



NATIONAL ACTION GAMES AND PRACTICAL SIGNIFICANCE OF THEIR DEVELOPMENT

Xaqnazarov Qurbon Qoshayevich

Senior Teacher of the Department of Physical Education and
Sports Games of Termiz State University

ABSTRACT

The importance of national games. Organization of national action games. Distinctive aspects of transfer. The importance of national games. Thanks to the independence, wide prospects are opening up in the field of physical education and sports, which is especially evident in the physical education classes canceled on the national holidays and exercises of the people, sports. Keeping them constant and regular gives good results, serves as an important factor in raising students to be healthy, energetic, agile and strong. In the past, Navroz holidays, fairs, and weddings, which were attended by a large number of people, were not canceled without folk festivals, physical exercises, and national sports.

KEYWORDS

national, future, physical education, since, festival, wedding, developed, negative aspect

INTRODUCTION

Unfortunately, they are completely forgotten and forgotten in the country, so it should be the duty of everyone who respects their people and nation to look for them and restore them. From the point of view of physical education, their study and implementation is becoming one of the most urgent problems in the education of today and the future generation. In this process, a wider way to implement the national holidays of the Uzbek people, inherited from our history, will be opened to life, it will be publicized, it will be organized in the family in pre-school educational institutions, schools, places of rest, various ceremonies and holidays; it is inevitable that it will have a positive effect on the education of young people. Since ancient times, national folk festivals have been widely used in competitions and debates as an independent field in folk rituals, customs and traditions. Physical education has been formed in the traditions, traditions and customs of the people, developed and improved over thousands of years. National folk festivals that have come down to us for thousands of years are "Riding on a horse", "Chasing a girl", "Capricorn", "White shooting in a bow", "Chillak", "White bone", "Soqqa", "Five stones" and others. games are an effective tool in developing the qualities of bravery, dexterity, quickness, and balance, as well as shaping the stature, improving morals, mind, memory, attention, and strengthening health. On November 13-14, 1998, in the city of Termiz "Alpomish " was the first republican competition. This festival, which is a collection of national folk games and performances, is a celebration of respect and attention to the image of

Alpomish, the pride of our nation, the pride of our nation, and our rich national values. in which "Kurash", "Tortishmachok", "Storm", "Mindy", The holding of competitions such as "Turon" martial arts is an important basis for the health of our nation. It is difficult to imagine the peoples of Central Asia without horses. Because the horse is considered one of the main assistants of people's customs, weddings and entertainment. Hunting on horseback, archery on horseback, fencing, javelin, wrestling on horseback, horse racing, draping and many other types of physical exercises are vivid examples of this. In oral folk art "Alpomish va Barchinoy", "Gorog'li", "Kirqqiz", "Kuntug'mish" and other epics, the horse is described as a tolakon in the second place after the main character. For example, the concepts of an excellent rider, a skilled shooter, and a brave wrestler were developed in games related to horses. Omar Khayyam lists forty-two breeds of horses and gives a separate tariff for each of them: "Korabayiri" of Jizzakh, "Boychidari", "Irkuki", "Kok kaptari", "Chambil bellari" of Surkhondarya, which are famous all over the world, are almost extinct. During the years of repression, a huge tax was imposed on horses, as a result, some people slaughtered their horses, while others gave them to the state for free. Specific aspects of organizing and holding national sports games. During the period of the former Shoros, many rules and criteria of the national movement games of the Uzbek people, including: calling and gathering children to start the game, drawing lots, ending the game, encouraging, awarding, punishing, etc., underwent changes. It has both positive and negative aspects, of course. On the positive side, the irminology of mobile games is enriched by various national and international words. On the negative side, the color of nationalism in the games created by this nation has changed, faded, that is, many games have acquired the quality of generality, which means that the naturalness of the customs, customs, and culture of this nation has been damaged. OR it can be understood as one of the first steps in the loss of the nation's spirituality and value. True, for seventy years we all worked according to certain guidelines, and now we are an independent country. Therefore, we should consider the restoration of the cultural heritage, spirituality, and culture of our people in all aspects and its development as one of the main tasks ahead of us. The people have an inexhaustible wealth of knowledge and experience, such as national dances, dances and sports. Therefore, it is important to study national movement games, to study them on the basis of the general public, to study them in the process of physical culture of students. There are specific aspects of organizing and conducting national action games. Therefore, it is important to know the subtleties of the game. Health, educational tasks, and physical qualities (speed, endurance, strength, agility, etc.) cannot be cultivated without knowing the specific features of the game that fully reveal the content of the game, such as calling and finding children for the game, drawing lots to start the game, and ending the game. . Every month created with the love of the people, the longevity of the month also depends on how they treat it. Therefore, the game determines the heart tones, dreams, worries and joys, lifestyle and characteristics of each nation. The ability to preserve, honor, and bring it up to standard is unique to the representative of this nation. No other nation can celebrate the month of Uzga with such joy and enthusiasm. The reason is that each nation has its own style and characteristics. This is a blessing given to this nation by mother nature. It cannot be changed blindly, changes are introduced based on progress, development, lifestyle. Summoning and finding the moon The study of folklore and the analysis of scientific literature show that it is a custom to call children to the moon and find players, there is no set time, place or special preparation for playing mobile games. Whenever they met, they used to celebrate at the same time. That's why it was required to gather the children before the start of the festival, and show enthusiasm and initiative of

