolonging human life, at the same time individual and social is a specific form of consciousness. As a common unity of medical thinking and medical-spiritual values, it occurs in the form of a mental process in the individual consciousness of a person and ensures that all actions related to health are consistent and rational. The general philosophical direction of the medical culture is related to its ontological problem of restoration and preservation of human health, and the epistemological direction is related to the individual social consciousness

of medical thinking and medical-spiritual processes. This aspect can also be based on ethnomedical culture, but it is necessary to focus on the national basis of the object, the traditions formed by the people, the nation, and the study of the specific features of health care and healthy lifestyle. In our opinion, from the point of view of universal social reality, medical culture includes all processes related to health care and physical health. Among them is a healthy lifestyle.

### **The Main Findings and Results**

The medical culture of the society acts as a unique external environment for the formation of a healthy lifestyle and has a deterministic nature. But this determinism is not one-sided, just as the medical culture permanently affects the healthy lifestyle, the healthy lifestyle also affects the transformation of the medical culture into the lifestyle of society and individuals. If it is necessary to identify and study the differences between medical culture and healthy lifestyle, epistemological research does not deny it, it is necessary to take into account the specific aspects of these deterministic and permanent effects. Special studies on the problem and the scientific, socio-practical conclusions collected in them make it possible to look at dialectical relations between ethnomedical culture and healthy lifestyle in the following directions:

- 1) in integral connection with the formation of the people, the nation;
- 2) through people, national spirit and way of life;
- 3) through traditions aimed at national health and protection;
- 4) hygiene and sanitary safety experiences;
- 5) experiences aimed at having and raising healthy children;
- 6) customs and values aimed at protecting personal health.

In our opinion, these directions have not only a scientific-theoretical, but also a socio-philosophical character. Conducting them through the synthesis of ethnic experiences, evaluating them from the point of view of a

healthy lifestyle allows for an objective illumination of ethnomedical experiences.

Ethnomedical culture as a historical and cultural reality is inextricably linked with the formation of the people and the nation. First of all, it is related to national consciousness, national thinking, and in essence, it is perceptions, views and subjective phenomena about health. In this respect, ethnomedical culture comes as a component of national mentality. It depends on national consciousness, national thinking, forms ethnomedical theoretical views and concepts in harmony with the spirit of the people. The peoples of our ancient country lived mainly "on the banks of rivers, lakes and seas, building huts on sand. The peoples who lived in this way mainly made a living by hunting and fishing. As a result, a sedentary lifestyle was formed in the oases of our country, and a lifestyle of nomadic herders was formed in the steppes and mountains. This way of life influenced the emergence of ethnomedical traditions and the formation of specific geographical and ethnic characteristics in them. The current eco-culture of the Uzbek people is built on these traditions. For example, mystical concepts such as not to sleep near a flowing river or water, not to enter the forest alone, not to think of the devil, Munkar Nakir, Azrael, who interfere with human health and peaceful sleep at night, are found in the mythology of almost all nations. Even philosophical-theoretical doctrines and concepts have been created about them.

The traditions of Uzbek ethnomedical culture are embodied in "Avesta". According to our ancient traditions, a person who believed in Zoroastrianism had a husband, a herd, a yard with a porch, and a 15-year-old wife that was watered twice a day. A person who burns a fire in the courtyard, has many children, supports his family with his own labor, takes good care of the land, and takes good care of the cattle is innocent. In this place, we observe that water, irrigated land, and a healthy woman are recorded, along with the necessities of life, aimed at ensuring a healthy lifestyle.

In "Avesta" Xaoma drink is described as an image that gives health, strength and

intelligence. Zarathustra said: "May my prayer be to you, O Haoma! (Tell me), who in this world squeezed your juice? How did they reward that person, how did they benefit?" Faithful Haoma, the vanquisher of death, replied: "For the benefit of the world of existence, Vivahvant was the first to squeeze my juice. For this noble work, they received such a reward and benefit that Vivahvant had a son named Yima, who was powerful and bright.

