



# THE ROLE OF SANITARY-EPIDEMIOLOGICAL KNOWLEDGE IN THE MAINTENANCE OF IMMUNITY AND DISEASE PREVENTION AND PROTECTING YOUNG PEOPLE FROM CORONAVIRUS DURING THE PANDEMIC

**Abdujamilova Rashidakhon Ibragimjonovna**

Andijan region , Asaka district, Department of Public Education  
General educational school № 43 Tel: +998932448294

Article history:	Abstract:
<b>Received:</b> 11 <sup>th</sup> March 2021 <b>Accepted:</b> 30 <sup>th</sup> March 2021 <b>Published:</b> 10 <sup>th</sup> April 2021	This article gives thoughts and comments on the socio-philosophical basis for improving the sanitary-epidemiological thought of young people during today's COVID-19 pandemic period. The Problems in the formation of knowledge on keeping health and becoming healthy in young people have been solved and also the formation of sanitary-epidemiological thinking has been discussed as a philosophical problem.
<b>Keywords:</b> Philosophy, COVID-19, psychology, social philosophy, epidemic, San Kva M.	

Recent researches and observations have shown that developing sanitary epidemiological knowledge in young people has affected positively on the impact of the source of infection that's to say the implementation of measures to prevent and combat the disease. The aim of epidemiological control is to minimize the incidence of this disease. "Guidelines" was made to organize general secondary education which set out the general requirements, recommendations and rules during the pandemic "COVID-19".

V. Final rules.

5.1. Sanitary and Epidemiological Requirements for the Organization and Conditions of Teaching in Secondary Schools Acting in Secondary Education Institutions and other organizations, as well as temporary sanitary rules and norms on the organization of the activities of business entities "to create conditions for the organization of May 7, 2020 on the basis of SanQ and M No. 0372-20. This is one of the main measures to prevent the disease.

The assessment of the epidemic situation and the measures taken to respond to the epidemic on this basis are based on the following:

- directions of higher authorities for the purpose of epidemiological control of certain diseases.
- Information on the potential effectiveness of anti-epidemic measures
- The degree of information availability of the anti-epidemic system.
- Organizations, which have been created in the anti-epidemic service, and each department, institution and specialist are activity directions of the anti-epidemic service.

Improving of sanitary-epidemiological thought of all youth and the need for a social philosophical foundation in order to increase the effectiveness of measures against the epidemic are one of the modern requirements. Philosophy is both a general theoretical worldview and a general (general) science of the form of social consciousness. It is the quintessence of spiritual culture. For this reason the importance and tasks of philosophy are so multifaceted. It plays a practical and predictive role with cognitive and methodological value. Of course, philosophical knowledge is naturally theoretical. But it does not mean that it is separated from life and a certain historical process. On the one hand, any philosophical system is a symbol of the spirit of its time, on the other hand, philosophy reflects the essence of this period and revealing its legal features. Philosophy is essentially concerned not only with the present, but also with the past and especially with the possibilities that may exist in the future and what they will be like. Along with interpreting the world in this spirit, philosophy remains the far-sighted basis of the practical activities of various political forces, as well as social groups and certain individuals. This is the practical and predictable significance of philosophy.

The experience gained during the independent development of the Republic of Uzbekistan provides a great opportunity for philosophical interpretation and generalization. From the seventeenth century to the first half of the nineteenth century, social philosophical ideas showed that human desires and interests were very contradictory and confusing but they could be linked to a single basis, the "physical and social conditions" under which human consciousness can reach.

Social and humanitarian ideas play an important role in the socio-political views of Mirzo Bedil. Bedil sang about a hard-working man. He especially appreciated the labor of farmers who provide everyone with consumer goods. He thought they could achieve happiness simply. A person without vocation is insignificant and helpless.

Mahtumquli confronts the wounds of his time with intellect, faith and convictions, achilles and cohesiveness, a compassionate and just struggle based on ancestral custom, and elevates them to the level of a spiritual weapon with the poetic power of emotion. Well-known scholar Ahmad Donish was one of the most active supporters of the reforms. Later, poets such as Muqimi, Furqat, Hamza, Berdak, Zavqi, Bayani, Avaz Otari called the people to knowledge and enlightenment in their poems. Prominent Abay and Chokan Valikhanif were armed with democratic ideas and they saw the way out of this difficult situation not only in enlightenment but also in the unification of the Turkic peoples. Morality has practical and pedagogical importance for A. Avloni. He thought "the thing which challenges human for goodness and avoids from badness is knowledge". This knowledge must be "based on the expression of the goodness of good manners, the evil of bad manners by means of evidence and examples". A. Avloni could not imagine a bright future without raising a well-behaved person. Science "enables us to distinguish between good and evil, good and evil, good and bad, pure and impure, while ignorance is the beginning of evil and selfishness and evil". A. Avloni drew these conclusions on the basis of ancient Greek philosophy (Suhurat, Aristotle and Plato) as well as the works of Ibn Sina, Rumi and Bedil.

In the past, rulers led the country on the basis of generally accepted moral standards, such as etiquette and image. Then morality was replaced by law. But the law was accompanied by intimidation, use of force and coercion. Based on them, it would be impossible to implement "good governance". It followed that it was necessary to return to a more ethical management.

Beruni opposed national and religious restrictions that prevented the establishment of good relations between peoples and according to their beliefs, "the husband is their husband, the people are only the representatives of the people to whom they belong, the kings are only their rulers, religion is only their creed, and knowledge is only in them.

Abu Ali Ibn Sina (Avicenna) (980-1037) made a great contribution to the development of scientific natural and social philosophical thought. Ibn Sina wrote about perception: "The characteristic of human is that when they perceive things, they have a reflex of wonder followed by laughter. The perception of harmful things triggers a reflex called fear then it causes the cry. It means that a person has the ability to think in general and to think about certain things: whether they should do something useful or harmful, or whether they are believers. Contemplation constantly expands one's worldview, one's perception and perception of the world, one's assessment of one's existence, one's actions, one's hopes. Human thought is a complex and active process which includes abstraction and generalization, analysis, synthesis, comparison, analogy, rational presentation and solution of tasks that are very diverse in terms of their complexity, character and content.

A thinker has the ability to draw logical results and conclusions, life experience, hard work and professional skills. One is able to prove his point of view on any issue and substantiate it with evidence and defend it.

During the current pandemic situation, it is very important for young people to predict the events and happenings around them. It depends on their perception, emotion, will, memory, thought. Only socio-philosophical bases can form these cases.

During the COVID-19 pandemic, people will be able to properly manage their behavior as long as they can make a socio-philosophical and psychological analysis of sanitary-epidemiological requirements.

#### REFERENCE:

1. Фалсафа. Матбуа Ахмедова. Тошкент -2006.
2. Фаннинг фалсафий масалалари. И. Саифназаров, Б. Косимов, А. Мухторов, Г. Никитченко. Тошкент-2007
3. Психология. Э. Гозиев. 1994.
4. Эпидемиология. М. К. Усмонов. 1995.
5. Фалсафа. Матбуа Ахмедова. Тошкент 2018.
6. Болалар ва усмирлар гигиенаси. М. Н. Исмоилов. 1994.