

**Review Article**

**GAME AS AN ACTIVITY IN CULTURE AND PEDAGOGY OF UZBEKISTAN**

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**Abstract**

The aim of the article is to study didactic (educational) and educational features of the game as one of the fundamental components of a mass holiday and the prospects for its development. The methods used in the work are general scientific: historicity and logic, objectivity and continuity, observation, analysis and synthesis, comparison and generalization. The results obtained during the writing of the article are based on the scientific work of authoritative scientists of national and international scale on the proposed topic. The results obtained in the course of work on this topic reveal the essence of the modern mass holiday in Uzbekistan as a successor to previous mass actions. Presented are the forms of a modern mass holiday based on a combination of traditional and innovative components. The conclusions of the article allow us to state that in the search for a scientific solution to issues related to the spiritual and cultural factors of modern social life, in particular, the upbringing of a harmonious personality based on cultural traditions, the phenomenon of mass celebration as an element of creative pedagogy should be taken into account.

**Key words:** creative pedagogy, mass festival, game element, cultural tradition, folk pedagogy, national culture, folk games, amateur groups, theatrical art, fundamental personality requirements.

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**INTRODUCTION**

Centuries-old traditions are an integral part of the lifestyle and national culture of the people of Uzbekistan, occupy a high place in the system of values and attitudes. Among the many manifestations, the national culture itself had special, inherent only to it - folk entertainments, holidays, accompanied by national games of ancient origin.

President of the Republic of Uzbekistan Sh.M. Mirziyoyev claims: "In our country, along with all spheres and industries, much attention is paid to the development of culture. Especially in recent years, a lot of work has been done to develop this area at a new stage. In order to revive and study the rich cultural heritage of our people, a number of major projects are being implemented. In particular, the Centre for Islamic Culture in Uzbekistan was created in our capital, and the International Research Centre named after Imam Bukhary in Samarkand. The activities of the Centre for the Study of Cultural Wealth of Uzbekistan Abroad and the Centre for the New History of Uzbekistan are being organized".

Therefore, the modern process of reviving traditional forms of culture in Uzbekistan could not but affect the national games of the republic. Folk games are perfectly preserved and exist, as a rule, in all corners of the country, especially in villages, whose population leads an original traditional way of life.

In the modern conditions of the dynamic development of Uzbekistan, the need for the revival of forgotten folk games is very high, since new modern types of games are not able to fill the niche in the life of the people that the folk games used to occupy. Their prohibition and disregard led to an increase in the number of spiritually unbalanced and physically weak people. From time immemorial, folk games in Uzbekistan have contributed to the self-expression of the people, helped them "splash out" the accumulated negative emotions, made life more meaningful and filled with new forms and emotions.

The importance of addressing the phenomenon of the game as an element of creative pedagogy in a mass holiday is associated with the need to identify its essentially invariant features. Without it, no action can be imagined in the history of mass holidays. Important attention is always paid to the

importance of the game in spectacles, which is of particular importance for the theory of culture: this allows us to consider all its elements that are constantly transmitted by tradition and renewed in each generation, as well as its new elements, the current era and its trends, aspirations, problems.

In the course of solving this serious problem, an important task was set for the scientific community, the social sciences and humanities, the ubiquitous population of progressive national methods for introducing pedagogical and didactic innovative technologies into the development of the fundamentals of game activity as a phenomenon of creative pedagogy.

In studying the emergence of spiritual values of Uzbekistan and their role in national development, the scientists of Uzbekistan faced the important task of bringing to the next generation an invaluable legacy of scientists and thinkers, theologians, statesmen, forming feelings of internationalism, patriotism, interethnic harmony, and inter-religious tolerance among the young generation.

It is well known that national culture as a specifically ideal reality of the social world has always been and remains an effective motive and the main lever that determines the life position of the peoples that make up a particular society and outlines the prospects for their future development. In this regard, a comprehensive systematic study of the national mass festive culture in the context of the game phenomenon and in its composition the historical foundations of the formation of the national culture, its potential capabilities, development methods in modern conditions has an important theoretical and practical value of the scientific study of the role of spectacular mass art.

