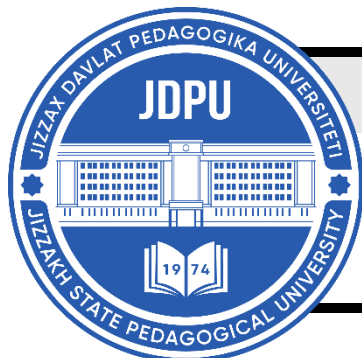


MENTAL ENLIGHTENMENT SCIENTIFIC – METHODOLOGICAL JOURNAL



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<http://mentaljournal-jspu.uz/index.php/mesmj/index>



NATIONAL-CULTURAL CHARACTERISTICS OF PHYSICAL EDUCATION AND SPORTS DEVELOPMENT IN CENTRAL ASIA

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ABOUT ARTICLE

Key words: national values, national consciousness, historical memory, games, wrestling, fencing, archery, riding, friendship, mutual respect, spiritual education, moral virtue.

Received: 09.04.24

Accepted: 11.04.24

Published: 13.04.24

Abstract: In this article, the physical, mental and moral education of the young generation, the concept of physical culture, its place and role in personal development, the development of physical and cultural development of young people, a healthy lifestyle, the ability of a person to work and live a long life. It is thought that it will help. Historical, geographical and national-cultural characteristics of physical education and sports development in the territory of Central Asia, forms of physical culture, national customs and traditions that encourage young people to be strong, love the Motherland, acquire a profession, and challenge themselves, as well as their social significance and scientific researched. Suggestions and conclusions for the purpose of effective use of physical culture with the system of national education, customs, traditions and ceremonies, as well as suggestions and conclusions are given.

INTRODUCTION

Due to independence, national values - national consciousness, historical memory, age-old traditions, religious beliefs, national games, along with national creativity, began to be restored rapidly. Each historical period creates its own games, and these games play an important role in the education of a person of that time. Games have not only formed the qualities most necessary for living in people, but also played an important role in their all-round spiritual, mental, and physical development.

Morality is a system of norms, unwritten and unwritten laws that shape the society of individuals as a result of social consciousness. A person's level of morality indicates how much he or she adheres to these standards, and this process becomes apparent when a person is under stress. In the life of an athlete, it is natural for such stress situations to occur, especially during competitions, it is common for an athlete to become stressed. Only an athlete who is mentally and spiritually refreshed will come out of such situations without pain and will try to strengthen his moral education.

By studying the sociology of sports, it is possible to come to the conclusion that the adrenaline felt during the competitions, in the conditions of competition between athletes, helps to get rid of the feeling of aggression and aggressiveness of both athletes and fans.

Aggression is a human emotion. Many scientists have expressed their scientific opinions about this in their research. For example, Z. Freud expressed aggression as a sublimation of sexual energy. Sh. Letourneau, K. Gross, G. Spencer - an emotion acquired from the animal world or, in other words, as an inherited emotion from the animal world, while others evaluate aggression as an innate human emotion and call it they describe it as the cause of global social cataclysms and wars. That is why, in ancient times, the warring tribes did not settle their differences by fighting, but by fighting, fighting, sword fighting and similar competitions. The victorious side in the contests received tribute from the defeated side, and the war was settled without bloodshed. The settlement of disputes between some peoples in this way continued until the 18th century. For example, we can see that various competitions held in Central Asia served to strengthen inter-ethnic harmony. During the competitions, wars, battles and hostilities were stopped.

When thinking about the physical, mental and moral education of the growing generation, we can give an example of the educational system of different nations and the place of physical education in it. For example, in Tuva, young men and women under the age of 25-30 are not allowed to drink alcohol. In Buryatia, it is forbidden to drink alcohol under the age of 40. Among the peoples who adopted the religion of Islam, drinking alcohol is completely forbidden. Young people spent their free time participating in various competitions, holding auditions, and organizing entertainment events.

MATERIALS AND METHODS.

