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**IN EDUCATION OF DEVELOPED GENERATIONS
THE IMPORTANCE OF GAMES**

Resume: This article describes the development of the Uzbek national games and their importance in the education of young people.

Keywords: games, sports games, healthy lifestyle, traditions, labor games

**В ОБРАЗОВАНИИ РАЗВИТЫХ ПОКОЛЕНИЙ
ВАЖНОСТЬ ИГР**

Аннотация: В этой статье описывается развитие узбекских национальных игр и их значение в воспитании молодежи.

Ключевые слова: игры, спортивные игры, здоровый образ жизни, традиции, трудовые игры

The historical roots of the games, which arose out of human need, go back to very ancient times. Their emergence undoubtedly dates back to the time of the "conscious man."

Returning from the hunt with prey and being interested in the results of their labor created a mood of joy and happiness in primitive people. In this case, the hunters tried to express the hunting process in the form of gestures, special actions and games, exercises. The result was the "Game of Hunters." For this reason, G. V. "Play is a child of labor," Plekhanov said.

According to historical sources, in the Late Paleolithic period, about 40,000 BC, there were totem-related "Bear Feasts" in the northern part of the earth. This holiday is based on the legends dedicated to the bear, which saved the bear tribes from disaster. In return, people married the most beautiful daughter of the tribe to a bear. This holiday depicts a wedding ceremony, which ends with a bear game. Even in the early twentieth century, there was a "Bear

Festival" in the lives of some peoples living in Siberia. However, marrying a beautiful girl to a bear can only be said to belong to a mythical reality. The "Bear Game" can be seen in Uzbekistan, as well as in Turkey, India and the Caucasus, where a man is playing with a bear on the streets. They show a small show in crowded places. Perhaps it is also part of the elements of the primitive period that have come down to us from the ancient bear game.

Our primitive ancestors lived on the basis of assimilating the blessings of nature in times when they were still unaware of the productive economy. For this reason, hunting and related games played an important role in their lives. Some sources state that the games were held before the hunt, while others state opinions about the games after the hunt. Pre-hunting games served as pre-hunting exercises, ie checking the readiness for the hunt, mental and physical preparation for the hunt. The preparation was organized in the form of a serious, unique ceremony. In the course of these games, primitive people prepared to capture prey more easily. In the process, they prayed to God for the fruit of their future hunting. Wearing a mask to approach the prey unnoticed or unafraid, they practiced the appearance of a beast, the behavior of animals, and the making of sounds.

In the course of such games, young people were also taught hunting techniques. For this reason, these games served as a kind of experimental school, on the one hand, helped to develop the skills of hunters, on the other hand, developed in them the mental ability.

Evidence that hunting games also existed in the lives of primitive people in the Central Asian region can be traced back to the Paleolithic images depicted on the stones of Ziraot Karamsoy in Sherabad; We can find it in murals and other archeological finds in the Saymalitosh caves in the Fergana Valley in the II-I millennium BC. They depict not only the worship of totems, but also the hunting process, post-hunting joy, animal masks, and hunter-gatherer games.

When some of them are carefully studied, one can feel the festive elements in the happy and joyful appearance of the hunters.

We can assume that the post-hunt games were organized only if the hunt was successful. Because only the return from the hunt with the bait created an opportunity for joy, a feast. After each successful hunt, the tradition of such games began to form in our ancestors special ceremonies in a festive mood.

The games of animals and humans have long been of interest to educators and psychologists, but the psychological scientific work on the subject was only created by Groos in the late 19th century. Before Groos, the Italian scientist D. A. Kolotstsa tried to put children's games into one system. He sought to reveal the psychological and pedagogical significance of children's play. The psychological sections of the book shed light on the classification of games on the basis of mental processes.

As a result of observations and researches of the well-known scientist Usmon Karabaev, Uzbek folk dances are classified as follows. Since Uzbek folk dances are not fully covered in the literature, their classification is problematic. Nevertheless, as a result of their observation and study, they were classified as follows:

1. For different ages: for babies, for young children, for teenagers, for teenagers, and so on.
2. For different genders: for boys, girls, men and women.
3. Seasonal games: spring, summer, autumn, winter games.
4. Games of various forms: oral creation, singing and dancing, play and gesture appearances.

Among such classifications is the classification of Uzbek folk games according to their socio-historical origin, G. Qo'shokova, M. We can also see in Usmanova's works:

1. Labor games.
2. National action games.

3. National Sports Games.
4. Travel.
5. Music and dance games.
6. Animal games.

In our opinion, according to the socio-historical origins of the Uzbek folk games, G. Qo'shokova, M. Usmanova's classification is also not a perfect classification.

Thematic grouping of games I. Gute-Mutson, D. ; Kolotstsa, H. Bessak, G. It is also noted in Johnson's work. In the early twentieth century, the methodology of thematic grouping of folk games was quite formed. Its practical and theoretical issues have been developed. In this area, E. Pokrovskiy, N. Ivanov P. Lesgaft, V. Gorinevskiy, E. The classification of Romanov and other scientists is particularly noteworthy. Also, V. Martses, M. Karnilev-Rodin and E. Rodin, V. Blinovich, A. Makarenko, V. The classification of the Yakovlevs is also known. V., who collected and published the games of the peoples of the former Soviet Union in book form. Vsevolodsky-Gerngross also divided the games into thematic groups. According to its classification, games are divided into three major thematic groups: dramatic, sports and ornamental.

S., who collected Turkmen folk dances and published them as a guide. L. Parolov, A. S. Djikiev, who collected and published a book of Kyrgyz folk dances. Toktorbaev, A. Kasen is an ethnographer who has studied Belarusian folk dances. R. In Wilkin's work, too, folk dances are divided into thematic groups according to certain characteristics. For example: S. Toktorbaev describes 222 types of games of the Kyrgyz people, 9 of which are equestrian games, 202 lifestyle games, and 11 love games.

T. collected and published the Uzbek folk movement games in the form of a book. Usmonxo'jaev, F. Khodjaev (co-authored), A. Umarov, Z. U. Umarova, G. S. Tajimirzaev (co-authored), G. We can see it in the books of authors like Jahongirov.

In the dissertation of Eshpolat Jabborov, nominated for the degree of Candidate of Philological Sciences, the purpose, order of play, pace of action, composition, location, rules and other combat, mental, ethnographic, national, territorial features and diversity of folk games are divided into thematic groups. aspects were taken into account. G. N. Simakov's article on games states that the following characteristics play a key role in classifying folk games into thematic groups: the number of participants in the game, whether the games are played individually or as a team, the ethnic characteristics of the games, similarities, distribution areas, sports relevance.

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