



SOME ISSUES OF IMPROVING THE SYSTEM OF PREPARATION OF STUDENTS FOR SPORTS COMPETITIONS

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ABSTRACT: - Human activity is always conscious. In different conditions and situations, the degree and completeness of the reflection of actions in consciousness can be different - from clearly realized to vaguely realized, while the purpose of the activity is always realized quite well.

KEYWORDS: Students, roads, sports, competition, improvement, preparation.

INTRODUCTION

If the goal is not realized, then impulsive behavior takes place, which is controlled directly by needs and emotions.

Psychologists consider activity as “an active interaction with the surrounding reality, during which a living being acts as a subject, purposefully influencing an object and thus satisfying its needs” [12, p. 91].

Physical culture and sports activity, like any kind of human activity, includes needs, motives and goals and objectives determined by them in its psychological structure, which

together constitute its motivation, which performs the functions of motivation, direction and meaning-formation of activity. The second structural component of the activity is the ways of its implementation, acting in this type of activity in the form of physical exercises. The results of physical culture and sports activities are manifested in biological, psychological, pedagogical and social effects [8].

THE MAIN RESULTS AND FINDINGS

A.N. Leontiev believes that “the main difference between one activity and another is the difference between objects” [5, p. 104].

“SOME ISSUES OF IMPROVING THE SYSTEM OF PREPARATION OF STUDENTS FOR SPORTS COMPETITIONS”

Physical culture is the subject of physical culture and sports activities. In the process of this activity, a person appropriates the values accumulated by mankind in the field of physical culture, makes them his inner property, translating them into the form of an active ability (disobjectification). On the other hand, having enriched the physical culture of mankind, a person makes his personal contribution to its further development (objectification).

In accordance with the conceptual provisions of the psychological theory of activity (L.V. Vygotsky, S.L. Rubinshtein, A.N. Leontiev), the qualitative originality of the subject of physical culture and sports activity determines the features of its psychological content: motivation, induce waiting and directing a person to his appropriation, reproduction and creative transformation, the methods and means used for this, and the results achieved.

This determines the need to consider the essence and content of the concept of "physical culture".

Analysis of domestic and foreign scientific and methodological literature shows that at present there are three approaches to the definition of the concepts of "culture" and "physical culture" [2].

Representatives of the first direction consider culture primarily as a product of human activity, its result, presented as a set of material and spiritual values (both an individual and society as a whole) used for its further improvement (value approach).

For example, in philosophical literature, culture is defined as "a set of material and spiritual values created and created by mankind in the process of socio-historical practice and characterizing the historically

achieved stage of development of society" [7].

In addition to the real objective values created in the process of transforming external nature, culture is also what is concretely received by a person in the transformation of his own nature. This part of culture is defined as physical culture [10].

In the literature on the theory and methodology of physical education, physical culture is usually considered as a set of achievements of society in the creation and rational use of special means, methods and conditions for directed physical improvement of a person [12].

IN AND. Lyakh and G.B. Meikson [96] note that in physical culture, as one of the areas of social activity, all the main types of values are objectively represented - material and spiritual, associated with the satisfaction of relevant needs.

L.P. Matveev emphasizes that the essence of "physical culture consists mainly in the fact that it includes vitally important ways and results of the use by us, people, of our own motor capabilities: to "transform" our qualities, abilities obtained from nature" [10, p.32].

In particular, Yu.M. Nikolaev considers the concept of "physical culture" as a type (subsystem) of general culture, a qualitative side of creative activity for the development, improvement, maintenance and restoration of values in the field of physical improvement of a person for self-realization of his spiritual and physical abilities in a socially significant way. any results related to the performance of his duties in society [11].

In the Soviet Encyclopedic Dictionary, physical culture is interpreted as "... one of the areas of social activity aimed at strengthening

health, developing a person's physical abilities" [1].

P.A. Vinogradov, I.I. Stolbov, I.I., Dushanin [3] also single out the activity side of physical culture, understanding it as a specific activity aimed at the formation of motor skills and abilities, improving the physical condition of a person, maintaining and strengthening health, and harmonious development of the individual.