Yima's herds were innumerable, he was the most beautiful among mankind, the most radiant face, he was the sunshine. The same Yima, during his reign, made people and animals immortal forever, water never dries up, plants never die, so that the fortunes of people and animals would always be complete. In the time when Chobuku was king of the swift Yima, and there was no fierce cold and scorching heat, no aging and no death, no jealousy created by the giants. At the time when the son of Yima Vivahvant, whose herds were innumerable, was king, father and son were the same age - as if they were fifteen years old. Also, it is said that thanks to Xaoma, the heroes saw a healthy, strong, handsome young man. Although these images have a mystical nature, they indicate the need for health, strength, agility, strength, and courage to live healthy and do good deeds. These qualities are human, they are taken from real life, from the wishes of people to live a long life. Ahura Mazda "gave health to all, Tandurus is a shameless, wise, intelligent and healthy Berdi intelligent generation. Sozamol, firm in covenant, sharp eyes, resourceful, able to see a way of all advantages of the Truth - he says. "Avesta" glorifies work, considers it a condition for healthy walking, living a prosperous life, and giving birth to strong generations. "He who does not work is called in the holy book of Zoroastrians, you will really be among the beggars, bowing at foreign doors and bowing forever! Indeed, they will bring various crops from your side, and all these delicate blessings will be allocated to a household that works, is full and lives well. It will be forever! A person who does not drink does not have the strength to pray obediently, he does not have the strength to perform the duties of a wife, he cannot give birth

to a child. As the food improves, so does the morals of the people. When there is plenty of food, divine words are better understood. So, a person's healthy life, having decent children, and even the people's observance of faith-related customs depend on eating healthy food and taking care of their health.

Health is not a gift from the sky, although transcendental is involved in the interpretation of "Avesta", it depends primarily on the person himself, on doing the necessary types of work and eating. The fire promoted in the Avesta is not in vain, it cleanses the soul, protects against the attack of demons and evil-seeking giants. Our ancestors lit a fire when moving into a new house, and when putting a baby in a crib for the first time, they "exorcised the demon" with fire or incense. Now, in many regions, the bride and groom enter the house after going around the fire, those gathered around the fire repeat certain traditions.

With this, they wish young people to be clean, healthy, free from the influence of evil intentions and forces, and emphasize that good thoughts, good words and good deeds in Avesta are the basis of faith. No matter how important material needs, i.e. eating, drinking, raising children, housing, building the necessary facilities and tools for social life, are factors related to religion, faith, morals, and education in taking place of ethnomedical culture in the spirit and lifestyle of the people. plays a big role. That is why Eastern thinkers Al Kindi (801-866 AD), Ar-Razi (865-925 AD), Al-Farabi (872-950 AD), Beruni (973-1048 AD), Ibn Sina (980-1032), Ibn Rushd (1126-1198), Imam Ghazali (1058-1111), Fariduddin Attar (1119-1230), Alisher Navoi (1401-1501), Fitrat (1886- 1938) shed light on the issues of common sense and healthy living by maintaining and strengthening the belief in Islam. True, Ar-Razi, Beruni and Ibn Sina were supporters of scientific approach. For example, ar-Razi in his work "Spiritual Medicine" makes philosophical reflections about freeing a person from misery, calamities and sufferings. The thirteenth part of it discusses mechkai (insufficiency), the fourteenth part is greed, and the fifteenth part reflects on vices such as indulging in fornication and the ways to

avoid them and reach spiritual perfection. . He writes, "Mechkai causes poor functioning of the stomach, and poor functioning of the stomach causes various diseases. A philosopher said, my son, I eat to live, I don't live to eat. According to our great compatriot Ibn Sina, who dealt with the issues of human health and made a name for himself in this regard, the human body is characterized by sleep and wakefulness, health and illness, and they originate from the body. But they are because man has a soul. The "form", the substrate for human health is within the soul. Thinking about the client in the "Laws of Medicine", he comes to a conclusion that even Hippocrates, Galen and Paracelsus did not fully perceive, understand and acknowledge. According to him, "As a result of the elements influencing each other with their energies, a suitable mood is created for all of them. This mood is a customer." The scientific essence of this idea is highly appreciated by the concepts of modern medicine and healthy lifestyle. Internal relations of all systems of the human body and relations with external systems are based on mutual compatibility and opposition. Therefore, contradictions occur regularly in the vital activity of the organism, they are completely eliminated only after the biological death of the organism. Therefore, it is not possible to completely eliminate the contradictions within the internal and external relations existing in the organism.

However, as a result of the activity of tibial mechanisms of controlling the body's activity, a state of balance of all contradictions occurs. The concept of the customer represents this balance. Ibn Sina's medical-philosophical views allow us to draw conclusions about the entire Eastern medicine and philosophy. "Eastern medical culture, which flourished due to the high potential of medical science, later had a significant impact on the medical and cultural development of Europe. It is well known to many that most of the achievements made in the field of medicine during the Renaissance on this continent were based on the ideas based on the scholars of the East.