The traditions and customs of the Uzbek people have been formed for centuries, they also formed the national holidays. The Uzbek ethnic group is one of the most ancient ethnic groups that have ever existed on the planet, and this is a well-known fact, in addition, it is the most numerous ethnic group in Central Asia.

The original culture of the peoples of Uzbekistan was formed at the dawn of civilization, already in the IV century BC. e. Observance of customs and traditions has always been a duty of every person, regardless of their origin and social status. This is due to the fact that self-awareness and self-esteem among the peoples of Central Asia was instilled in Islam.

In the course of the development of the game, they stand out as an independent type of activity, they become richer in their content, abstract forms of movements in games appear, and new, more complex elements appear. Often other types of art accompany the game - singing, music, and elements of theatrical art. They are reflected mainly in folk games - round dances, which are combined with singing, dancing and in which this or that type of manual labour is depicted.

Standing out in a relatively independent type of activity, games were always determined by the way of life of society, and this was reflected not only in their content, but also in the tasks of their application in order to educate children in accordance with the laws of development of society.

The phenomenon of the game has always remained one of the main activities in folk art. According to the correct statement of scientists, the psychological mechanisms of game activity are based both on the fundamental needs of the individual and on the need for self-expression, self-affirmation, self-determination, self-regulation and self-realization.

#### MATERIALS AND METHODS

Considering the problems of the folk game, Professor U. Karabaev states: "In the process of creating amateur groups oriented to the oral genres of folk art, it is important to skilfully combine the best traditions of the folk school with modern structures that have now become nationwide amateur clubs and associations of interests. In their organization, the main attention should be paid to the democratic principles of self-government, self-organization and self-education. In the future, on the basis of various genres of oral creativity, new amateur groups may emerge similar to clubs of Askiyaboz (playwright), associations of Bakhshi, etc. In connection with the growing interest of people in folk legends, fairy tales, legends and jokes, groups may appear in the near future, united in clubs of lovers of jokes, folk aphorisms, storytellers, poets, researchers of folklore and others".

The author considers the conditions for further popularization of the best folk games of Uzbekistan. In order to revive, develop and popularize folk games, in our opinion, it is necessary to carry out significant events, among them:

- Selection of the best, from the point of view of education and cognitive potential, games;
- Active propaganda and popularization of folk games among the population during various mass entertainment events.
- Comprehensive and scientifically sound, systematic accounting of public opinion based on the results of questionnaires, oral interviews, conversations;
- Attraction to use in significant educational events of the best traditions and the most acceptable forms of folk games with the participation of experts, scientists, elders, intellectuals, common people;
- Creation of a council on folk games under the Ministry of Culture with the involvement of masters of folk games, cultural workers, sports organizations, coaches, physical education teachers.

Today there is a revival of interest in folk games thanks to the media. So, the following games were developed on television: "Fun Starts", "Come on, girls (guys)!", The intellectual game of Cheers and Smarts, etc. These games involve elements of the people: "Shatrange" (chess), tongue twisters, games to riddles. At the same time, the folk game itself is very modernized, its form is being improved and its content deepened, being filled with the realities of time.

It should be noted that in the development and improvement of folk games a large role is played by the involvement of

people of all ages in solving these problems, but the experience and skill, knowledge of the older generation are prevailing.

The enormous educational value has made traditional national games a special form of public education. They actively contributed to the cultivation of kindness, mercy, humanism, collectivism, friendliness, mutual support and mutual assistance, nobility in a person. The hospitality and hospitality of the Uzbek people is a distinctive feature of our people, it is these features that have been instilled in many respects thanks to traditional folk games and holidays, although there were other ways and methods of education in Uzbekistan.