each child in bringing them together. Parents have different reactions to their children leaving home. Often, the parent tries not to respond to the child. Children know this very well, they look for a way to get their parents out of the house. G. Jahongirov spoke very well about this in his pamphlet "Uzbek Children's Folklore": They go in groups of three and go to their cousin's yard, stand on the porch and start calling.

For example, girls call their friends

- Come on, let's play puppets!
- Let's play hide and seek!

Boys can call by their nickname:

- Stork, let's go out and play!

In some places, the month is called as follows:

- I sprinkled wheat on the shelf,

Undimikino, sleepy?

Mashrabboy does not leave the house,

Did I sleep, did I sleep?

In some places, it is called more sharply, more uncompromisingly:

- Will there be chickens on the roof?

Does it shoot from your porch?

Children who do not like games.

Do you want me to pray?

Come on, come on!

Those who are lazily able to go out are immediately criticized, children encourage them to be independent and bold:

- You need cotton,

If you feel sleepy, go to bed.

Your mother does not leave dry,

Is it snowing like this?

Come on, come on!

If the summoner is a girl, she is summoned in a somewhat polite tone. Therefore, even if the girl's mother is a stepmother and her friends know that she treats her daughter badly, the word "stepmother" is not used in the term, they express their displeasure with a gesture.

- It's been months, friend,

your window has come. friend

Or your mother won't let you, friend,

Don't you feel like punching, friend?

If they don't show up even after so many invitations, rude words are said to them, and unattractive girls are likened to old women:

Kip botti, the bear momo lay down,

As soon as he went to bed, he did not wake up!

Children called each other to play with spoons. Such games are popularly known as challenges. This sign expresses invitations depending on the same situation and performs the function of inviting, calling, gathering:

If you are a child, come

keep coming back and forth.

Come on, come on!

Come on, come on!

Chants are mostly shouted, which is as effective as a flame in children's enthusiasm for play.

