

SCIENTIFIC AND THEORETICAL FOUNDATIONS OF THE PROBLEM OF THE FORMATION IN THE FAMILY OF PERCEPTIONS OF A HEALTHY LIFESTYLE OF YOUNG PEOPLE AND THE STATE OF ITS STUDY

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Abstract. *The article describes the scientific and theoretical foundations of the problem of the formation of the family's perceptions of a healthy lifestyle of young people and the scientific and theoretical views of foreign and Central Asian scientists on the state of its study.*

Keywords: *A healthy generation, a healthy lifestyle, the psychology of a healthy lifestyle, social imagination, scientific views and theories.*

НАУЧНО-ТЕОРЕТИЧЕСКИЕ ОСНОВЫ ПРОБЛЕМЫ ФОРМИРОВАНИЯ В СЕМЬЕ ПРЕДСТАВЛЕНИЙ О ЗДОРОВОМ ОБРАЗЕ ЖИЗНИ МОЛОДЕЖИ И СОСТОЯНИЕ ЕЕ ИЗУЧЕНИЯ

Аннотация. *В статье описываются научно-теоретические основы проблемы формирования представлений семьи о здоровом образе жизни молодежи и научно-теоретические взгляды зарубежных и центрально азиатских ученых на состояние ее изучения.*

Ключевые слова: *Здоровое поколение, здоровый образ жизни, психология здорового образа жизни, социальное воображение, научные взгляды и теории.*

To understand the perceptions of a healthy lifestyle, it is necessary to turn to ideas and views on the psychology of imagination. Accordingly, below we will try to dwell on the social, psychological characteristics of the imagination.

Social representations consist of a structure of interconnected ideas, metaphors, images that represent the attitude of a group to a socially significant object [1]. The main functions of social imaginations are the vision and support of social sickness, the facilitation of communication, as well as the direction of individual behavior.

The study of social imaginations is an urgent task, since their dynamics and transformation make it possible to understand changes in culture. Social representations, in turn, are formed in the process of communication of members of one or another group.

According to the theory of social imagination, the object of imagination is a sociocognitive "twisted" object, which is the subject of various levels of discourse (interpersonal, media, cultural communication).

Accordingly, interactionism, which analyzes social representations in the form of emblems, draws more to sociology, while the theory of social representations is able to cure the psychological status that appeals to such as a number of social phenomena: idea, collective imagination and memories, social cultural construction of individual and collective "I".

The theory of social representations and the model of social knowledge develop their structure, manifestation and distribution in communicative, interactive processes, characterize the functions of knowledge and experiences in social practice.

The concept of social imagination is put forward in science by Serge Moskvizi in his work on the attitude of the French population in the 60s of the last century towards the popularization of the ideas of psychoanalysis, and it begins to be widely used. Initially, this direction was focused on the study of social manifestations of scientific knowledge. However, later the explanatory framework of this theory expanded, and now it is perceived as a field of study of the doctrine of social experience, its structure, and its full dynamics and role in social practice.

Historically, this theory stems from the delimitation of social and collective perceptions in Emile Durkheim's sociology [2]. He was one of the first to focus on the important role of collective imagination in the structure of our language, traditions and institutions, and on how individual thought of this set of visions additionally contains social thought.

As another author who expected the emergence of the theory of social imagination, Moscow shows Jean Piagé [19]. He had learned that children apply different knowledge in seeing "their world" and in the process of understanding being. The third source is Sigmund Freud's integration of psychoanalytic ideas about interiorization, which explains the content that fills the images and images with reality that leave their mark on our lives since childhood. In this way E. Understanding knowledge and imagination from Durkheim as collective phenomena, J. Social systematization of signs and existence from piage, Z. Freud, on the other hand, inherited external phenomena around a person from his inner world and the process of becoming part of the worldview.

Since the 1960s, the theory of social imagination has been a leading paradigm in France, Italy, Spain, Portugal and Latin America. In the mid-80s, interest in this direction also arose in the British Isles, and later in France, the USA, Canada, Australia, and academic discussions on this issue escalated.

And in the separation of the structure of social representations, researchers J.K. Abric's social representations are made up of the (nuclear) part of the group that provides stability to the imagination, as well as the peripheral part of the group that is a constant variable that leads to adaptation to changes in the world. The cross-sectional structure depends on the change in the attitude, and the core remains stable, while the peripheral part Changes [3].

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Looking at the current development of views on a healthy lifestyle, historical data go back to 1832 - the American medic Sylvester Graham (1794-1851). Sylvester Graham gives lectures on vegetarianism to Christians who moved from England to America because of their strong belief in Christianity. The reason is, according to some traditions of Christianity, eating animal meat, including eggs, was considered a sin. In the American state of Philadelphia during that period, cholera spread widely, and many were dying from this disease. Graham watches that, on his advice, no one from those who follow vegetarianism suffers from cholera. Then he decides that vegetarian nutrition increases the body's defenses, and continues to widely promote, promote this idea [5].

In this period, there are more and more non-traditional-minded people, or rather, medical professionals, and there are more and more devotees and scientists who have done world-renowned work in the field of a healthy lifestyle. In America - Howard Hay, Djennings, Troll, Tilden, Jackson, Herbert Shelton, Paul Bregg, Alisa Chase, In Japan-Kotsudzo Nishi, George Ozawa, Imamura Motoo, In Germany-Max Gerzon, In Israel-Michael Goren, In Russia - Yuri Nikolaev, Alexander Mikulin, A.N.Kokosov, Nadezhda Semenova and others are among them.

It should also be noted that many of those who have switched to a healthy lifestyle are themselves exposed to severe pain, some of which are those who are recognized as incurable by official medicine. But they fought for their lives themselves, without kneeling in front of pain. For example, Howard Hay - kidney colds (glomerulonephritis), Paul Bregg - pulmonary tuberculosis, Kotsudzo niši - intestinal tuberculosis, Max Gerzon - migraine, Michael Goren - renal tuberculosis, Alexander Mikulin - heart infarction, Nadezhda Semenova - polyarthritis, Louise Hay - who suffered from uterine cancer and were only halos from severe pain due to their healthy lifestyle.

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