Currently, folk games in Uzbekistan are not only not forgotten, but even gaining a new breath. Some of them, such as wrestling have reached the world level as separate sports.

The activating and intensifying activities of game participants is the basis for the use of gaming technologies, and this is a specific feature of the development of gaming technologies in the East.

It is traditionally believed that in its true form, the game is defined as a type of activity in the conditions of situations aimed at the recreation and assimilation of social experience, in which self-management by behaviour develops and improves.

The famous scientist P.I. Pidkasty characterizes the game as a space of internal socialization of a person, a means of assimilating social attitudes. From a psychological perspective, A.N. Leont'ev considers the game as freedom of the individual in the imagination, "illusory" realization of unrealizable interests.

Psychologists often believe that the ability to join the game is not related to the person's age, but at each age the game has its own characteristics, and, in our opinion, this cannot be ignored. Only with this approach all the didactic and educational potentials of the game can be fully revealed. It is this circumstance that allows the game to be the most active element in the formation of a harmoniously developed personality.

Game activity, in our opinion, is designed to perform certain very significant functions. Among them:

- educational;
- entertaining;
- function of socialization.
- communicative;
- educational;
- diagnostic;
- game therapy;
- function of self-realization.

Among the numerous studies devoted to the game as a phenomenon, scientists have developed various features of the games: among the main laws of the game, they distinguish: free developmental activity of the game, creative nature, emotional component, educational and educational.

When training specialists in the field of art and culture, the game acquires special significance as a specific unit of study and an object of study: after all, its character is often improvisational, very active. The game is a kind of field of creativity, and therefore it is so important in the educational process of creative universities.

Often, games are accompanied by emotional elation of their participants. It is caused by rivalry, the spirit of competitiveness and competition; this gives it a special emotional mood.

A pedagogical game is characterized by the presence of direct or indirect rules that reflect the content of the game, the logical and temporal sequence of its development.

The pedagogical game itself, both theoretically and in practical terms, is considered by researchers as an activity, as a process, as a teaching method. As a special kind of game activity

includes: goal-setting, planning, goal realization, analysis of results in which a person fully realizes himself as a subject.

The motivation of this activity comes from its voluntary, creative nature, the presence of competitive elements, the satisfaction of the need for self-affirmation and self-realization.

Prominent teacher and scientist G.K. Selevko defines the structure of the game as follows:

- a) roles which is assumed by the players;
- b) game as a means of realizing these roles;
- c) game used as an objects, i.e. replacement of real things with game, conditional;
- d) real relations between the players;
- e) the plot (content) - the area of reality, conditionally reproduced in the game.

The game today is actively used in the modern educational process, as a learning method for mastering concepts, section of a subject, a way to understand the profession, especially if it is creative, as a rule, this profession is used in the field of art and culture. It is organized as knowledge or its part (introduction, consolidation, exercise, control).

It is well known that games were used for different purposes: educational, training goals, entertaining, managerial, educational, because the game model, simple and clear, always becomes entertaining and interesting; with its help the basics of upbringing and education are comprehended, training in various types of activities, including professional. The game acts as a stimulant, developing creative thinking, initiative, the ability to act together, subordinate your interests to collective ones, and fulfil tasks to achieve collective goals.

The game does not so much replenish the treasury of knowledge as it aims the participants to actively engage in the acquisition of knowledge and skills, mastering new concepts, make it possible to become a direct participant in discoveries, the creator of works of art and culture.

We need to use the mechanism of forming people's consciousness on the basis of history, folk traditions, customs and rites.

The educational impact of national traditional and modern games in Uzbekistan can hardly be overestimated: legends, games, songs, circuses, traditions and rituals formed that distinctive national culture that is inherent in our people today.

In modern scientific pedagogical and psychological literature, games are usually divided into didactic, educating, developing, and socializing. This is a fairly complete classification, which can be the basis for the use of games in world pedagogy.

The basic didactic goal of games is to broaden their horizons, enhance cognitive activity, apply knowledge, skills in practical activities, and develop general educational and labour skills.

