



SYSTEMATIC-PRACTICAL MODEL OF SPIRITUAL EDUCATION OF STUDENTS BASED ON UZBEK FOLK GAMES

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Abstract: This article, first of all, talks about Uzbek folk games that embody our national mentality and national traditions, their importance in our society and in educating the young generation. Also, the article contains opinions about the systematic-practical model of Uzbek folk games in educating students and young people's spiritual qualities. Uzbek folk games not only include the daily life of our ancestors in the past, but also play a huge role in the formation of modern educational culture in preschool education.

Key words: national games of the people, national values, honesty, model, methodology, educational system.

Introduction.

Human civilization, which is the absolute chain of the historical development of the distant past, has such pillars and foundation stones that the harmony, development, and continuity of the past, present, and future are preserved and passed down from generation to generation. reaches the level of taste and values. Values embody the faith, honor, and integrity of the entire nation. That is why, in a certain part of history, i.e., in a certain period, preserving, preserving, developing values and leaving them as a legacy to the next generations is a great task for the persons responsible for these works, as well as intellectuals and researchers.

Examples of Uzbek folk games.

"Shepherd"

Preparing for the month. A line is drawn on two opposite sides of the field. Players are divided into two groups, and each group faces each other and stands behind the line on both sides of the field. A leader is chosen for each group. Each player of the first (game starting) group has a sheet of paper and a tape. Description of the game. After the teacher's signal, the head of the first group looks at the head of the second group and says: "Shepherd, shepherd."

The head of the second group says: "Your herd is gone."

1. The analysis of scientific and methodological literature shows that active games are one of the main means of strengthening the health of 7-8-year-old children.
2. In different schools, different methods and methods are used to increase students' interest in action games.
3. Properly organized movement games increase students' physical fitness and movement activity.
4. In the course of physical education activities on the agenda, the organization and holding of dynamic games aroused the interest of children in physical education.

5. The analysis of scientific-methodological literature shows that today, although the action games are published in educational institutions, the age characteristics of children are not sufficiently taken into account in all of them.

Counting terms

Counting is the main tool in children's games. "The main purpose of counting is to determine the leader or the person on duty before starting the game, to give a goal to a child." a song or a poem is considered.

Therefore, counting terms are a tool that helps children determine the leader, the guard or the leader before starting the game. Counting terms are usually pronounced according to the strict rules of tone and rhythm, with emphasis in the appropriate place. Counting terms can be conventionally divided into two according to their content and execution type: simple counting terms and selective counting terms. For example, simple counting terms are:

Chori belt.

Chori belt. It's a warehouse. Mother daughter rule? Ola-bula is in the mountain. Tog'man, zuvman, piltakash toti girl, Get up and get out. Some counts are in the form of a dialogue and are spoken in a counting tone. The form of dialogue in such readings serves only as a means of meaningful communication. For example: Did the worm say one, two, sixteen, sixteen? The white puppy said, The white puppy died, The child was left to me. Give the child? Salim ran away, Halim caught him.

Each word in the number terms represents one number, that is, from three verses to twenty-four verses, and even more. This means that there are 2-4 words in each verse. It was observed that the weight structure of the numbers is free, therefore, from four to eight syllables. The numbers in the numbers are not simply mentioned, but weighted to form a rhythmic framework:

One, two, three...sixteen...

Who said sixteen?

I said sixteen.

Count if you don't believe me:

someone,

Two Three...

Escape!

Any word in the list is broken, small in volume, even if there are words with many syllables, the syllables should be easily divided. Although these words have a certain meaning and convey some understanding to the players, in the process of this game, they express the duty of a few numbers in terms of practical essence, for example:

Who said one, two, sixteen, sixteen? I said sixteen, count if you don't believe. The participants of the game feel that they are in the state of being counted both when they hear the song and they say "here I am out" with inner excitement. And the enumerator tries to pronounce the terms as attractively as possible, to influence with a resonant tone, and to increase the power of the spoken words. The real goal of the children is to choose an aspiring and curious talented child as the leader of the game. The leader of the game performs a unique task, like performing a poem, for example, he chooses one of the children, "divide these words into sixteen parts!" encourages them to think and reflect.

In fact, if you divide the quatrain into even numbers and count with your fingers, there will be exactly sixteen. Uzbek folk movement games are divided into a series of counting

terms with numbers. The possessive affix "im" is added to the countable numbers, and the name of an object, a person's body, is added to rhyme with this word. This count is also used in two places, one - when they use this poem when counting children's ball games, and the second - when counting children, for example:

Unit - wrist,

I'm a sieve...