There are many rich resources inherited from our ancestors who lived in Central Asia. Among such inexhaustible resources, physical culture is of special importance. Physical culture is considered as a certain activity that helps to raise people healthy from childhood, develop their physical and cultural maturity, live a healthy life, increase work ability, and live a long life. In this, our ancestors learned the strength, dexterity, and hunting skills to make hunting weapons, catch wild animals in the mountains, rivers, and deserts. In this, they performed complex exercises such

as archery, javelin shooting, wrestling, running on foot, crossing obstacles, traditional customs, organizing action games in mass parades. They skillfully used these weapons in various battles [5.72].

In their customs and traditions, the people used wrestling, horse games, fencing, goalkeeping, racing and various action games. These events encouraged young people to be strong, love the Motherland, acquire a profession and be courageous. The military-physical training of soldiers is carried out with the help of national forms of physical education and the experiences accumulated over many centuries in the way of bravely defending the country are summarized.

In the past, our ancestors wrote poems, sang hymns, created songs for sports competitions such as wrestling, fencing, archery, and horsemanship, and praised the winning athletes and wrestlers.

The feeling of mutual respect should have been the leader in the competitions. With this, a high sense of humanity was formed in the education of young people. For example, before holding a "wrestling" competition in Central Asia, athletes had to symbolically eat food from one bowl. In Georgia, any woman can stop a fencing competition by wearing a headscarf.

Also, after the competition, the winning wrestler was supposed to shake hands with the losing athlete and help him get up.

Among the peoples of the Volga region, after the competitions, the winner and the loser ate from the same table, they entertained each other with various pastries. A warm, friendly atmosphere always prevailed during sports games among the peoples of this region. The losing athletes had to tell a poem, song or story. The important part of this is that here sport is not only a sign of physical maturity and health, but also a model of spiritual education, literature and art.

In some Australian aboriginal tribes, boys play a game of hunting with toy guns while imitating adults. If someone accidentally damages an opponent during the game, then he will have to give his toy weapon to that opponent. This tradition teaches children from a young age to be careful, not to cause serious injury to the opponent, to have a sense of humanity and generosity [6.45].

Rules such as friendship, mutual respect, not hitting the fallen, not hitting from behind, and not hitting on the head were always considered important in folk competitions. For example, in Moldavia, competitors used to shake hands with each other before competitions. The athlete who did not follow this tradition was excluded from the competition.

Uzbek national wrestling was refereed by the audience. If a wrestling athlete (wrestler) knocks his opponent to the ground, the audience judges it as "halal" (fair). Also, depending on the methods used by the athlete (wrestler), it was evaluated as "slow" (the method of knocking down the opponent was not completed), "side" (only one shovel of the opponent touched the ground, and

the other shovel did not completely touch the ground). If the athlete (wrestler) does actions contrary to the rules, he is given "reprimand", "dakki", "ghirom" punishments (penalty points). The moral aspect of the wrestling sport is that it makes a person strong and dexterous, and also educates him to be mentally resilient and strong-willed.

In the national struggle of the Kalmyk peoples, we can see rules similar to the Uzbek national struggle. At the same time, pulling the hair of the opponent is strictly prohibited in the rules of kalmak folk.

Slovak martial art also has its own rules, in which the competition is stopped immediately if it is found that there is an injury or blood on the body of the athletes.

Azamat Kazakh (grain Kazakh) were forced to run through the snow-covered street several times from start to finish under the applause of the people as a punishment for those who came late to the celebration.

If a citizen violates the Kazakh rules for the second time, he will be punished, and the culprit will be excluded from the games and competitions held on the Christmas holiday.

In Yakutia, in order to form humane relations with the opponents, the indigenous population developed a system of prohibitions aimed at preventing cruelty, arrogance, lies and dishonesty during competitions.

Participation of prestigious and authoritative figures of the society, famous athletes, and representatives of the older generation in public competitions and frequent participation in sports games helps to educate young people on the right path. For example, in the Caucasus, all disputes that arise during mass competitions are resolved by the council of elders. Violation of the rules, arrogance, dishonesty were strongly condemned and considered shameful. In Georgia, it is forbidden for athletes to cause severe injuries and serious damage to each other during fencing matches.

