

Eurasian Journal
of Humanities and
Social Sciences



Ethnocultural Values And Healthy Lifestyle Culture: A Socio-Philosophical Approach

**Xolnazarova Shoiraxon
Numanovna**

Lecturer at the Faculty of Advanced Training and Retraining,
Fergana Public Health Medical Institute

ABSTRACT

This article examines the ethnocultural foundations of developing a healthy lifestyle culture in modern society. It highlights that a healthy lifestyle is not only a medical or socio-economic issue, but also a socio-philosophical phenomenon rooted in national traditions, cultural values, and historical experience. The study analyzes the role of ethnocultural factors such as family upbringing, traditional knowledge, dietary practices, and folk pedagogy in shaping health-related behaviors. Special attention is given to the relationship between cultural values and sustainable lifestyle practices, including harmony with nature, moral development, and social responsibility. The findings suggest that integrating ethnocultural heritage with modern scientific approaches enhances the effectiveness of promoting a healthy lifestyle culture.

Keywords:

Healthy lifestyle culture, ethnocultural approach, cultural values, social philosophy, national traditions, public health, family institution, folk pedagogy, sustainable development, moral and physical well-being.

In the context of modern societal development, the issue of promoting a healthy lifestyle culture is emerging not only as a medical or socio-economic problem, but also as a socio-philosophical process rooted in ethnocultural foundations. The perceptions, traditions, and ways of life related to healthy living within each nation are closely interconnected with its historical experience, spiritual values, and cultural heritage. Therefore, taking ethnocultural factors into account has become one of the key requirements of contemporary scientific approaches to effectively develop a healthy lifestyle culture.

From an ethnocultural perspective, the culture of a healthy lifestyle is expressed through traditional knowledge formed in everyday life, including dietary practices, forms of physical activity, and patterns of work and rest. For example, the composition of national cuisine, seasonal nutrition, and the use of natural products have historically been aimed at

preserving human health. Such ethnocultural experience should be reinterpreted and adapted on a scientific basis in modern conditions.

The ethnocultural foundations of a healthy lifestyle culture are primarily manifested in the idea of harmony between humans and nature. In traditional societies, respect for nature and the preservation of ecological balance were considered integral components of a healthy way of life. In the context of today's environmental crisis, these ethnocultural perspectives serve as an important philosophical source for enhancing ecological awareness and promoting sustainable lifestyles.

Moreover, ethnocultural values emphasize the inseparable connection between physical and moral education. In national traditions, a healthy individual is perceived not only as physically strong, but also as morally pure, patient, and socially responsible. This

perspective contributes to maintaining a balance between individualism and collectivism in shaping a healthy lifestyle culture in modern society.

Another important aspect of ethnocultural foundations is the role of the family institution in shaping a healthy lifestyle culture. In traditional culture, the family is considered the primary social environment for transmitting health-related habits and values from one generation to another. Dietary practices, daily routines, attitudes toward labor, and engagement in physical activity are largely formed within the family setting. In this sense, ethnocultural foundations provide an opportunity to stabilize and sustain a healthy lifestyle culture through family upbringing. In addition, examples of folklore, the rich intellectual heritage of medieval Eastern thinkers, the ethnic history of the people, as well as cultural and everyday life practices and labor values, occupy an important place in both social and family life.

As stated in the Encyclopedic Dictionary of Philosophy, “lifestyle is a mode of human activity formed within specific social, economic, and cultural conditions of individuals and socio-ethnic groups, which is manifested in their daily practices, behavior, and ways of thinking. The essence, content, and forms of manifestation of a lifestyle are largely expressed through people’s way of living, labor activity, health status, and even their patterns of behavior. It is well known that social life, urban and rural lifestyles, as well as family and individual lifestyles differ from one another.” In Uzbek society, particular attention has historically been paid to essential moral norms in everyday practice, such as modesty, respect, courage, honesty, and sincerity. These virtues are reflected in national customs and traditions, ways of life, and patterns of interethnic communication. Within the relatively stable structure of the Uzbek national lifestyle, several key components can be identified: (1) phenomena related to national territory, cultural living conditions, economic foundations, and social development; (2) the natural uniqueness, specificity, historical variability, and social diversity of the nation;

(3) the history and past of the nation; (4) national characteristics manifested in customs, traditions, rituals, lifestyle, and spiritual heritage, along with their distinctive features; and (5) national language, culture, spiritual sentiments, ideas, and ideological frameworks. One of the defining features of the Uzbek lifestyle is its spiritual and psychological orientation, characteristic of Eastern societies. In the life of our people, the significance of customs, traditions, and practices grounded in moral and ethical norms is of exceptional importance [1, p. 405].