There are many types and forms of calling and organizing the moon, we have given only some examples. Its main task is to invite children to the moon, to tickle their hearts, encourage them, remind them and increase their interests. Draw to start the game. One of the main conditions of folk action games is drawing or throwing a check, which guarantees a fair, intense, intense shooting of the child's game. The educative importance of throwing a check in the conduct of every game in the manner of a serious battle and competition is great. The information about throwing a check is described in Mahmud Koshgari's famous book "Devon-u lug'atit turk". On another page, the interpretation of check casting is given in the sense of "draw": "He draws with his fingers and breaks his lollipop." It also has the appearance of "swiping." However, the purpose of "pushing" is to test one's fate. The main purpose of children's drawing is to determine who should start the game first. In order to start the national people's action games, mainly, a different method of checking is used: 1) verbally; 2) throwing an object; 3) hide an item; 4) counting terms. There is also a verbal method of drawing lots, which is used when children are divided into two groups before the start of the month. First, two children are appointed by the children as guardians. After that, the children gathered in pairs, "putting horses" on each other, come to the oyinboshi. The players listen to their words while standing in the designated place. For two children or one:

-mother, mother, who is mother? says.

"I'm a mother or we're a mother," the parents say, and the children:

- do you need the moon in the sky, do you need a snoring horse? The two oyinboshi argue over who should pick first

they agree in advance and the first oyinboshi says:

- I need a sneeze.

- in that case, I am a child who is crying!

- Jump here, you're one of us! - says the first oyinboshi.

The second oyinboshi is shot by the "moon in the sky".

Or:

- who needs pomegranate, who needs apricot? - it is said.

NThus, children define themselves by the name of any item, weapon, thing, animal, bird, bird that comes to their mind:

-who needs a cap, who needs a t-shirt?

-water or oil?

- Is it a falcon?

- fox, go?

Sometimes they also weave beautiful shree plates:

- the stork came, it's summer, its wings are like paper.

- two of us - the flower is a tulip.

- who is the flower, who is the tulip?

Children do not like to return to character traits, so they try to use unique words. In order to confuse the players, they can "slant" their names:

-to whom is "I" and to whom is "you"? - they say. If the first oyinboshi chooses "man", then those who choose "san" enter the next turn. For example, to determine the turn of the game, one child stands upside down at a distance of 8-10 meters from the players, raises one arm into a fist and the other into a sword. Both oyinboshi agree among themselves, one chooses "fist" and the other "shop".

- fist, shop! - say the oyinboshi. A standing child lowers one arm, whichever arm is lowered, i.e. "fist" is lowered, the first to start the game is "fist".

In the "Hide the Danak" game, one of the players hides a danak in the palm of his hand, and if one of the players finds the danak, his group starts the game.

Another way to determine the game head is by using a stick, a matchstick, or counting the number of horses on the field depending on the number of players. Their dimensions are equal, one of the chops should be shorter.

Everything is collected in the palm, and one end is connected evenly, the other end is not shown. Children come in turn and draw one stick at a time. Whoever takes the short cut wins. This game can be organized at a different age. For example, several small pieces of paper are taken, one of them is marked, and then they are mixed in a pocket, bag or doppi. Whoever takes the piece of paper with a mark on it, is the winner. If there are five people gathered in a month, it is advisable to leave the simplest and fastest way of drawing lots. Someone unnoticeably paints one of his fingers with chalk and colored pencil, holds his palm upside down in a fist position and comes to the crowd. "Open one of your fingers!" he invites the players. Each player opens their fingers in turn. Whoever finds the painted finger wins the game. If the painted finger does not open, the person who offered it will lose. In the past, fortune was often tested by throwing a coin, and this was done in the following way. A coin is placed on the thumb, tapped towards the sky, caught when it falls, hidden in the palm and asked:

- eagle or vice versa? (Eagle side of the coin, reverse side). The player chooses one side of the coin. The palm is opened, and whoever chooses the side facing the sky, it is his turn to play.

Or if you don't have a coin, you need to find a flat stone or piece and wet one side of it. After that, it is necessary to move up, it is necessary to determine who should lead the game. "Is it raining, sir?" he asked. When he says rain, it means that the wet side should fall upwards, and the togora means dry, sunny weather. Or he hides a small object in one palm and stretches both of them forward and asks: "On his mind, on his left?" If the partner finds the hidden object, he starts the game, and the one who finds it starts the game. Now it is the turn of the second player to choose "pomegranate" or "apricot".

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