Things that take place in the soul of the people become their way of life, which was first

noticed by Aristotle. According to him, the soul is the essence of existence of people and things. "Knowing the soul helps a lot to know any truth, especially to know nature.

Ethnomedical culture is a reality embedded in the spirit of the people, the nation, therefore its formation is inextricably linked with the genesis of the formation of the nation, the stages of historical cultural development, and the transformation processes that took place over time. Ethnomedical culture is a certain objectified, stable character of actions, norms and procedures that take place in the way of life of a people, a nation. These objectified values constitute the material manifestation of ethnomedical culture. Ibn Sina expressed unique thoughts about the soul, its influence on human mood, health, and the occurrence of certain actions. It is not our business to consider the controversy as to the existence or non-existence of the soul, but we cannot confine ourselves to the views of the soul of the people.

In our opinion, ethnomedical culture, all cultural realities that have a stable place in the life of the people, the nation, are related to the concept of the soul. "If there is no soul, then the body is dead, the soul is the essence of the human body, and everything is subordinate to the body. The soul is eternal, death cannot destroy it. If we proceed from this point of view, there is no need to worry and think about the illness and death of the body. And health becomes an unnecessary concept. But the thinker, according to his religious concept of happiness, a person's place in this world, self-awareness, perception of existence and ultimately the right is not related to his will, desire and desires, because death conquers everything, the end is true. The thinker makes eight admonitions, in one of which it is noted that "the hearts of ignorant and ignorant people are sick and sick, and the ones who heal them are doctors, scientists and sages.

Only a truly perfect (physician) scientist can heal a sick person if he has an eye on healing; in turn, the patient receives the treatment. What if the beggar is sick? Now, doctors know in advance such a patient who will not undergo treatment, and they do not bother in

vain." Here we are talking about mental treatment. The thinker urges: "Keep your heart purer than your world." If we look at the historical, cultural and spiritual heritage of the Uzbek people, keeping the heart and soul clean is a condition not only for living correctly, performing good deeds, but also for being pure in the field of faith and belief, and striving for perfection by observing religious and moral rules. This rule, embedded in the psyche of the Uzbek people, encourages the assessment of health-related values from the point of view of these religious and moral values. Values that are broken into the spirit of the people and the nation take place in the way of life, this is an inevitable rule.

By the traditions aimed at national security and protection, we mean the actions of the people, the nation, aimed at preserving itself and getting out of difficulties in a healthy way during unusual situations, especially during war, invasion, and natural disasters. History has never been smooth, without conflicts. War, invasion, peoples marching on peoples, countries on countries were common. Humanity has lived without war and massacre for only three months since the beginning of civilization. In the years 1480-1499 there were 9 wars at the international level, by 1599 their number reached 87, by 1699 239, by 1799 781, by 1899 651 and by 1940 892. After the Second World War, mass weapons increased to an unprecedented level and became a factor that endangered human life. In such a situation, it is impossible not to develop measures to ensure the security of each people and nation. This is a question related to the self-determination of the nation, the people, which was always present in all stages of social and historical development. Protecting oneself from external enemies, natural disasters and other dangers is a reflection of the instinct of the people and the nation. . Such dangers come in many shapes and forms. For example, building fortifications, digging ditches in the suburbs, keeping specially trained troops and preparing them for regular war, protecting the population from random attacks, training people in sanitary services and using them in raids. These actions are primarily related to eliminating the danger of

war, protecting the health and well-being of the population. In this place, it is not about winning over the enemy, this goal is definitely in the mind of the rulers and generals, but it is related to the strategy of saving the population, ensuring the survival of the people, the nation as an ethnic unity. Such strategic actions related to the life of the peoples of the East were specially studied by Harro von Zenger. We must admit that such strategies are not yet found in the historical and cultural heritage of the Uzbek people, or rather, they have not been specially studied. In our opinion, all peoples and nations had national methods of self-preservation and thus preserved their identity. Ethnic associations that do not have such strategies have fallen from the stage of history or assimilated into other nations and peoples. National security and preservation of national identity, provision of public health are currently embodied in terms such as military security, moral security, regional security, environmental security, strengthening of immunity, healthy mother and child.