Potentially - educating goals involve learning the skills of independence, the formation of strong-willed qualities, the creation of a moral foundation, aesthetic and ideological attitudes, the desire for cooperation, collectivism, tolerance, sociability. Such rich possibilities of the game allow us to conclude that it is necessary to more fully use this type of activity in educational process for educational purposes.

Developing games are aimed at developing attention, memory, speech, thinking, imagination, imagination, creative abilities, empathy, reflection, the ability to compare, contrast, find analogies and optimal solutions, games help strengthen the motivation of learning activities. And these features of them should be taken into account when using this kind of games for the educational process of creative universities in the first place: the training of a creative person should be based on creative principles, and this becomes possible when using educational games.

Socializing games involve familiarization with the norms and values of society, adaptation to environmental conditions,

stress control, self-regulation, communication training, and psychotherapy. Based on the foregoing, we can assume the reasonable use of this type of games for training not only creative specialists, but also for training a wide range of specialties: social workers, musicologists, art historians, local historians, and cultural experts.

In the world of pedagogical literature there is the concept of "pedagogical game." An extensive group of methods and techniques for organizing the pedagogical process in the form of various pedagogical games makes up "game pedagogical technologies".

This type of game is characterized by a clearly defined learning goal and the corresponding pedagogical result. At the heart of pedagogical games is the creation of game techniques and situations that stimulate students to learn. G.K. Selevko developed a classification of educational games and the main directions of their implementation. The implementation of educational games takes place in the following main areas:

- educational activities are subject to the rules of the game;
- the didactic goal is set in the form of a game task;
- the presented training material is used as a means of play;
- an element of competition is introduced into the educational activity, which translates the didactic task into a game one;
- the game result affects the successful completion of the didactic task is associated with the game result.

Of course, the use of the game in the modern pedagogical process is of particular importance for the development of culture, since it allows you to consider all its elements that are constantly transmitted by tradition and renewed in each generation, as well as its new elements, the current era and its trends, aspirations, problems.

Creative pedagogy with the use of game elements among the participants causes not only lively, genuine interest, but also contributes to the overall moral development: enriching the dictionary, developing spiritual and moral potential, forming the basics of healthy life, the fundamental needs of the individual, collective education, developing feelings of patriotism, internationalism, interethnic harmony, interreligious tolerance.

There has long been a well-founded opinion that in the folk game there is a whole arsenal of necessary means for forming a person - a Citizen, a Patriot of his homeland.

It is difficult to find at least one significant positive personality trait that could not be developed with the help of the folk game: for this it is only necessary to consider it from the perspective of the most important pedagogical tasks, both educational and educational.

It is well known that folk games and their manifestation in ordinary life and in celebration are the most important peculiar school of life comprehension. This does not require special gaming equipment or any special conditions.

Of great public importance are various holidays, mass entertainment, seasonal and professional ceremonies, which have an important place in the spiritual heritage of the Uzbek people.

The main public and public holidays and ceremonies are a very specific cycle that covers all aspects and spheres of human life, manifests itself in various forms in interpersonal relationships and is preserved in the form of traditions and rituals, a set of moral principles and historically established legal state norms and laws.

The most important features and signs of modern mass holidays that implement state norms and laws are:

- constancy and mass character;
- repeatability in the development of mass holidays;
- duration of action;
- the continuity of its conduct;
- basing on folk games and traditions;
- Equipping first-class technical innovations;

- inclusion of new game elements;  
-reflection of the realities of life in the modern interpretation of mass holidays.

For the full development of the personality, folk rituals that have become traditional create moral and ethical foundations. They are based on the mandatory and accepted customary rules of customary law, which has become in the East, including Uzbekistan, the legal form of unwritten laws, partially observed to this day.

In ancient times, not only among the eastern peoples, but also among the Romano-Germanic tribes in Europe, the norms of customary law had severe force - the force of law.