Indeed, a healthy lifestyle culture is formed on the basis of national customs, traditions, and cultural values. Taking into account that folk pedagogy, national values, customs, and traditions constitute the cultural and spiritual wealth of the peoples of Central Asia, it is appropriate to make effective use of them in educating young people as well-rounded individuals. Folk oral creativity represents a rich spiritual source that embodies the most progressive and life-affirming traditions developed throughout all stages of artistic and intellectual evolution. Various genres of folklore—including epics, fairy tales, legends, proverbs, riddles, tongue twisters, songs, ritual folklore, and children’s folklore—serve as important means for raising a healthy generation and promoting a healthy lifestyle culture. Through Uzbek proverbs, sayings, and wise teachings, the younger generation is guided toward virtues such as kindness, purity, morality, honesty, diligence, humanity, goodness, friendship, generosity, modesty, truthfulness, patience, respect for parents, and reverence for teachers [2, p. 112]. These values—such as integrity, honesty, moral conduct, and humanism—form the spiritual foundation of young people who possess a healthy lifestyle culture. A spiritually healthy individual is characterized by goodwill toward others and lives with a sense of satisfaction and dignity.

A healthy lifestyle culture, above all, is grounded in respect for the individual, particularly in showing care and compassion toward those in need. An analysis of the rich cultural heritage of the Uzbek people—

specifically national customs, traditions, and rituals formed over centuries—demonstrates that the ideas reflected in the folk pedagogy, written literature, and religious sources of Eastern societies have long contributed to fostering such virtues as compassion, respect for elders, care for the younger generation, and generosity. These moral and ethical values, refined over generations, play a significant role in shaping a healthy lifestyle culture among youth.

The influence of folklore on the development of healthy lifestyle skills in children is characterized by its comprehensive nature. It embodies the essence of the people's identity, encompassing moral, aesthetic, ecological, economic, religious, intellectual, and physical dimensions of culture, as well as national characteristics. At the same time, it integrates various forms, methods, and means of education and upbringing, thereby serving as a powerful tool in the formation of a healthy lifestyle culture.

Environmental values play an important role in fostering in young people a sense of love and respect for flora and fauna, natural and social resources, as well as qualities such as diligence and environmental responsibility. They help to develop an understanding of the necessity of favorable ecological conditions for maintaining a healthy life, including access to clean drinking water, the prevention of environmental pollution, and the importance of preserving air quality. Accordingly, ecology and health are regarded as fundamental factors in the formation of a healthy lifestyle.

The lifestyle of the people, their inner experiences, life challenges, as well as their sense of satisfaction with a prosperous life are widely reflected in ritual folklore. Seasonal and family-domestic rituals—including mourning ceremonies and rituals based on the symbolic or expressive power of words—play an important role in human life. Seasonal ritual folklore characteristic of the Uzbek people reflects patterns of life and labor associated with the four seasons, while family and domestic ritual folklore provides insights into family spirituality, culture, customs, traditions, and interpersonal relationships.

Family and domestic rituals, which have become firmly established traditions among the people, are conducted with the purpose of wishing individuals good health, prosperity, success in daily life, and marking significant moments in their lives. Such rituals are widely used as means of developing healthy lifestyle habits. Ceremonies such as cradle celebrations (*beshik toy*), circumcision ceremonies, weddings, birthdays, and the celebration of important dates contribute to the formation of a healthy moral environment within the family and promote the development of a healthy lifestyle culture.

The use of *olqish* (traditional expressions of praise and blessing) in cultivating healthy lifestyle skills among the younger generation proves to be highly effective. *Olqish* represents a living poetic expression through which the people, over centuries, have celebrated goodness, humanity, and human well-being. In Turkic languages, the term “*olqish*” conveys meanings such as praising, honoring, and expressing good wishes, and it is used to commend and elevate the actions and achievements of young individuals. As a genre, *olqish* has endured through the ages due to its promotion of kindness and its encouragement of virtuous behavior. One of its defining features is the harmonious integration of the people's aesthetic ideals with a sense of beauty. Within *olqish*, particularity is intertwined with universality, contingency with necessity, individuality with typification, external form with essence, and the past with the future [3, p. 109].