Sanitary and hygiene safety means elimination or prevention of the harmful effects of nearby harmful substances on the body, sanitary prevention (protection), protection from factors that harm the health of the population due to environmental disasters, and cause biophysiological diseases. Such factors are constant, because nature itself sometimes releases microbes that have a negative effect on the organism of a conscious being. Ibn Sina meant these microbes when he said that if there were no invisible animals, man would live for a thousand years. At the time of Ibn Sina's life, scientific and technical discoveries did not have such a strong negative impact on the surrounding environment as they do today. So, our great zamindar knew that there are invisible things in nature, microbes, and many diseases are caused by the spread of these microbes, entering the body, forming wounds, or infectious diseases endangering human health. The first manifestations of sanitation and hygiene safety were known to people in primitive times. "Early ideas about health and methods and tools that help to preserve it were part of the syncretic (whole, not yet divided into sectors) culture of

the archaic period. Historical records show that in the early period of the primitive community system, people knew many remedies and methods that were free from religious-mystical views. But later, the formation of views characteristic of fetishism, totemism, and animism, which are different forms of mythological worldview, led to the limitation of primitive rational thoughts and, on the contrary, the rise of mystical imaginations. Like other elements of the culture of the medical imagination, people were first formed and practiced in the form of zoomorphism (the depiction of supernatural forces in the form of animals), and then in the form of anthromorphism (the depiction of different sexes in human form). Such knowledge, which arose in the course of life situations and various rituals, does not have a sufficient logical basis, and is aimed at explaining health as a condition dependent on the will of supernatural forces. The peoples of our country mainly live in water basins, steppes, and mountains, so they adapted to the surrounding conditions and discovered ways to protect themselves from various diseases and medicines. In the regions of Khorezm, Tashkhovuz (Republic of Turkmenistan), Bukhara regions and Karakalpakstan, it is recommended to boil and drink thorn and saxowul flowers to avoid and stop dysentery, in the regions of Ferghana oasis, to relieve toothache from pomegranate seeds, basil leaves, bitter almond seeds, to use decoctions of hedgehogs and water snakes. still exist as traditions. When a mouse appears in the house, mint leaves are boiled and put in small containers. It is known that the smell of mint avoids the mouse and the symptoms of the disease it spreads. There are many examples of how garlic has been used for human health, sanitation and hygiene purposes. For example, pieces of garlic and onion are put in flour, rice, and pasta products to prevent mites from falling. To destroy house ants and clean them from the germs they spread, garlic is applied to the traces of ants, to the places where they come out. Minced garlic and onions are mixed with water and applied to trees in spring and autumn. This method prevented bud mites, ants and black

brown spots on fruits. Garlic is added to the food just before cooking, which preserves the garlic character while preserving the taste. The methods of using products such as cabbage, carrots, rice, cucumbers, milk are so diverse that they testify to the high level of sanitation and hygiene culture. Experts say that "the background of natural radiation, to which humanity has adapted for thousands of years, has increased by more than 50 times in the next 60 years. The human body did not have time to adapt to it in this short (small) period. This led to the emergence of new diseases and the weakening of the body's protective forces. Our compatriot Abdul Hasan Sari (XIV century) says:

Sumac is one of the main drugs in the treatment of heartburn and diabetes. Rubbing olive oil on the lips and eyelids makes the lips beautiful, plump, and invigorates the eyes. Sour fruits stop belching. Poliz products are best eaten without bread. If the blood pressure in the scalp itself increases, it is recommended to wash the head with it several times in addition to drinking green tea. Drink Namatak to your heart's content, without getting tired, you will have good energy, you will not age quickly. If a person who does not sleep during the day takes a bath all day long for a month, his sleep will improve. It is known from these recommendations that it is necessary to follow certain procedures in maintaining health. The most important of them are:

- 1) compliance with the diet;
  - 2) avoiding factors that lead to anger and rage;
  - 3) not indulge in many sexual relations;
  - 4) perform actions required by the body;
  - 5) such as consuming more natural resources.
- Abu Talib said, "The purity of actions is honest work. If the food and drink is halal, the actions will also be pure," he said. Honest work, honest food and honest work are the core of the ideas promoted by Eastern didactics. Sanitation and hygiene rules are also primarily connected with this idea. The principle of honesty, which people observe in their daily life, keeps the body healthy, helps one or another body organ to grow correctly and beautifully. "Physical

