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PROGRESO PARA NUESTRO DEPORTE MEDIANTE CONOCIMIENTO

THE PHENOMENON OF THE WORLD NOMAD GAMES

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ABSTRACT

The phenomenon of the World Nomad Games is addressed through the study of the mission, as well as the fundamental principles of the Games. The sources and prerequisites for organizing the Games, their interrelation with other ethnic sports games and the phenomenon of the Nomad Games have been established. The research results can be recommended for the organization of other ethnic sports games.

KEY WORDS: World Nomad Games, historical heritage.

INTRODUCTION

The peculiarities and uniqueness of the First and Second World Nomad Games (WNG) considered earlier by the author, supported by the factual material of the Games (Mambetaliev, 2017), and reinforced the conviction that the World Nomad Games are becoming a traditional international sports and cultural phenomenon. And it was previously noted that the Games caused international resonance, today there are grounds for saying that the Games are recognized by international institutions (Secretariat, 2016; OPEC Bulletin, 2016).

In accordance with which, the question arises as to what the WNG phenomenon is, after all, it is a part of the history of dozens of other ethno-sportive games. Among these are the games of Naadam in Mongolia, games of minorities in China, and games of ethnic and regions of the Russian Federation and the Americas. At the same time, the organizers of the ethnosport Games determine their uniqueness by the contribution they make to the ethnocultural diversity of the world, to the revival and preservation of the ethnoculture of one or another ethnos or group of ethnic groups [6, 7, 9, 10 s. 26].

Along with this, the Games, along with common features, also have a unique character, which is of particular research interest. Since the knowledge of the phenomenon and uniqueness of the Games contributes not only to the preservation of historical cultural heritage, but also allows you to spread the experience of development and awareness of these values in modern conditions.

The scientific novelty of the work is determined by the new knowledge obtained about the laws of formation and organization, the phenomenon and the uniqueness of the World Nomad Games. The practical significance of the research is determined by the fact that the research results contribute to the determination of the future directions of the Games development and the dissemination of historical experience in the organization of other ethno-sports Games. In addition, they can be used in the process of training specialists in physical culture and sports: scientists and researchers, managers, trainers, and teachers of physical education. The purpose of the study was to determine the phenomenon and uniqueness of the WNG based on the study of philosophy and mission, organizational principles and content of the Games.

METHODS

The WNG were approached at the cognitive level: analysis of literary sources; historical and comparative analysis, which were used on the basis of historical, logical and systemic approaches.

RESULTS AND DISCUSSION

The philosophy of the WNG is that each ethnic group has the right to preserve its own, unique cultural and historical heritage is fully characteristic of other ethnic sports games. The philosophy of the Games is also consonant with their mission, which is aimed at preserving the ethnoculture of the peoples of the world, through the revival, preservation and development of the species of ethnosport.

Thus, the WNG mission, in contrast to other Games, is not limited to the types of ethnosport. It is also important that the WNG are not limited to only the types of ethnic Kyrgyz games. While the missions of such ethnosport games of modern times, such as the Games of the Indigenous Peoples of America (Indigenous Games of North America, 2013; Indigenous Games of South America, 2017) the National Holiday Naadam in Mongolia (Nadaam Games, 2010), the Yordynian Games of the People of Eurasia held in the Irkutsk region, Russia (Yordynian games, 2017), the Atmanov Games in Atmanov Ugol, in the Tambov Region of Russia (Geodakyan, 2018), the Festival of Turkish National Wrestling (Turkmen, Demirhan, Gebi & Turkmen, 2014) and others that are limited to national-country or regional types of ethnosport and motor culture.

It should be understood that the phenomenon and uniqueness of the WNG mission does not diminish the merits of other ethno-sports Games. Moreover, according to K. Mambetaliev, the mission of these Games deserves high praise (Stolbova, 1999). So for 800 years, the Naadam Games have retained the original distinction of wrestling, horse racing and archery of the Mongolian people of the era of the empire of Genghis Khan. The process of preserving the cultural and historical heritage is continued in the process of its development in modern conditions.

The WNG mission is reflected in the geography and the WNS ethno-sports program. There were 583 athletes from 19 countries who took part in the first Games, then 1200 athletes from 62 countries took part in the second games, and 2,000 athletes from 82 countries that took part in the third games.

The mission of WNG is reflected in the formation of such a feature of internationality, which is clearly manifested in the content of the sporting program. So at the first Games from 10 kinds of sports, 9 were Kyrgyz, then at the second of 20 kinds of sports 7 were represented by other countries. In addition, in archery competitions, participants were allowed to use traditional bows and arrows. In the 3rd Games, of 37 sports, less than half (17) are represented by Kyrgyz types of ethnosport.

