

## **Educating Conscious Discipline in Players through National Team Action Games**

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**Annotation.** *This article below represents the analysis of the educational and educational advantages of our national action games, not only on the physical maturity of the younger generation.*

**Key words:** *action games, technique, tactics, Physiological, Anthropology.*

One of the treasures of human culture is movement games. Their types and diversity are endless. Movement games have always reflected and enriched all the material and spiritual creativity of people.

Naturally, many branches of knowledge have long been studying the origin, content and significance of movement games. In particular, history, ethnopedagogy, anthropology, pedagogy and the theory and methodology of physical culture, among other disciplines, are also interested.

In movement games, the creative initiative of the player is expressed in the manifestation of various actions in harmony with the unity of the team. In children's play activities, there are two very important objectives, criteria, which are interconnected. On the one hand, children, engaging in practical activities, get used to independent movement in their physical development. On the other hand, they get spiritual and aesthetic nourishment from this activity, gain satisfaction, and deepen their understanding of the surrounding environment. As a result, games acquire both pedagogical and educational significance. All this contributes to the comprehensive upbringing of the individual. Thus, active games are an integral means of education, which are aimed at comprehensive physical training (not only mastering basic movements in the changing conditions of collective activity, but also performing complex actions), improving the functions and behavior of the body of the participants in the game.

Our people have a saying: "A healthy body is a healthy mind." This means that the healthier a person's body is, the better his or her chances of acquiring knowledge and improving his or her spirituality will be. In the form of our national active games that have been played for thousands of years, we can see how much attention our ancestors paid to this issue. Uzbek national games are extremely ancient. We can rightly call them the fruit of the thinking of our ancestors. After all, they embody the qualities of bravery, courage, enthusiasm, and determination inherent in our people. It is known from historical sources that three to four thousand years ago, our ancestors, who lived in the territories of the present-day Samarkand, Kashkadarya, and Surkhandarya regions, were seriously engaged in military sports games (running, archery, wrestling). Their bravery, both on foot and on horseback, spread to the seven climates. This tradition was passed down from generation to generation and continued during the Timurid and Baburian periods. In particular, our great grandfather Amir Temur, along with acquiring deep knowledge from childhood, seriously engaged in physical exercises and grew up to be the strongest and most perfect man of his time. According to Zahiriddin Muhammad Babur, among the descendants of Sahibkiran, Shokhrukh Mirzo, Husayn Boykara, and Umarshaikh Mirzo were also extremely agile, physically strong, and courageous kings. Seeing their zeal and courage, their soldiers

aspired to be the same. Thus, we would not be wrong to say that these historical treasures created by our ancestors are now serving as the cornerstone for the creation of our future for us young people.

According to historical data, hunting games played an important role in the life of primitive hunters. Some sources state that they were held before the hunt, while others describe the games as the last games after the hunt. If we analyze this information more deeply, we can say that hunting games were held both before and after the hunt. Pre-hunting games were originally a training game (checking readiness for the hunt, mental and physical preparation for the hunt) and were a serious activity in which primitive people learned to easily catch prey, approach it, for this they put on masks, pretended to be animals, practiced their behavior and sounds. It was during such games that young people were taught to hunt.

We can find tentative evidence that hunting games were also present in the life of primitive people in the territory of Central Asia, such as the discovery of a human bone from the Paleolithic period (Middle Paleolithic) dating back a hundred thousand years ago in the Teshiktash cave in the Boysun Mountains, stone tools found in a cave in the village of Omonkoton in Samarkand, colorful paintings in the Zarkut belt of Surkhandarya, images of deer and oxen painted on stones in the village of Khojakent, and many other archaeological finds and elements of fine art in them, which not only indicate that these dance games, including children's folklore games, had the simplest branches, but also help to determine the stages of their birth. These paintings reflect the ancient hunting rituals of primitive people, their rituals related to animals and nature, and their wearing masks made of animal skins during hunting, on the one hand, in order not to scare wild animals during the hunting process, and on the other hand, they express their concepts and beliefs, both ethnographic and customs, and values. The paintings painted in the caves of the Saimalitash mountain in Fergana (II-I centuries BC) testify to the rituals of the hunters, covering themselves with animal skins and going to the game. In order to approach a herd of animals, primitive people had to imitate animals or birds, and for this they had to study their specific characteristics, behavior, grazing, fighting with each other, snorting, and even their sounds. Finally, the conditions of hunting wild animals required a person to be agile and agile, brave and tireless, and to be constantly engaged in this. All this, in turn, led to the birth of physical - rhythmic movement in primitive man, or pantomime movements and games, heroic dances, presenting natural phenomena. The depiction of games in paintings painted on mountain rocks and caves has a variety of characteristics in terms of content-meaning and form-template. Some of them resemble the process of hunting and labor, some in the form of imitation of natural elements, others resemble warfare, magic, the art of gestures and pantomime. In the early days, noisy, chaotic games gradually began to be performed through musical accompaniment, pantomime, and plastic movements. In later periods, such ethnographically interpreted games took on various forms, including "Bear Game", "Giant Game", "Monkey Game", then "Pishik Game", "Horse Game", "Pile Game", "Goat Game", "Wolf Game", "Klatak Game", "Eagle Game", "Dog Game (irrilatar Game)", "Rabbit Game", "Fox Game", "Jacque-Jacque Game", and many other games and pantomimes are known to have been passed down from generation to generation. They are directly or indirectly related to children's folklore games. Thus, the word "game" is related to the Turkic word for "to play" (which means "house", "mind", "wisdom"). Expressing the intellect through movement and gestures is important in the emergence of games.