IN AND. Stolyarov [6] and V.M. Vydrin [4] consider physical culture as a special and independent area of culture, which is based on activities aimed at the "social transformation" of the human body, "the development of its physical and spiritual forces".

Another definition says that physical culture reflects a specific sphere of transformation of nature by man and the man himself through the formation of an increasingly perfect organism, consciousness, will, as well as the development of relevant traditions, institutions and organizations [4].

The value and activity approaches to defining the essence of the concepts of "culture" and "physical culture" do not contradict, but complement each other, since they reflect two different, but dialectically interrelated aspects of the functioning of culture - the productive and procedural (activity) ones.

Therefore, closer to the truth are the supporters of the third point of view, who consider culture as a qualitative content side of both the result and the process of the activity of the individual and society.

V.M. Vydrin, B.K. Zykov, A.B. Lotonenko [2] understand physical culture as a kind of culture, which is a specific process and result of human activity, a means and a way of physical improvement of a person to fulfill social duties.

Thus, culture in general, and physical culture, in particular, act, on the one hand, as a process of material and spiritual activity of people, on the other hand, as a product of this activity, its result. Culture is the qualitative side of the material and spiritual aspects of human activity and society and its results.

According to L.P. Matveev and V.N. Nepopalova [12], the social nature of physical culture, as one of the areas of a socially conditioned variety of society's activity, is determined mainly by the direct and indirect need for labor and other forms of human life, the desire of society to widely use it as one of the most important means education. The results of physical education are expressed in terms of health, physical strength, endurance, active motor activity, development of motor skills and abilities, physiological and psychological functions of the body. The achievement of these results is provided by methods, means, forms, conditions, factors of physical education. The results achieved and everything that this process provides are of significant general cultural value and are an integral part of modern culture [6, p. eleven].

VC. In this regard, Balsevich writes: "Firstly, the concept of" physical culture can have the meaning of one of the phenomena of the culture of life activity not only of an individual, but also of various human communities and society as a whole. Secondly, based on the general meaning of the concept of "culture", this phenomenon involves a conscious transformation, "cultivation" of human physicality and mentality, a reasonable and competent attitude to this process, both of the individual and society. Thirdly, it turns out to be responsible for the spiritual development of society and the individual, as one of the most important incentives for the formation of a culture of their relationship with nature and

"SOME ISSUES OF IMPROVING THE SYSTEM OF PREPARATION OF STUDENTS FOR SPORTS COMPETITIONS"

nature, including nature in man. The latter, to our common regret, continues to be unconscious and misunderstood by the overwhelming majority of people, their communities and the structures that control them" [2, p. 9].

In this regard, the problem of the possibility of attributing physical culture, either to material or spiritual culture, or to a separate type of culture, where both the material and spiritual aspects of this phenomenon are organically combined, is debatable. Some scientists consider physical culture as an element of material culture, linking it directly with the formation of the human body in the process of doing physical exercises in various types and forms [3]. M.S. Kagan considers physical culture to be an area of material culture, since it is a way and result of a person's transformation of his own natural given in the true cultivation of anatomical and physiological qualities granted to a person by nature [7].

L.P. Matveev emphasizes that the connection of physical culture with material is manifested in the process of motor activity, which is its main content. "Physical activity in this respect is our" self-production "[10, p. 57].

Another part of the scientists classifies physical culture as a spiritual culture, arguing that a person is not a mechanism, but, above all, spirituality [5, 41]. The priority of spirituality, according to I.M. Bykhovskaya, is manifested in the fact that physical culture is not an area of direct "work with the body", although it is the bodily-motor qualities of a person that are the subject of interest in this area. Like any sphere of culture, physical culture is, first of all, "work with the spirit of man, his inner, and not the outer world" [5].