The manifestation of the principle of integration or internationality in an organization within the framework of the conventionally called "festival of types of ethno-struggle" is of interest. competition in the nomination "The great struggle of the nomads." The essence of which lies in the fact that the winners in 13 national types of wrestling, as well as others who wished, defined the Great Fighter among the Great in the nomination "The Great Fight of the Nomads."

The phenomenon of WNG is also determined by the principle of the unity of the ethno-sports and ethnocultural programs. The idea proposed by one of the initiators of the Games, A. Akibaev (2010), in tune with the historical tradition of the organization of the Games. In accordance with this tradition, physical exercise occupied a special place during the national holidays and festivals, reflected in the ancient systems of physical education (Stolbova, 1999; Kuhn, 1982). To some extent, this unity can be considered a prerequisite for the formation of the principle of comprehensiveness of modern systems of physical education justified by F.P. Lesgaft (Lesgaft, n.d.).

The principle of unity of ethnosport and ethnocultural programs had a dual reflection in the philosophy and organization of the Games. Firstly, the sports program involved the widespread introduction of traditional rituals before competitions, the elements of "ethnicity" in sports uniforms, entering the sports arena, sports equipment and equipment, and the award ceremony, which to some extent is characteristic of other ethnic sports games.

Secondly, the organization of the ethnocultural program of the Games was not limited to the ceremonial opening and closing ceremonies of the Games, but had such components as the cultural and ethnographic program "Nomad Universe" as part of the 2nd WNG, and the "Golden Nomad Era" during the 3rd WNG, the Nomad Fest program, as well as other activities carried out before and after the WNG.

The programs "Nomad Universe", "Golden era of the nomad" represent the renaissance of the historical and cultural symbiosis of nomadic and ethnic culture, representing the harmonious unity of equestrian performances, folk dances and songs, the sacredness of the "Epic of Manas" and the wisdom of King Solomon realized in the picturesque Krychyn valley. There were thousands of nomadic yurts, complemented by the wigwams of American Indians and Bedouin tents. In the interpretation of the modern theory of physical culture was represented with many examples.

In these programs, one of the central places was occupied by the Kyrgyz version of the traditional hunting of the Salbuurun nomads, a triathlon consisting of hunting with dogs, birds of prey and horseback shooting with the traditional bow. Of the 37 sports in the 3rd WNG, there were 17 that represent a form of wrestling, 12 done on horseback and 5 using a style of archery. There are some combinations, such as wrestling from horseback and horseback archery.

It is important that representatives of Turkey, Mongolia, Russia, Georgia, the United Arab Emirates, Hungary and other countries took part in these competitions at the 3rd WNG. Tourists and spectators had the opportunity to take part in the simplest national outdoor games, which made it possible to enhance the visual and emotional perception of the Games and to get in touch with the amazing world of ancient culture.

The third feature that determines the uniqueness of the Games are the events of the ethnocultural program, which were held before and after the Games. These events were aimed at developing among the citizens of the country a sense of involvement in the Games, and awareness of their sociocultural significance.

Finally, the phenomenon of the Games is also determined by the scientific program. The program is aimed at the scientific substantiation of the Games, the establishment of patterns of formation, flourishing and decline of a nomadic civilization and other aspects. In the 3rd Games, it was represented by 50 scientific events: quizzes, student olympiads, scientific conferences and symposia of scientists and researchers. The Games were a central theme in the 61st International Altaistic Conference, in which 160 scientists from 20 countries of the world took part. Popular Games in the Altaic World and Related Customs and Traditions held in Bishkek. The 61st Annual Meeting was jointly hosted by the National Academy of Sciences of the Kyrgyz Republic, the "Muras" Foundation for the Historical and Cultural Heritage of the People of Kyrgyzstan under the Office of the President of the Kyrgyz Republic and The Kyrgyz State University, Bishkek, 26 – 31 August 2018.

CONCLUSIONS

1. *Initially, the phenomenon or uniqueness of the Games consists in the revival, preservation and development of the cultural and historical heritage of human civilization in the format of ethnosport species and other elements of the motor culture.*
2. The uniqueness of the WNG is determined by the mission of the Games, which is not limited to national and country borders, and contributes to the preservation of the ethnocultural heritage of the peoples of the world participating in the Games.
3. The principle of integration or the international principle of formation ethnosport programs. This principle ensured the participation in the 3rd WNG 1,500 athletes from 74 countries of the world who competed in 37 types of sports.
4. The uniqueness of the Games was determined by the principle of the unity of the ethnosport and ethnocultural programs. The latter was not limited to the solemn opening and closing ceremonies of the Games, and included ethnocultural programs that are organized both within the framework of the Games and before and after the Games.
5. The phenomenon of the Games program, which included in the sowing various forms of scientific events and aimed at scientific justification of the WNG, can be attributed to the phenomenon of the Games.

Practical recommendations: The success and appreciation given to the WNG by the international community, allows us to recommend a unique experience obtained during their conduct for the organizers of other ethnic sports games.

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