To this day, there are public holidays, traditions and ceremonies that have stood the test of time and are deeply rooted in the life of Uzbeks and other peoples of Central Asia, which reflect all the best in a person, genuinely popular and universal values.

Indeed, in these traditions and rites of the people, their national spirit, its thinking and consciousness, characteristics of character and psychology find expression. The positive customs and traditions that have been formed over the centuries and carefully preserved, such as devotion to relatives, respect for elders, care for parents, orphans and the elderly, hospitality, mutual support of relatives, the desire to protect the honour of the family and the dignity of women, preserving a bright memory of deceased relatives and loved ones find a vivid expression in public holidays and ceremonies, having a social and purely personal character, acceptable both for each person and for the people as a whole.

In Uzbekistan, there are foundations that make up the spirit of the Uzbek people. Among them are those based on universal values. It is important for every Uzbek citizen to observe the social tradition of mutual humane charity support, as a result of which close people are prevented from poverty, hunger, ruin and wandering.

## RESULT AND DISCUSSION

A special place in the life of Uzbeks is occupied by seasonal holidays, which are one of the most common and attractive folk festivals among Uzbeks. The main ones became national. According to the justified opinion of individual researchers, to whom the author of the article also joins, Uzbek seasonal celebrations should be classified as follows:

- 1) winter gatherings (gap-gashtak, yasa-yusun);
- 2) spring festivities - Navruz and Shokhmoylar (harness of bulls to a plowed dog, the beginning of plowing), holidays of tulips and roses , loyutish (serving clay, i.e. the beginning of building a house), rite rain call (sustain hotin), etc. ;
- 3) summer celebrations - "Kovun Saili" (melon festival), "Choy momo", etc. ;
- 4) autumn ceremonies associated with the collection and processing of crops - Mehrjon, Oblabaraka, Shamol Chakirish, "Uzum Sayli" (grape festival), etc.

These holidays and the rites corresponding to them are accompanied by a variety of game elements that not only adorned the festival itself, but also contributed to their entertaining and educational value. This is a great pedagogical and aesthetic potential of mass holidays used as the greatest educator of the best national character traits and guardian of traditions.

A comprehensive analysis of the special scientific literature on the issue of holidays, the specifics of their content, the diversity of their forms shows that, along with philosophical, culturological sociological, socio-psychological approaches to the study of the holiday phenomenon, in modern humanitarian theory and practice, one can especially distinguish a managerial approach to the study of modern mass holidays based on their traditional rituals. Based on this approach, three types of interpretation of the holiday can be distinguished:

- 1) as a factor in the formation of the collective, based on the use of a specific group-forming effect of the holiday;

- 2) as a factor in creating a positive image and a strong organizational culture;
- 3) as a factor in the organization of leisure activities for the population in the micro district, region, city and beyond.

These factors make it possible to implement the best managerial approach in preparing and organizing a mass celebration of a modern type.

The pedagogy of the holiday is inextricably linked with the elements of the game and is seen as the path to the quickest socialization of the individual and sociocultural modernization and renewal of society.

The integration potential of the festive-game culture is most fully manifested in an integrated approach to solving socio-pedagogical problems in the higher education system as a special institution that contributes to the rapid and effective socialization of the younger generation in favourable conditions for spiritual potency and growth.

Research by scientists on the problems of organizing modern mass holidays presented the following picture: one of the connecting points in the understanding of artistic and pedagogical tasks in the development of a festive game culture was the widespread inclusion of game elements in mass holidays, as well as taking into account their features. At the same time, a harmonious synthesis of the holiday, games and socialization of the individual was reflected in the systematic pedagogical representation of the complex and controversial problems of the holiday-game world in modern conditions of the development of society.

Everywhere, the processes of upbringing and broadening one's horizons in the course of leisure activities are considered by scientists in close interdependence and interconnection of the content side of the holiday with its diverse formal manifestations.