The subject matter and performance styles of Uzbek traditional children's folklore games are very wide. There is no aspect of social life or human relations that has not been covered by games. Whether it is agriculture, animal husbandry, gardening, melon growing, culture of our people, professions and sciences, philosophical, aesthetic, moral or educational views, ethics - all of them are the subject of traditional games. In particular, Uzbek children's folklore games are imbued with spiritual, educational, and moral concepts from head to toe. Children's folklore games, which have been passed through thousands of years of historical path by our people, have repeatedly passed through trials and tests, have become integral and perfect, and have reached us, depending on the direction of their content, can be divided into the following types.

1. Seasonal children's folklore games: folklore games played in the early spring, summer, and winter seasons.
2. Ceremonial children's folklore games: games played during rituals, customs, ceremonies, and traditional holidays.
3. Children's folklore games related to labor: "Ploughing the land, plowing", "Sowing", "Pruning apricots", "Churey-churey", "The cow was milked", "The camel was returned", "Watering the horse," and others.
4. Family and household children's folklore games: "Guest-guest", "Bridesmaid", "Bridesmaid-groom", "Mother and child", "Cooking", "House furnishing", "Doll game", "Bread baking", "Couple-couple", "Crib decoration", "Wrap the crib", etc.
5. Physically active children's folklore games: "Chasing", "Cut-cut", "The blanket is closed", "Ziyrak", "Goose-goose", "Chase the ball", "They will hit", "White bone", "Ball-stone", "Break", "Chiqildo", "Chop", "Zuv-zuv", "White poplar-blue poplar", "Donkey rode", "Lanka", "Horse game", "Girl chased" etc.
6. Logical children's folklore games: quick sayings, riddles, counting, sayings, question and answer, guesses, memory retrieval, guesses, etc.
7. Children's folklore games related to animals and natural phenomena.
8. Children's folklore games.
9. Music games.

Folk games, including children's folklore games, have been embodied in the most ancient times, embodying the way of life of the people, their spiritual and educational, physical training, aesthetic worldview, and have reached us to this day, growing and deepening in terms of content and purpose. Unlike other types of art, games are brightly reflected in the spirit of the people, their psychology, color, and attitude to the upbringing of the younger generation. In the 21st century, technology and computers are rapidly entering every aspect, every person's life. Nowadays, it is difficult to imagine work, study, and creative activities without technology and computers. This leads to the fact that most people do not move much or get too tired (fatigue).

In the conditions of Uzbekistan, those engaged in labor activity can be divided into the following groups:

1. Intellectual workers. creators, publishers, engineers, doctors, teachers, computer workers.
2. Sedentary workers. spinners, tailors, weavers, car drivers, etc.
3. Heavy physical laborers. builders (housing, roads, etc.), field workers, factory workers, shepherds, etc.

It should be noted that the working conditions and movements of workers and employees in this group may vary. In general, every worker, creative person, scientist, and managerial employee should be aware of their mobility consciously, scientifically, theoretically, and practically.

This leads to increased labor efficiency, healthy and vigorous walking, and mental and physical perfection. In this regard, physical exercises and active games that incorporate various movements play an important role. For this reason, every professional must first and foremost determine a clear routine (regime) for engaging in exercises and games, taking into account their health, living conditions, and free time, and adhere to it diligently.

To carry out these processes, it is recommended to use the following procedures (regimes):

1. Morning gymnastics and engaging in suitable, enjoyable games.
2. Engaging in any exercises and games during work (5-10 minutes every 2-3 hours) and in free time after work (home conditions, nearby areas, simulators, etc.).

When using national movement games in home, living and working conditions, as well as in professions, it is advisable to pay attention to the following:

- hand and body movements while walking and running, as well as hopping on one leg and two legs, jumping;
- hanging, pulling, climbing on trees or special devices;
- walking along alleys, in shady, cool places, taking 10-15 steps, taking deep breaths and exhalations;
- playing ball games with colleagues, peers and family members, playing games such as “Hand-to-hand” (pushing), “Third plus”, “Hook”, “Cat and mouse”;
- Washing after training, bathing in the summer (in a basin or bathtub).

The above activities are also suitable for those who work sitting down. It is also advisable to use their favorite exercises, sports equipment and active games, and most importantly, to attend health centers (gyms).

National and active games are manifested as a type of activity in the educational process, therefore, they are social and closely related to work and study. These most important features of Uzbek and active games create the need to analyze their educational potential.

Speaking about the educational aspect of sports and active games, it should be emphasized that, first of all, they instill in children a love for their neighborhood, village, city, nature, all the peoples living in our country, cultivate feelings of respect and reverence, sports pride. Most importantly, they instill a love for the sports culture, past and present life, sports traditions and values of the Uzbek people.

It also teaches students honesty, generosity, serves as the main means of transferring the experience of adults to children and youth. It forms a conscious attitude to labor in boys and girls. It helps them to be strong, agile, dexterous, resilient, active, intelligent, resourceful, brave, courageous, and cooperative.

The competitive nature of a team-based action game can also interest participants in activity in expending a certain amount of effort to achieve the goal, demonstrating determination, courage, and perseverance. The competitive nature of the game action should not separate the opposing sides. This is very important. Because the tension of the competition brings them closer together. Each participant in a team-based action game is clearly convinced of his or her common advantage. Action with mutual understanding is aimed at achieving a common goal and overcoming obstacles.

In team-based action games, voluntary restrictions on movement rules help foster conscious discipline in participants while increasing interest in the game.

## **CONCLUSION**

Since the future of our independent Uzbekistan is in the hands of the younger generation, we are equally responsible for their upbringing and education. Therefore, it is our responsibility to instill in them the great heritage left by our ancestors.

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