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**WAYS OF IMPLEMENTING THE MECHANISM OF SPIRITUAL EDUCATION OF STUDENTS
BASED ON UZBEK FOLK GAMES*****Niyozmatov Anvar****Independent Researcher Of Urgench State University, Uzbekistan***ABOUT ARTICLE****Key words:** Uzbek folk game, national value, education and upbringing, mechanism, systematic approach, counting game.**Received:** 09.06.2023**Accepted:** 14.06.2023**Published:** 19.06.2023**Abstract:** In this article, the methods of applying the mechanisms of using Uzbek folk games in the education system and its importance in educating students' spiritual qualities are discussed.**INTRODUCTION**

The National People's Games are one of the most popular public spiritual events of the people within the national cadres. "Navroz", Eid, weddings and various traditional ceremonies, Udums have not passed without wrestling, kopkari (goat), race and many other national games since ancient times. Such events are expressed in all types of folklore and epics. They are interestingly and comprehensively described in the works of the great scholars Abu Ali Ibn Sina, Alisher Nawai, Mirza Babur and later writers and poets.

In the recent past, and especially during the years of independence, by studying and reviving the national games of the people, they were purposefully used to educate the spiritual and physical maturity of schoolchildren. This year, the services of cultural and artistic figures, famous scientists M.Murodov, U.Koraboyev, T.S.Usmonkhojaye, A.Q.Atoyev, J.Toshpolatov, R.Q.Qudratov, F.N.Nasriddinov, etc. People's national games have several directions, and in their structure dances, lapars, sayings, askiyas and art of many genres are much more prominent. Also, among them, there are a lot of action games and sports games inherited from ancestors.

Uzbek folk games and their importance.

Thanks to independence, wide prospects are opening up in the field of physical education and sports, which is especially evident in the national games and exercises of the people, and the physical education classes held in sports.

Their constant and regular use gives good results and serves as an important factor in raising students to be healthy, energetic, agile and strong. In the past, Navruz holidays, parades, and weddings, which were attended by a large number of people, were not held without folk games, physical exercises, and national sports in general. Unfortunately, they are completely forgotten and forgotten in the country, so searching and restoring them should be the duty of everyone who respects his people and nation. From the point of view of physical education, their study and application 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 games of the Uzbek people, inherited from our history, will be opened, it will be performed in public, in preschool institutions, schools, recreation places, in various ceremonies and holidays. organization; it is inevitable that it will have a positive effect on the education of the growing youth. Since ancient times, national folk games have been widely used in competitions and debates as an independent field of 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 games The national folk games that have come down to us for thousands of years are "Riding on a horse", "Chasing a girl", "Capricorn", "Archery", "Chillak", "Aq Suyak", "Soqqa"., through games like five stones and other games, it is an effective tool in developing the qualities of bravery, dexterity, quickness, maintaining balance, as well as shaping the stature, morals, mind, memory, and attention, and it is an effective tool for strengthening health. is becoming On November 13-14, 1998, in the city of Termiz "Alpomish games" was held the first republican competition. This festival, consisting of national folk games and performances, is a celebration of respect and attention to the figure of Alpomish, the pride of our nation, the pride of our nation, and our rich national values. In fact, the past of our nation is steeped in the art of wrestling and valor, because in it, competitions such as "Kurash", "Tortishmachok", "Boran", "Mindi", "Turon" martial arts are held for the health of our nation. is an important basis for

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 while standing on a horse, fencing, javelin, wrestling on a horse, horse racing, draping and many other types of physical exercises can be a vivid example of this. In oral folk art "Alpomish and Barchinoy", "Go`roqli", "Kirqqiz", "Kuntug'mish" and other epics, the horse is fully described in the second place after the main character. For example, the notions of an excellent rider, a skilled shooter, and a brave wrestler were developed in games related to horses. Omar Khayyam mentions forty-two breeds of horses and gives a separate definition to each of them:

"Korabayiri" of Jizzakh, "Boychidari", "Irkuki", "Blue pigeon", "Chambil bellari" of Surkhondarya, which are famous all over the world, have almost disappeared. 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. The unique aspects of organizing and conducting national sports games.

In the period of the former Soviets, there were many rules and criteria in the national movement games of the Uzbek people, including: calling and gathering children to start the game, drawing lots, ending the game, encouraging, rewards, punishments, etc. have undergone changes. It has both positive and negative sides, of course. On the positive side, the irminology of mobile games is enriched by various

national and international words. On the negative side, the national color of the games created by this nation has changed, its color has been shed, that is, many games have acquired the quality of generality, which undermines the naturalness of the traditions, customs, and culture of this nation. It is the word "delivered". Or it can be understood as one of the first steps in the loss of the people's spirituality and value. It is true that for seventy years we all worked on the basis of certain guidelines, and now we have become 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 before us.