Looking at stick fighting and fist fighting in Russia, they were banned and re-authorized several times by tsars due to the high risk of injury. In addition, there are strict requirements for participants and spectators in these competitions, and those who do not comply with them are excluded from the competition and punished. These games have their own rules, in which there are rules such as not to hit the head, not to hit the legs, not to hit the fallen, not to hit from behind, not to hit until blood flows, not to hit with anger, not to be hostile to the opponent. In addition, it is forbidden to hit the opponent with a hard object in the hand or in the palm of the hand during a fistfight. All these rules are aimed at not causing heavy damage to the opponent. Violation of the rules was severely punished, and the fighter who violated the rules was punished not only by the opponent, but also by his own [7.78].

Nowadays, some of the above-mentioned rules have been preserved in the mutual games of young children (childish fights). They follow rules such as not to hit a fallen person, not to close fists when fighting, and to fight one-on-one when fighting. This indicates that moral principles are being formed in children from a young age.

In children's games (also found among adults), it is especially interesting to play the game by dividing into different roles. For example, "trap", "hunter and prey", "wolf in a trap", "chillak", "chase" can be listed. Today, folk action games are recognized as a national value, and have been developed, improved, and honored for centuries. They help children to properly organize their free time, to be involved in a useful activity, to grow up healthy, and to be persistent. Each game is directed towards a useful goal. During the game, the child tries to achieve the goal in any situation or situation. It grows at the level of the inner spiritual need of the player. Satisfying the need, in turn, requires the development of such qualities as determination, patience, endurance, thinking, resourcefulness, responsiveness [8.282].

The elements of sports competitions are combined with various folk traditions, such as folk festivals, holidays, and wedding ceremonies. At wedding ceremonies, it is common to organize competitions between the guests of the bride and the groom. Such traditions, in turn, allow the growing young generation to form a sense of respect for their clan and family. As an example, Central Asian peoples held wrestling and racing competitions during wedding ceremonies, national elections, including Navruz, Harvest holidays. Among the peoples of Buryatia, it was a tradition to compete on horses during holidays and celebrations. In general, the peoples whose names were mentioned treated sports with respect in their own way. For example, the Buryatians held a national wrestling festival under the name "Surharbaan" (Three Boys' Game) in order to hold holidays dedicated to a particular sport.

Azamat Kazakh (Don Kazakh) had a tradition of fighting each other in wedding traditions and feasts, national wrestling and tug-of-war in the Belarusian people. In Tuvan wedding traditions, the guests from the bride and groom competed on horseback for the prize placed in the middle. In the wedding customs of North Ossetian people, the guests from the bride's side tried to take away the headdresses of the hosts from the groom's side (this also has its own meaning, the headdress was taken away for the purpose of intention), in turn, the hosts from the groom's side (riders) organized a race to get back their hats [9].

Assyrians, Armenians and Meskhetai Turks have a tradition of stopping the wedding ceremony and challenging a wrestler from the bride's side to a wrestling match. - should have said hello.

Some peoples also organized competitions between the bride and the groom. For example, in Dagestan, on the first wedding night, various competitions, including wrestling competitions,

were held between the bride and the groom. This ritual has a long history in ancient Central Asia. According to the ancient Greek author Emanus, among the Sakas, a young man who was a candidate for a son-in-law could not marry a girl unless he defeated her in a fight. In addition, if the groom is defeated, he becomes the girl's slave. Among the Chukchi and the Koryaks, a candidate for a bridegroom passed a similar test, and if the bridegroom failed, he asked the girl to kill him or take him as her shepherd.

The issue of physical education and training of boys has been a very important issue since ancient times, that is, from the Stone Age. Children's upbringing, especially boys, was important even in ancient times, considering that in the future they will be the warriors of the tribe and the head of the family. The upbringing of boys was entrusted to men who had made a name for themselves as the best warriors, but could not participate in hunting or fighting due to health reasons. Later, this custom became a tradition in the education system, and prominent former wrestlers who made a name for themselves with their skills in sports started a system of taking apprentices. They teach their students how to run fast, how to fight, how to fight, how to fight, how to ride, archery, jumping, swordsmanship, and the like, hunting and fighting. taught their arts. In addition to the lessons, the coaches were also involved in the formation of the moral, aesthetic, willpower qualities of their students. The coaches and teachers themselves tried to be an example [9.530].