It is known that the issues of the harmonious development of a person, the interdependence of his spiritual and physical

abilities attracted the attention of thinkers from different countries and eras. One of the very old attempts at a practical solution to this problem are such ancient Eastern systems as yoga and Zen Buddhism. In them, the general cultural, spiritual element is much more pronounced. As noted by V.M. Vydrin, physical culture is organically connected with spiritual culture, since it develops figurative thinking, in its sphere there is a process of creativity, the formation of the idea and perception of beauty created by the means and forms of manifestation of physical culture. It is also characterized by the processes of predicting the results of motor activity, which is one of the aspects of spiritual culture [4].

IN AND. Stolyarov points out that "it is hardly possible to agree with the attribution of physical culture only to the sphere of material or, on the contrary, only to the field of spiritual culture, as well as with attempts to consider it as a kind of culture that is different from its forms, as a material and spiritual culture" [6, p. 76]. As part of the general culture, physical culture has its own object, subject, functions and result, correlated with the corresponding characteristics of the whole culture as a whole. This is a special independent type of culture, which has its own specific goals, objectives, methods and means. It arose and develops simultaneously with the general human culture. It is unfair to attribute this phenomenon only to material or only to spiritual culture, or to take it out of the framework of culture in general, because the satisfaction of the material and spiritual needs of society and man is not its main and only goal as a social phenomenon.

Yu.M. Nikolaev [2] notes that physical culture is aimed at the harmonious spiritual and physical development of a person who is in its sphere not only a subject, but also an object of cognition, evaluation, transformation.

"SOME ISSUES OF IMPROVING THE SYSTEM OF PREPARATION OF STUDENTS FOR SPORTS COMPETITIONS"

Despite the fact that physical culture is represented by all the components that make up the structure of the personality, it has a priority of spirituality as the integrity of the inner, mental life of a person in the process of forming his physical conditions.

V.M. Vydrin and co-authors [2] state that physical culture as a part of general culture is aimed at the harmonious development of all natural essential forces and human morale. In other words, the unity of the material and the spiritual is embodied in physical culture: on the one hand, it is aimed at and has as its results the “social transformation” of one’s body, on the other hand, it acts as a process and result of enriching a person with knowledge and methods of this transformation. Therefore, the reduction of physical culture only to purely spiritual activity or only to physical, bodily development impoverishes the content of this concept, creates an incorrect idea of its essence. It cannot be attributed only to material culture, since the reflection of the material existence of society or an individual is not its main characteristic as a social phenomenon. For the same reason, it cannot be attributed only to spiritual culture, although social consciousness is reflected in its sphere.

In the modern theory of physical culture, the tendency to use the philosophical and culturological approach is increasingly being formed when considering the phenomenon of physical culture and the mechanism of its formation by each individual. In this regard, the question is often raised not about the “physical”, but about the “physical education” of a person. If in the word “physical” the emphasis is traditionally placed on motor, biological, then in the term “physical culture” there is culture, that is, education through culture, through the development of the value potential of

physical culture. The fundamental principle of physical education is the unity of the worldview, intellectual and bodily components in the formation of the physical culture of the individual, which determines the close relationship and interdependence in the development of the spiritual, sensory-emotional, intellectual and physical spheres of a person [9].

A qualitatively new stage of understanding the essence of physical culture is associated with its influence on the spiritual sphere of a person, as one of the most effective means of intellectual, moral, aesthetic education. Today, at the beginning of the twenty-first century, a growing number of democratic changes in our lives, the market economy actualizes the solution to the problem of developing the spiritual potentials of a person, including in the process of physical education.

The peculiarity of the phenomenon of physical culture, in contrast to its other areas, is, first of all, that it most naturally combines the social and biological in a person into a single whole. Physical culture as a phenomenon of general culture is unique. It was she, according to V.K. Balsevich, is a natural bridge that allows you to connect the social and biological in human development [1].

Thus, physical culture is an integral part of the culture of mankind. It embodies the unity of the material and spiritual: on the one hand, it is aimed at and has as its results the “social transformation” of one’s body, on the other hand, it acts as a process and result of enriching a person with knowledge and methods of this transformation.