In some cases, some words that perform count words can come side-by-side with count numbers:

Tomatoes from side to side,

The tomato my mother gave me.

Four is said with the measure of "one, two, sixteen". The first two ways do not perform a separate task, they are perfect only when combined with the next two ways. The next two ways, although they can perform an independent task, but in this case, the number of children is lacking in more places. For this reason, the starter added the previous two tracks accordingly.

When there are few children in the circle, short forms of counting are used:

One wheat, two wheat, three wheat, zero wheat.

Pumpkin, pumpkin, watch pumpkin, don't do this, do that!

My brother, my brother,

Every step, step by step,

Bovda was a rule, Bovdalamak, zuvzamak,

Pildir is bad, one pass is bad.

No child can count this without first practicing.

This quadruple training is a game process. The task of counting is the one whose end the word "garden" corresponds to, is out of the game. The game leader continues the counting team with the rest of the children.

What is the order of counting terms? Everything is made of gypsum and stands in a circle. Someone starts to count each person and himself in a circle without haste. If there are many people in the circle, the enumerator first counts from the inner side of the circle, and counts himself according to the order. The one whose end of the count corresponds to, gets out of the circle and stands on the side. The child at the end controls the game.

If the enumerator himself leaves, he continues the count starting from his left neighbor and passes without counting himself or goes outside the circle, one of the others continues the count.

A question may arise as to which direction to count. Since ancient times, counting was carried out "along the sun", that is, according to the direction of the sun's movement. If the enumerator considers himself to be the first, then the next child, that is, the second, is determined in this way. The sun rises in the east, passes through the south in the middle of the day, and sets in the west. So, whenever you want, you look at the sun, the beginning of its path across the sky is to the left of the person standing, and the end is to the right. It turns out that in the second count there is a person to the left of the first, and then the count continues to the end of the circle, which is called "across the sun". This is the main rule of folk action games, which must always be followed.

Get up, get out



Such counting terms may not be formed on the basis of a specific subject, and the words may not have any meaning. But for children, their content is clear - they can determine their place with the help of counting.

Counting terms sometimes contain long words, some of them can be counted twice or even three times, or two words are counted as one word. Therefore, in order not to make a mistake, it is better to put emphasis on each count in all salok terms. It can also be used for quick derivation of numerical terms. In such cases, the child with the last correct word leads the game

the wall is gone

barra grass,

Jiblajibon, Yakutkhan,

Get up, get out!

Counting terms or counting games are the prelude to folk action games, that's why we conditionally call them the captain or "leader" of the series of national folk games. After all, although they are few, in fact it is an exciting game that brings joy to our hearts. Sometimes it comes in the form of a song, instills the spirit of enthusiasm and violence into our hearts. There is one secret of counting that no one should use. When there are three or four people, it is not necessary to count, because the counter always comes out first. After most count terms there are 3-4 people left in total, long count (repeating the term is time consuming and boring, while with one count you have to show each player several times. the best , it is necessary to change the counting term to a shorter one or to change the enumerator. Usually, the one who started the counting term is the first to come out, and suddenly another enumerator starts. Because everyone wants to say their favorite count!

The word "counting" has been in the living speech of the Uzbek people for a long time. Our ancestors used counting numbers in all spheres of life, for example, in national action games. First of all, the child's first acquaintance with counting begins not through games, but in the mother's arms, counting his fingers. In ancient times, people thought that sacred or mysterious numbers have different properties. Some of them were considered to be characteristic or non-characteristic.

According to D. Frazer, even three thousand years before our era, there were various rituals, various creeds, beliefs, certain days of the year, and mysterious numbers related to the number of people and goods, and they still perform various tasks. they will do it. They can be found in many Uzbek folk tales, epics, proverbs and legends, and works of art. After all, although numbers are encountered during the game, but the secret number is not used, on the contrary, it is used as a rhyme to counting words. For example, the game leader counts until the children hide: one, two, three, four, five, seven - I'm gone! In this place, "seven" - I know the waiting period, whether you managed to hide or not, I started to search! - means.

Complete the game

All types of national movement games of the Uzbek people have been carefully processed. Calling the game, its start, and then the end of the game. All these are like coral branches strung on a string. The situation after the end of the game is also attractively interpreted.

At the end of the game, children used to disperse with different words:

- home to home, to the top wedding!

- home to home, straight to the wedding!

-house to house, to the top!

- I have a rooster, he is also sleeping!

Finding, compiling and putting into practice the rare masterpieces of national folk games and counting terms is one of the necessary tasks to restore our values and spirituality. Playing Chuonanchi, folk movement games in their own way not only gives children pleasure, but also teaches them to look at our spiritual wealth with respect, respect and preserve them.

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