Also, in the promotion of sports among the people, not only the education given to boys, but also the mentors assigned to them played a big role. In particular, if we talk about the educational system of the peoples of Ancient Central Asia, the information in the holy book "Avesta" is valuable.

According to "Avesta", children are taught literacy from the age of 5; As soon as they learn to read, they begin to teach them for trade. These data indicate that in ancient times there were literacy schools where children were taught, and outside of schools, children were taught military physical exercises and crafts by special trainers, and the purpose of education is to prepare children for life. According to Zoroastrianism, 15 years is the age of puberty. At the age of two, they were taught state laws and moral rules. According to the ethical rules of Zoroastrianism, the first sign of a person's sense of duty is spiritual purity.

In "Avesta" great attention is paid to the unity of good thoughts, good words and good deeds in the development of a person. Courage, justice, loyalty, and humanity were qualities that our ancient ancestors highly valued in a person. These qualities are not formed by themselves. Changes in nature and society, the primitive clan-tribal way of life necessitated this. The fierce struggle between two great forces - good and evil - directly motivated the formation of these qualities in a person.

The culture of social life of ancient ancestors, especially health, physical training, work and educational processes created for long life, have a deep meaning and place in "Avesta".

It is important that in ancient times physical training of children was carried out by tribal chiefs or experienced warriors. In many nations, boys are brought up by men who know how to use weapons. The Swedes called such coaches "forsterfaders". The Slavs called the boys' coach "dyadkovanie".

Coaches were responsible not only for physical education, but also for moral education of children, including the formation of moral qualities of a person. Sports coaches are highly respected in society and are considered authority figures. That is why former champions were chosen to coach the boys. However, achievements in sports alone are not considered sufficient to reach the level of a coach. For example, the Tajiks call the coach "fatih", and the Uzbeks call it "usto", and to achieve this position, one must not only be a wrestler, but also a person who can give moral education to young people, who can be a role model. should have been.

In order to reach the level of "Master", the coach had to fulfill several requirements, he must be "pure", without defects; leadership in "honesty"; that he does not spare knowledge from his students; to be "merciful" to his students, to educate them according to their abilities; he should not separate his students from each other, he should treat them politely.

In turn, the disciples were also obliged to be honest, pious, polite, kind, not to be jealous of anyone, not to be greedy. It was necessary for them to live peacefully with their friends (partners in education), not to indulge in violence with their own strength, and not to rejoice at the defeat of the enemy. Also, it was considered necessary for students to be obedient to God and have high respect for their teacher. Among the peoples of Central Asia, it is a tradition for a wrestler to please his master and receive a white blessing from his master in order to be independent.

In the traditions of many nations, the participation of parents and adults in games and competitions of children of different ages, physical day-break rituals has always been mandatory. Such unique musobas and ceremonies were supported by the public and passed down from ancestors to generations. As this form of physical education, it is possible to include counseling by a coach, fair refereeing, direct participation in competitions [10.119].

The contribution of famous and authoritative athletes to the development of physical education has a positive effect on the world of sports. In addition, imitating older people in folk pedagogy has caused young students themselves to become great teachers and coaches in the future.

RESULT AND DISCUSSION.

The participation of elders, especially adults, in children's physical education and sports activities is a positive factor in the formation of qualities such as teamwork, respect for comrades, sense of justice, self-control in stressful situations, etc.

To date, we believe that there are the following grounds for studying the traditions of coaching and introducing it into the modern educational process:

- today, among young children (and even adults), there is a tendency to be less active, which over time shows its negative results, both physically and mentally;
- after-school sports clubs are unable to cover all sports interests of children;
- There are many former athletes in our country who want to train children, but do not do it because there are not enough conditions for them, and their aspirations are in vain;

Under the leadership of such sportsmen, additional activities such as "Young Athletes", "Sports Health Pledge", "Healthy Body - Healthy Mind" are held in neighborhoods, universities and sports schools, stadiums and swimming pools. increasing transmission would be desirable.

According to the traditions of the Kyrgyz people, the best fighters are awarded the honorary title of "hero" of 7 categories. The highest category is "adamyn sheri batir", which means "a brave warrior whose courage knows no bounds, who is not afraid of danger." Before this category, there were the categories "dark blue hero" or "blue warrior hero", i.e. "warrior, hero who does not leave the battlefield even if he is wounded". It is worth noting that only personal qualities are mentioned here. Undoubtedly, the concept of "hero" means good military training and high physical condition.