The people have their own inexhaustible wealth of knowledge and experience, such as national movement games, dances and sports. Therefore, it is important to study national movement games, research them on the basis of the general public, and research them into the process of physical culture of students. There are specific aspects of organizing and conducting national action games. That is why it is important to know the finer points of the game.

Without knowing the specific features of the game that fully reveal the content of the game, such as calling and gathering children to play, drawing lots to start the game, and ending the game, educational tasks, physical qualities (speed, endurance, strength, agility, etc.) cannot be trained. Every game created with the love of the people, the longevity of the game depends on how it is treated. Therefore, the game determines the moods, dreams, worries and joys, lifestyle and characteristics of each nation. The ability to preserve it, respect it, and play it to its standards is unique only to the representative of this nation. No nation can play the game of others with such joy and enthusiasm. The reason is that each nation has its own style and characteristics. This is a gift, a blessing given to this nation by Mother Nature. It is not possible to change it blindly, changes are made by life itself based on progress, development, lifestyle.

Calling and collecting the game.

The study of folklore and the analysis of scientific literature show that it is customary to call children to play and gather players, and that no specific time, place or special preparations are made for playing active games. They used to play games whenever they gathered. That is why it was required to gather the children before the start of the games, to show enthusiasm and initiative of each child in gathering them together. Parents have different reactions to their children leaving home. Often, parents try not to answer the child. Children know this very well, they look for a way to call their friend from home. G. Jahongirov spoke very well about this in his book "Uzbek Children's Folklore": They go in groups of three or four, go to their friend's yard, stand on the street and start calling.

Draw to start the game.

One of the main conditions of Uzbek folk games is the drawing of lots or check, which guarantees that the upcoming game will be honest, intense and intense. The educative importance of throwing a check in the conduct of each game in the manner of a serious discussion and competition is great. The information about making a check is described in Mahmud Koshgari's famous book "Devon-u Lugatit Turk". On another page, the interpretation of casting a check is given in the sense of "lots": "He casts lots with his fingers and breaks his lollipop." In addition, it also has the appearance of "swiped". However, the purpose of "pushing" is to test one's fate. The main purpose of children's drawing of lots

is to determine who should start the game first. To start Uzbek folk games, four different check methods are used:

- oral;
- throwing an object;
- hide an item;
- counting terms.

There is also a verbal method of drawing lots, which is used when the children are divided into two groups before the start of the game. First, two children are appointed as game leaders by the children. Then, the gathered children divide into pairs, "put horses" on each other, and come to the leaders of the game. 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 game leaders say, and the children:

- do you need the moon in the sky, do you need a snoring horse? The two players argue about who should pick first they agree in advance and the first player says:

- I need a sneeze.

- in that case, I will be the one who is crying!

-go here, you are one of us!

- says the first player.

The "moon in the sky" goes to the second player.

Or:

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

Now it is the turn of the second player to choose "pomegranate" or "apricot".

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

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

-water or oil?

- Is it a falcon?

- fox, wolf?

Sometimes they also weave beautiful shree pictures:

- the stork came, it was summer, its wings became paper.

- two of us - the flower is a tulip.

- who is the flower, who is the tulip?

Children by nature do not like to repeat, so they try to use unique words. In order to confuse the players, they can also "slant" their names:

-to whom is "I" and to whom is "you"? - they say. If the first player chooses "man", then those who choose "san" will enter the game next. For example, to determine the turn of the game, one child stands upside down 8-10 meters away from the players and makes a fist with one hand, the other he raises his hand into a sword (in the sense of a sword).

- fist, shop! - say the players. A standing child lowers one hand, whichever hand 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 whichever player finds the danak, that group starts the game. Another way to determine the head of the game is to use a stick, a match stick, or pick as many sticks from the dry grass on the field as there are players. Their size is equal, one of the sticks should be shorter. Everything is collected in the palm, one end is equal, the other end is not shown. Children come in turn and pull one stick at a time. Whoever pulls out the short stick will be the game leader. This game can be organized in a different way. For example, several pieces of paper are taken, a mark is placed on one of them, and then they are mixed in a pocket, bag or hat. Whoever gets the marked piece of paper is the game leader.

If five people have gathered for the game, it is appropriate to use the simplest and fastest method 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 his fingers in turn. Whoever finds the painted finger wins the game. If the painted finger does not open, the person who made the offer becomes the game leader. 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, whoever chose the side facing the sky, it is his turn to play.

Or if you don't have a coin, you should find a flat stone or piece and wet one side of it. Then it is necessary to jump up, it is necessary to determine who should manage 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: "Is it on the right or on the left?" If the partner finds the hidden object, he starts the game, and the one who found it starts the game.

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