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YOUTH HEALTHY LIFESTYLE

In modern social-economic conditions of developing market relations, radical reforms and transformations taking place in the country, there is a need to search for new approaches to educational activities aimed at educating young people based on universal values.

The use of folk pedagogy for the formation of youth healthy lifestyle is due to its characteristic features of practicality (predominance of practical educational influences), empiricism (the representation of pedagogical traditions in different genres of folk art, economic affairs, material culture, different spheres of social life and activities), continuity (variability and enrichment of folk pedagogical ideas with the experience of many generations), syncretism (unity with cult beliefs, rituals, norms of social behavior), democratic character (independence from economic, political and ideological factors).

In educating the new generation, it is advisable to turn to the simplest, understandable and at the same time deeply moral and spiritual in the life of each nation - to traditions. [1]

The ethnopedagogical substantiation of upbringing is a complex process, and one of its mechanisms is the introduction into the system of educational work of modern schools of innovative ethnopedagogical technologies based on the transfer of the techniques and methods of educating young people accumulated by the people, contributing to the solution of practical educational problems in everyday life, penetration into the consciousness of people various aspects of mental, moral, ecological, aesthetic and physical culture, work skills. [2]

Innovative ethnopedagogical technologies provide for the maximum use of the cultural heritage of the past in the educational process of educational institutions, adapting its content to the conditions of our time. In terms of health-forming

education of young people, ethnopedagogical technologies contribute to the optimal solution of many problems:

- the formation of young people's value attitude to universal values (beauty, Fatherland, health, nature, harmony);
- development of motor qualities (strength, speed, agility, endurance);
- the formation of the need for physical activity, exercise in the fresh air;
- formation of hygienic skills and habits among young people (daily hygienic body care, hardening, massage, water procedures, etc.);
- the formation of skills to plan a rational regime of work and rest.

Fizicheskoye vospitaniye, zabora o zedorov'ye molodogo pokoleniya i yego normal'nom fizicheskem razvitiu - vse eto vsegda bylo predmetom neustannoy zabyoty narodnogo vospitaniya. Svidetel'stvo tomu sluzhat poslovitsy i pogovorki, skazki, zagadki, aforizmy i t.d., v kotorykh otrazhena tsel' fizicheskogo vospitaniya. Narod vyrazhayet svoi mysli o zedorov'ye sleduyushchim obrazom: "... chistyy vozdukh stepей - vazhneyshiy element zedorov'ya...", "Luchshe dyshat' svezhim vozdukhom, chem pit' lekarstvo".

Physical education, caring for the health of the young generation and their normal physical development - all this has always been the subject of tireless concern of national education. Proverbs and sayings, fairy tales, riddles, aphorisms, etc., which reflect the goal of physical education, are evidence of this. The people express their thoughts about health as follows: "... clean air of the steppes is the most important element of health ...", "It's better to breathe fresh air than to drink medicine."

It is difficult to overestimate the importance of the sun in hardening the body: "The house, into which the sun enters, the doctor need not visit." The people understood that the guarantee of health was tireless concern for them. Sometimes young people carelessly treat their health, forgetting that "two things reveal their value after losing them - health and youth." [3]

Many folk aphorisms consider health as the greatest value, wealth, as a unique benefit for a person. Kazakhs say: "The first wealth is health", "Health is my wealth",

"If there were health, freedom would come." The people knew that health depends on the correct functioning of the internal organs of a person, and the state of the body often expresses the appearance. Therefore, people say: "First look at the complexion, then ask about health." The people also chose a number of sensible treatments. Common sayings are: "Keep your head in the cold and your feet warm", "Sweat - and the fever will go down", "If your stomach hurts, hold your mouth, if your eyes hurt, hold your hands."