In Kazakh, there is an expression "a man made for the people", which is roughly understood as "a hero who served for his country, for his people". The traditional Kazakh educational code encourages every boy to be raised as such a hero. It forms not only the qualities of patriotism and fighting (such as courage, bravery, heroism), but also universal human qualities that should be present in every child [11.17].

In the Central Asian education system, there are moral criteria such as kindness, care, respect for adults, helping orphans, widows, the poor and the needy, forming feelings of protection for them.

Folk folklore also has its place in the formation of moral education. Moral heroes and folklore heroes possess mature physical qualities and the power to defeat enemies, as well as high moral qualities. They set an example for everyone with their kindness and good deeds. Examples of such characters include Alpomish, Kenja botir, and Rustamu-dostan.

In the "Alpomish" epic, the greatest human qualities are praised, such as wrestling, horse racing, archery, and sacrificing one's life for the nation.

The socio-educational feature of the "Alpomish" epic is that the traditions and rituals that existed several thousand years ago, especially the loyalty of young men and women to each other, their physical fitness, and their brutal fight against enemies are fairly described [12.47].

In folk epics and epics, heroes helped people in hard physical work. For example, Farkhod helped bring water to the Armenian land with his supernatural power and saved the Armenian people from the enemy.

CONCLUSION.

The educative aspects of the epics are that physical activities such as riding a horse, fighting, fencing, wrestling, archery are praised at a high level in the context of the will of the people, traditions, and customs. It depicts the image of young men and women who bravely fought with enemies. People's will, love, loyalty, bravery, wrestling, horsemanship of young men and women are expressed in folk folklores and epics. People's national games have several directions, including dances, lapars, sayings, askiya martial arts. Also, among them, there are a lot of action games and sports games inherited from ancestors. Uzbek folk games and national physical exercises can be divided into the following main groups:

- archery; fencing;
- wrestling (Bukhara, Fergana, Khorezm methods);
- horse games (race, crowd race, bridge, goat, etc.);
- strength test (stone lifting, rope pulling, horse, bull, camel lifting);
- goalkeeper games (exercises on the gallows);
- national action games;
- running competitions;
- hunting (with trained birds: falcon, eagle and other similar birds).

Almost all such games are widely used in public holidays, competitions and weddings. According to ancient sources, horse races were common in the valley between the Oks (Amudarya) and Yaksart (Syr Darya) rivers. In Sogdiya and Bactria, wrestling, horse racing, goat racing, and gatekeeping are very popular.

In folklore and epics, heroes and heroes are glorified as defenders of the motherland, fighters for justice and truth, and protectors of the poor and needy.

A true hero is sincere, peace-loving, just and hard-working in his heart. Because every people wants to live in peace in their country, and the Batyrs are no exception. The people hate impurity and treachery, and even in battle, a hero must behave honestly and win a deserved victory.

Today, under the influence of the mass media, the number of heroes, heroes, and influential figures of the sports world is increasing. A large part of the youth and the masses are imitating them [16]. From this point of view, it has become natural for the actions of famous and influential

athletes to be accepted as role models for young people. Unfortunately, today's youth are more attracted to the personal lives and economic achievements of prestigious athletes. And this turns sports into a source of earning a lot of money, not for the formation of truly selfless, brave boys.

It is a pity that the heroes of folk epics and folklores, which came down to us over the centuries, do not have a great influence for the youth today. In order to use the elements of traditional physical culture even today, it is necessary to take into account the history, place and territory of origin of these cultural elements, and the place of mentality in this. Only then will the popularity of folk heroes increase among today's youth.

The national heroes of the people originate from the rituals, traditions, national games of their lifestyle, national character, social psychology, way of thinking, and determine the spirituality of this nation. In order not to repeat the past mistakes made during the time of the former union, we should study and analyze the elements of the national culture, national customs, traditions and rituals, as well as our national games, which are preserved at the base of them, in a wider and deeper way. We should turn them into a daily lifestyle in our families, inculcate in our children the importance of national values in human development.

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