As U.K. Karabaev correctly noted, "Holidays have become one of the stable components of everyday life. They reflect the lifestyle and lifestyle of the various peoples of the world. Holidays in reverse form reveal a popular understanding of the meaning of life and its main turning points.

## CONCLUSION

A similar position is expressed by other scientists who conducted and are conducting research on this topic. In their unanimous opinion, to which the author of the article also joins, the educational orientation of mass holidays should be systematized and intensified.

In our opinion, for this purpose it is necessary to carry out the following:

- 1) to find new, previously unused combinations of collective and individual foundations in the reflection of traditional and new mass holidays;
- 2) to develop traditional forms of mass holidays, including innovative performing elements in them, to enrich them with new content;
- 3) to give the holding of mass holidays a lively informal character, bringing the holiday itself closer to the audience, people;
- 4) make wider and fuller use of new folklore and other sources in updating the content and form of mass holidays;
- 5) to include for widespread use in mass holidays the participation of intercultural patterns and game elements of various national ethnic groups;
- 6) to improve the system of preparing quality scripts, art programs and the very structure of holding mass holidays;
- 7) create a system for organizing and preparing mass holidays and incorporate modern achievements in the hardware of the latest audio, media, and video materials.

The educational value and repeatability of holidays in the culture of any society is based on the fact that a holiday as a large form of leisure has certain essential features:

- 1) The event, framed by the corresponding ritual-game actions (U. Karabaev) of the participants of the holiday, providing

through the traditional elements the integration of the celebrating community;

2) The spiritual and mythological basis of the holiday (M. M. Bakhtin), it reveals its connection with the sacred-mental values of national culture and the transmission of this connection to new generations;

3) The symbolic, moral - ethical and patriotic side of the holiday positions its features, distinguishes one type of holidays from its other types, emphasizes its cultural features and determines the status of the festive community.

As you know, mass holidays perform many social psychological functions - unification in achieving a common goal, reconciliation of various ethnic groups and, as a result, rallying people, renewing various types of connections (state, public, personal, collective).

Holiday rest means the release of a person from daily duties causes a high sensory and emotional state of subjects and is accompanied by a special high spirits.

Recreation during mass spectacles and holidays should be based on the sacred core of the national culture, spiritual and mental values of the people, which is expressed in the ritual side of the holiday, clearly shows the mentality of the people.

Mentality, mentality (from Latin mentalist - mental, spiritual) - a set of views, attitudes and mindsets embodied in traditions, customs and rituals that are characteristic of a particular social, national-ethnic or territorial community, reflecting the peculiarities of the mental structure and way of thinking of its members. The term is also used in relation to individuals when characterizing the characteristics of their worldview, mentality, level of development of intelligence, spiritual needs, and aesthetic preferences.

It should be noted that in its pure form the function of rest is distinguished only conditionally, since it correlates with other important socio-cultural functions of the holiday of communicative, organizational, and educational.

Also a very characteristic feature of the present is the so-called coexistence of various types of holidays. At the same time, there is a revival of the old and the emergence of new, previously non-existent, and based on the mechanisms of cultural stage adaptation adapted to modern conditions.

The fundamental solution to the problem of a significant increase in the level of festive leisure culture based on mass holidays was the following types of work:

- 1) preparation of the script in accordance with the proposed means;
- 2) the formulation of the preliminary concept of the holiday;
- 3) the purpose and pedagogical goals of the mass holiday,
- 4) problem definition and socio-demographic audience characteristics;
- 5) visual and sound design tools;
- 6) the organization of the festive-game action and its analysis;
- 7) the venue of the holiday (in the city or outside the city);
- 8) organizational and pedagogical results (positive and negative) of the holiday;
- 9) taking into account the results of the mass action;
- 10) long-term planning of holding mass holidays in the near future, taking into account the realities of time and significant events and dates.

All these types of work are a serious basis for creating an algorithm for organizing and conducting a mass holiday, taking into account all of the above components.

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