exercises, regular walks, good organization of work and rest, adequate sleep, eating caloric foods, looking at the sources of life (even if they are contrary to personal desire) with restraint and calmness for many years of good health, activity always means having a young heart and young veins. The positive effect of physical exercises does not only improve the work of organs and systems of the human body, but also makes a person fresh and cheerful, makes the body resistant to external influences, including infectious diseases. Life experiences aimed at having and raising healthy children are central to ethnomedical culture. It is characteristic of all peoples to feel that a healthy child is the guarantee of the continuation of the generation, preservation of diachronic relations, and the existence of humanity in general. In the Uzbek nation, parenthood and childhood are considered its most humanistic traditions and life experiences. This, in turn, made raising children healthy, strong, resistant to external negative influences into the ethnomedical culture of our people. Raising such a generation required a healthy family environment. Therefore, in "Avesta":

"O God who created the world! The truth!

Earth, where is the second happiest place in the world?

Ahura Mazda replied: Such a place is the place where an Ashavan built a house. Mo'bat lives in that house. A herd of cows and a housewife, children and flocks live in this house. The herd of cows is well cared for. The fodder of the Teva, the sustenance of the prosperous, good dogs is plentiful. The housewife is happy. Children are happy. The fire is always roaring. It is said that a beautiful phenomenon of life leads to goodness. Therefore, a healthy family environment is necessary not only for a comfortable and peaceful life, but also for the happy growth of children. As the Avesta expresses this way of life typical of our people, it encourages the conclusion that a healthy family environment is a guarantee of raising and raising a healthy child. Family relations, when considered in the most general way, consist of spousal relations, parental relations, and child

relations. In the content of these relations, naturally, sexual feelings, parental and filial feelings, that is, blood-kinship relations, are of great importance. But these feelings are not manifested in a "naked" natural way, but in a social form in the form of moral, aesthetic, psychological relations. At the same time, "Family relations are primarily a component of natural biological relations between spouses. The desire of a man and a woman for each other is a natural phenomenon, and this relationship directly forms the basis of the family." These relations have been rationalized by economic, legal and spiritual-ethical mechanisms and brought into line with the requirements of the society. "Understanding the goal of acquiring wealth within the family and passing it on to children as legal heirs, the efforts started in this way began to play an important role in the improvement of family and family relations. As a result of the deepening of this process, attention was paid to choosing a suitable woman for starting a family, paying her a virginity fee (in the form of a dowry and a dowry) or treating her at the level of her parents' rank and wealth, in other words, to be loved. So, with the determination of different social and religious norms, there are also different procedures for having a healthy child in the family, raising him and adding him to the community.

firstly, conception of a child could be between honest, pure sexes. According to the imagination and ethnomedical views of our ancestors, a healthy child is born from honest and pure sexes. Violation of these ideas and procedures brings trouble to the family, a child born out of wedlock can bring harm and disasters to the community; secondly, the marriage required the consent of both parties, certain gifts to the girl, and later the payment of a dowry. If this condition is not fulfilled, the marriage is considered defective, illegitimate, and the born child is considered foreign and illegitimate;

thirdly, it was considered that a child born out of wedlock has some defect, a sign that brings trouble to the family, the community (for example, being born with a short stature, a

bump). The customs of abandoning such children are found in folk tales;

fourthly, the child was required to follow his father's profession, love work, work honestly and eat honestly. Our people used the term "haram" to refer to unearned blessings, and to "harami" to those who lived without marriage and contrary to community traditions, who forgot their parents' wills. Here we observe that ethnomedical procedures are combined with ethnoethical norms; fifthly, in raising a child, the mother had to obey certain ethnomedical procedures. She keeps herself neat and tidy, washes and cleans her body every day, applies necessary oils, rinses her mouth three or four times a day, presses her breasts with a soft cloth, inspects the crib and the place where her child sleeps, and checks that it is not wet. fulfilled a number of requirements. For forty days, the child had to be attached to a swing, this swing had to be changed two or three times a day, and the baby's feet and toes had to be ventilated and kept dry. These ethnomedical requirements are still preserved in the Uzbek people. On the one hand, they are the appearance of compliance with sanitary and hygiene requirements, and on the other hand, they are the ethnomedical values of the Uzbek people formed in the processes of long centuries. "Factors that positively affect the formation of a healthy lifestyle in national families:

in not recognizing a life different from the family way of life;

high marriage rate, very few unmarried and unmarried women;

early marriage;

family life;

childhood;

kindness;