The main direction of the functioning of physical culture is the transformation of each individual person, and, through the personality of each person, the

“SOME ISSUES OF IMPROVING THE SYSTEM OF PREPARATION OF STUDENTS FOR SPORTS COMPETITIONS”

transformation of the whole society. In other words, the physical culture of a society is directly dependent on the personal physical culture of each member of this society.

L.I. Lubysheva [9] believes that in a civilized society, "physical culture of the individual" comes to the fore. The author says that the physical culture of a person is a person's concern for his physical condition, the ability to effectively use the means of physical education, the "physical culture mentality" of a person, the level of knowledge in the field of physical culture, the willingness to help other people in their recovery and physical improvement.

Physical culture, in direct accordance with the humanistic paradigm of education, is determined by V.K. Balsevich as the activity of an individual for positive self-transformation, during which the tasks of the bodily, psychological, intellectual and moral plan are solved, and the results of this activity are achieved in the form of a system of values formed by it [4].

For us, methodologically significant in the definition of physical culture (the concept of V.K. Balsevich) are two aspects: the first is an indication of the key feature of physical culture - the activity of the individual in positive self-transformation "; the second is an indication of the key feature of the result of this activity - on "the system of values formed by it (activity)."

In accordance with the first sign, the physical culture of a person is defined as an activity for the appropriation of the values of the physical culture of society, i.e. as a physical activity.

Taking into account the second sign, physical culture is considered as an integral characteristic of a person as a subject of this activity, which determines the level and nature of readiness for its implementation.

Physical culture and sports activity of the individual is carried out directly in the social, mental environment. Its functioning in these environments is carried out through the public and private life of the same groups of participants in the physical culture movement. It is from the potencies, state, status, mobility and other social and mental characteristics of the participants in the activity that the degree of this interaction depends. Moreover, the most intense influence of the environment on physical culture and sports activities and vice versa occurs through such a subject of activity as society as a whole [9].

Physical culture, considered as one of the types of human activity, as a physical culture and sports activity is divided into 4 types: non-specialized physical education, sports, physical recreation and motor rehabilitation [8]. They differ from each other in terms of the tasks to be solved, content, means, methods, forms of organization and types of occupations. Along with this, each type includes elements of other parts, since they are formed from one metasystem - physical culture.

In the system of physical culture and sports activities of students, sport is its logical conclusion, because non-special physical education creates the initial basis for the comprehensive development of physical qualities and motor skills, forms the prerequisites for their unlimited development, and sport reveals these human capabilities at the ultimate levels. .

There are two levels of development of sports as a type of physical culture and sports activity of students: initial training and in-depth specialization. The level of initial training is realized at the theoretical, methodical-practical and training sessions with students in the sports departments.

"SOME ISSUES OF IMPROVING THE SYSTEM OF PREPARATION OF STUDENTS FOR SPORTS COMPETITIONS"

According to M.Ya. Vilensky [3], physical recreation is of great interest to students, since it contributes to the rational and emotionally attractive organization of free time, active rest with the use of various types of physical exercises, increasing efficiency, increasing creative activity, maintaining and strengthening health.

V.M. Vydrin [4] notes that despite the importance of physical recreation, the problem of its implementation in the everyday life of students has not yet been resolved. The author believes that for its creative use in the life and leisure of students, it is necessary to create prerequisites for transforming the processes of education into self-education, through the formation of readiness for independent physical culture and sports activities.

Motor rehabilitation. "Rehabilitation" in Latin means restoration. In the Great Soviet Encyclopedia, it is interpreted as a series of preventive measures aimed at restoring (or compensating) impaired body functions or disability [3].

CONCLUSION

Summarizing the results of the analysis of philosophical, psychological and pedagogical literature, we can conclude that physical culture and sports activities are one of the specific types of conscious, socially determined human activity in the form of non-specialized physical education, sports, physical recreation and motor rehabilitation. literature aimed at meeting socially and personally significant needs in the appropriation of material and spiritual values of modern physical culture.

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"SOME ISSUES OF IMPROVING THE SYSTEM OF PREPARATION OF STUDENTS FOR SPORTS COMPETITIONS"

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