Worthy of attention is the negative attitude to smoking "Whoever smokes, his insides and money are on fire" wittily remarks the people. Great importance was attached to proper nutrition for human health: "Good food heals a serious illness." The people widely used medicinal plants, took care of preventive measures, to prevent diseases: "Learn to value health before you get sick", "The disease comes through the cleaver, and leaves through the eye of a needle," and hence the general conclusion: "Health care - the best medicine. " [4]

The Kazakh people firmly retain their traditional forms of national culture in all areas of public life, including in the field of physical culture and physical education. Various holidays, customs, ceremonies and rituals associated with ancient times, and that have come down to our time, a vivid confirmation. Many of them were closely intertwined with the brightest elements of physical culture, with various forms and means of health-forming education, performing socially significant functions.

On the basis of a deep and correct calculation, the folk system of educating the culture of health was also built: oral folk art, heroic epics, methods of tempering, a system of national sports and outdoor games. Folk pedagogy has developed various methods, forms and means of continuity of the culture of education, mechanisms of socialization of children and youth.

So, any event in the life of an infant is accompanied by all sorts of rituals and festivals, in which a caring attitude towards the health of the child is directly or indirectly expressed. For example, a week after birth, when the child is put into the cradle, games and amusements are arranged, which the Kazakhs call "besik toi"

("lullaby holiday"). On the day of his position, a small baiga is arranged in a wobbly, letting three-year-old horses (Kunans) run to run, of course, the inevitable fight of paluans occurs at all Kazakh festivals.

After forty days, the custom of removing the child's first shirt - "it zheide" (dog's shirt), follows, women and children are called from all over the aul, and in their presence the child's first shirt is removed. This shirt is then put on the dog's head and allowed to run across the steppe. The boy, who caught up with the dog and managed to deliver the shirt back to his mother, receives gifts. At the same time, the mother should say: "Let him be as swift-footed as this boy." [5]

The essence of these family holidays, which has social significance, lies in the sincere wish that the child grows up without diseases, strong and dexterous, tempered and healthy, which will ensure a full-fledged working life in the future in the harsh environmental conditions.

The next, more significant holiday is tysau kesu (cutting the fetters), which takes place when the child makes his first attempts to walk. The first steps are always difficult. The child is tied with fetters, in order to teach him to walk as soon as possible, you need to tie a variegated lace (ala zhip) to the right leg and, stretching it to its full length, cut it with a knife, and the child will walk. Tellingly, the right to cut fetters was granted to the most powerful and dexterous, well-aimed and courageous horseman

Of course, some ceremonies have a symbolic meaning, but at the same time, their general idea makes us constantly think about the full development of the child, about his health, which should also ensure his spiritual development.

After "tysau kesu" some methods of physical influence are already applied. In the conditions of a nomadic lifestyle, such a method of teaching physical exercises is a necessity for the child to more quickly enter the world of his environment.

In addition to ceremonies and rituals, a special place in the life of the Kazakh people was given to holidays, of which the most significant is Nauryz.

The history of Nauryz is not only the history of a person's understanding of the world around him, his desire to order life in a certain way, but it is also a desire to

give a deeper meaning to the processes of upbringing the younger generation, which determines the future of the whole society. [6]

Nauryz was accompanied by ritual songs, music and general fun. Ritual martial arts played an important role in its celebration. Nomads always wrestled on belts, and in the days of Nauryz this type of wrestling was massive.

Many other competitions were associated with the celebration of Nauryz, which acquired a solemn character these days in the name of truth, truth and honor, in the name of general welfare and justice. The uniqueness and uniqueness of the competitions held on the

The educational potential of folk pedagogy is large and multifaceted, therefore it is not possible to display all its diversity within the framework of the article. National traditions and rituals, folklore, sports and outdoor games, methods of health improvement and hardening - all this as a whole composes the health-improving system of education of Kazakh folk pedagogy, which today, despite the radically changed way of life of a modern person, has not lost its significance and relevance, while maintaining their uniqueness, flavor and originality.

Thus, the rich cultural heritage of the Kazakh people in terms of health-forming education of the younger generation has an inexhaustible educational potential. Building a model of the modern education system of modern schools, taking into account the use of innovative ethnopedagogical technologies, in our opinion, will significantly expand the content component, diversify the forms, methods, means and techniques of the educational process, in optimal and affordable ways to promote the introduction of schoolchildren to the system of universal human values , incl. to the values of a healthy lifestyle and physical culture.

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