It is expressed in the observance of the principles of humanity in the treatment of the elderly and young people. Yes, in retrospect, we come across the tradition of honoring family life in Uzbek ethnoculture and lifestyle. Long-standing patriarchal attitudes, the Islamic support of the male leadership role, and the fact that these traditions still exist in one form or another have increased the importance of the institution of the family. A way of life that

encourages community living, a family is an institution for society that keeps people in a certain space, based on established rules and moral and ethical rules. Such a society strives to preserve and strengthen the institution of the family with all its might. First of all, it should be evaluated with the Eastern way of life, spiritual and moral values and norms. The family ensures the healthy growth of the child, the baby, inculcates ethnomedical skills, and in this respect there is no social space equal to the institution of the family. However, in recent years, under the influence of Western liberal democratic views, it is observed that there is a tendency to live alone, to rely on egoistic interests, and to prioritize one's own interests. It is not enough to give a uniform, standard answer to the question of how the family should respond to these influences. If we recognize human rights and freedoms as the highest value, we have to take into account the influence of the new era, especially the Western liberal democratic way of thinking. Therefore, it is natural to meet certain transformations in approaches to our ethnomedical culture. For example, in recent years, information about the achievements of world medicine and natural sciences, human health and threats to it has been reaching Uzbekistan. Today, almost 80 percent of terms, drugs, and diagnostic procedures used by medical institutions, pharmaceutical industry, and medical universities are imported from abroad, mainly from the West. The standards being created for public health are also aligned with Western standards. This does not affect not only the ethnomedical traditions and views of our people, but also the modern standards of human health, its preservation, and the formation of a healthy lifestyle. Giving birth to a healthy child and raising it to adulthood can be said to be an expression of the natural instinct of every nation. The real wealth of the nation is its healthy generation, its children.

Superstitions aimed at protecting personal health are still found, although they are contradicted by modern science. Sometimes such non-medical views and experiences arise as a result of uneducated, ill-educated doctors and



their inability to use methods to overcome the disease.

Non-medical rituals are sometimes called folk medicine. Finding and justifying the differences between them is a very difficult task.

In ethnomedical traditions, the genesis of folk medicine, including traditional medicine, goes back to primitive times. Famous ethnographers and cultural scientists E.B. Taylor, M. Mid learned. Researchers such as I. Jabbarov, B. Sarimsakov, M. Jo'rakulov, A. Ashurov conducted ethnographic research on the Uzbek people. Irim refers to an act done with an intention. There is a belief in some kind of power, its rescue from calamities and the influence of evil forces. Among the Uzbek people, it is customary to receive the blessing of a person who is still living a long life or to take something from him as a souvenir, to meet a person who has recovered from an illness, to receive a bag with a prayer written on it from a doctor or a person who heals with his breath, to put a knife, garmdori or a prayer note under the pillow so that the baby is not affected by calamities. , placing a newborn baby in the bosom of a woman who has not given birth for a long time, "rolling the ball", dripping breast milk into the ear of a nursing woman who cannot hear well, wearing an amulet around the neck of a strong and beautiful growing baby so that the evil eye does not touch it.

### Conclusion

Folk medicine has a great role in the formation of ethnomedical culture. In our country, professional healers were mostly doctors. With the spread of modern medical knowledge, the role of folk healers decreased, especially the emergence and increase of various diseases led to the expansion of the range of medical services. The mass nature of certain diseases has encouraged mechanization of medical services, turning the use of new technical means into a way of life. Undoubtedly, modern medicine has made great progress, created and continues to create new means and methods of treatment. At the same time, it is surprising, of course, that the types of diseases are increasing. "The 21st century was called the century of great

discoveries and vigorous technological development in all spheres of human activity. However, despite billions of dollars spent on medical research and research, people still get sick and die prematurely. Big pharmacies are opening every day. More than 500 new pharmacies are being discovered every day. Every day, thousands of new, diverse, improved food products are appearing on earth. But the number of various diseases is increasing year by year. Therefore, the issue of protecting and providing health is one of the problems that is worrying humanity, even thinking about it every day, every hour, even every day. It is naive to think that this problem can be completely solved only with modern medicine. It is necessary to use folk medicine that has been tested in long development processes, and most importantly, the experiences of people by listening to their own body, that is, the opportunities of ethnomedical culture, and to teach a person to lead a healthy lifestyle. Healthy lifestyle is not only a medical issue, it combines social, medical, biological, ecological, physiological, noosphere and problems related to human personality and psyche. This requires a comprehensive, comprehensive approach to the formation of a healthy lifestyle.

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