Furthermore, as a result of independence, traditional folk games have increasingly become widespread among the population, and their social and educational significance has grown. Folk games represent an important activity and socio-pedagogical process transmitted from generation to generation. Even in early tribal societies, parents regarded folk games as a primary means of child upbringing and actively engaged children in play. The earliest records of children's games among Turkic peoples can be found in the 11th-century work *Divan Lughat at-Turk* by the renowned scholar Mahmud Kashgari. This

work includes descriptions of traditional games such as “Ut bandal,” “On tort,” and “Karagun.” The materials presented in Kashgari’s *Divan* confirm his role as a collector, researcher, and interpreter of children’s folk games [4, pp. 33–34].

The intellectual heritage of medieval Eastern thinkers constitutes a rich source for the development of a healthy lifestyle culture among young people. In this regard, the works of such scholars as Al-Khwarizmi, Abu Rayhan Beruni, Abu Ali ibn Sina (Avicenna), Abu Nasr al-Farabi, Ferdowsi, Nasir Khusraw, Omar Khayyam, Mahmud Kashgari, Ahmad Yugnaki, Ahmad Yassawi, Bahauddin Naqshband, Abdurahman Jami, Alisher Navoi, and Husayn Voiz Kashifi present significant ideas concerning the upbringing of a healthy generation and the necessity for individuals to adopt a healthy lifestyle culture. These works also provide detailed insights into the factors that shape a healthy lifestyle. In particular, in his work *Futuvvatnama-yi Sultani*, Husayn Voiz Kashifi offers comprehensive guidance on ethical norms that define a healthy lifestyle culture, including the etiquette of eating, visiting others, communication, visiting the sick, attending cemeteries, and traveling.

Research conducted on this issue indicates that folk pedagogy and the spiritual heritage of medieval Eastern thinkers serve as important sources for the development of a healthy lifestyle culture among youth. These sources reflect that ideas about healthy living, health, and lifestyle have evolved as a result of vital human needs and have been transmitted across generations, influencing the upbringing of young people. Folk pedagogy embodies the principles and requirements of a healthy lifestyle culture in practical form, characterized by its vitality, effectiveness, and relevance. The ideas found in its sources—such as maintaining a healthy life, physical training, engaging in labor, proper nutrition, mental and emotional well-being, personal health care, and environmental protection—form the foundation of scientific perspectives on a healthy lifestyle culture. Moreover, these ideas have developed through a continuous “practice–theory–practice” cycle and have

influenced the consciousness of youth through the integrated system of family, individual, and society.

In conclusion, in the context of modern globalization, neglecting ethnocultural factors may lead to the formal and ineffective formation of a healthy lifestyle culture. The mechanical adoption of external models may not align with national consciousness and everyday life practices. Therefore, ensuring the harmony of national and universal values in the development of a healthy lifestyle culture represents an important socio-philosophical task.

Thus, the ethnocultural foundations of developing a healthy lifestyle culture in modern society require a philosophical reinterpretation of historical experience aimed at preserving human health. National traditions, customs, and spiritual values, when harmoniously integrated with modern knowledge and technologies, contribute to the establishment of a sustainable, morally and physically healthy way of life in society. In this sense, the ethnocultural approach emerges as an essential theoretical and practical basis for the development of a healthy lifestyle culture.

References

1. Philosophy: Encyclopedic Dictionary. Tashkent: Sharq Publishing House, 2004, p. 405.
2. Etiquette is More Valuable than Gold: Uzbek Folk Proverbs. Tashkent: Uzbekistan Publishing House, 1990, p. 112.
3. Imomov, K., Mirzaev, T., Sarimsakov, B., & Safarov, O. Uzbek Folk Oral Poetic Creativity: A Textbook for University and Pedagogical Institute Students. Tashkent: O’qituvchi Publishing House, 1990, p. 109.
4. Jumanazarova, G. “Mahmud Kashgari as a Collector and Researcher of Children’s National Games.” In: National Sports and Folk Games as Our National Values: Proceedings of the Republican Scientific-Practical Conference. Jizzakh: JDPI, 2005, pp. 33–34.