

## The Essence of the Game in the National Holidays of Uzbekistan is the Embodiment of Pedagogical and Aesthetic Components



**Akbar Kh. Atamukhamedov**

Uzbekistan State Institute of Arts and Culture, Uzbekistan

**ABSTRACT:** This article reveals the essence of the game from several angles, namely from the pedagogical and aesthetic components that form one whole concept. Since ancient times, games have been used for various purposes: educational, training, entertaining, managerial, educational. The game model, simple and clear, always becomes entertaining and interesting. With the help of the game, the basics of upbringing and education are comprehended, traditions accumulated over the centuries are transmitted. Games act as stimulants, developing creative thinking, initiative, the ability to act together, subordinate their interests to collective ones, and perform tasks to achieve common goals. In Uzbekistan, great importance is attached to the competent implementation of game elements during mass celebrations. This is the embodiment of a competent policy of the state, in the transfer of knowledge to the younger generation, through game elements. Spectacular mass performances are particularly charming due to the combination of folklore elements with modern musical means, which allow creating a truly deep, national flavor and filling them with relevant modern sound. The musical and artistic traditions of creating a patriotic song are rooted in folk art. In the history of mankind, they will remain one of the enduring, eternal components of being. Folk holidays cannot be created artificially: they have been formed over thousands of years, incorporating rich traditions, cultural values, and humanistic principles.

**KEYWORDS:** game, pedagogical components, directing, educational technologies, upbringing, education, philosophy, pedagogy, thinking.

### INTRODUCTION

The game not only replenishes the treasury of human knowledge, but also aims each participant to be actively involved in the acquisition of knowledge and skills, assimilation of new concepts. It gives you the opportunity to become a direct participant in discoveries, a creator of works of art and culture. "... We need to use the mechanism of shaping people's consciousness on the basis of history, folk traditions, customs and rituals ..." [11]. In Uzbekistan, the task of forming in children and youth a love for art, world and Uzbek musical and gaming culture is especially relevant: "Increasing the interest of young people in music, arts, literature, theater and other arts" [10].

The origins of many mass folk holidays date back to the distant past. "Uzbek performing arts is distinguished by the richness of national traditions, forms and phenomena, reflecting various eras in the development of artistic culture" [8, P. 129]. From the first day of the existence of mass holidays, they used the rites and rituals of the country as a basis, reflecting the centuries-old traditions of the peoples. Naturally, the state holidays that arose much later became, as it were, a continuation of these first mass folk spectacles.

The modern process of revival of traditional forms of culture could not but affect folk games. The growing interest in such folk holidays as Navruz, Mekhrjon and others, also meant the holding of various games and competitions, contributed to the revival of undeservedly forgotten games. The main part of the mass holidays of Uzbekistan was of a ritual nature and in its spiritual and moral basis it was closely connected with the essence of a particular rite, reflecting the culture of the people, their customs and traditions.

An important role among other game elements used to enrich the celebrations was played by competitions, in which not only inter-racial, but also inter-communal unity was manifested: the spirit of the game did not separate, but united the audience.

As prominent Uzbek art historians Mukhsin Kadyrov and Sarvinoz Kadyrova rightly point out, dozens of ceremonies are associated with the celebration of Navruz (Old New Year), such as "... going to a stream or river, bathing," the pot is full ",

## The Essence of the Game in the National Holidays of Uzbekistan is the Embodiment of Pedagogical and Aesthetic Components

beating eggs, climbing hills, cooking sumalak, remembering the dead, visiting shrines, hospitality, are also accompanied by dramatic and theatrical elements" [3,P.17]. Folk games are perfectly preserved and exist, as a rule, in all corners of the Republic, especially in villages, the population of which leads a traditional way of life.

"The special role of festivals as folk entertainment, bringing joy, performances and demonstrations held every New Year on Navruz" [3, p.21], M. Kadirov and S. Kadirova note. Today, the need for the revival of forgotten folk games is very high, since new modern sports are not able to fill the niche in the life of the people that was previously occupied by folk games. Their prohibition and ignoring led to an increase in the number of spiritually unbalanced and physically weak people. From time immemorial, folk games have contributed to the self-expression of people, helped them to "splash out" accumulated negative emotions, made life meaningful and healthy.

### MATERIALS AND METHODS

We have considered the necessary steps to further popularize the best folk games. In order to revive, develop and popularize folk games, it is necessary:

- selection of the best, in terms of education and cognitive potential, games.
- involvement of experts, scientists, aksakals in events on the use of the best traditions and the most acceptable forms of folk games.
- creation of a council for folk games under the Ministry of Culture with the involvement of masters of folk games, cultural workers, sports organizations, coaches, physical education teachers, etc.
- taking into account public opinion based on the results of a questionnaire, oral survey, conversation.
- promotion and popularization of folk games among the population during various mass entertainment events.

"In recent years, few of their young researchers have specialized in this area, while today, more than ever, the issue of state heritage is acute as the most important factor determining the originality of national art" [7, P.40].

It is no coincidence that at one time M. Kadirov tirelessly complained about this, saying how important it is to study the performing arts and holidays, to develop and promote artistic traditions, which has both spiritual, moral and moral meanings for the younger generation, called upon to preserve the heritage of centuries, connecting different eras, different generations of people with a spiritual thread.

### RESULTS

Currently, there is a revival of interest in folk games and thanks to the media. So, the following games have been developed on television: "Funny starts", "Come on, girls (boys)!", KVN intellectual game, etc. These games involve folk elements: "Shatranj" (chess), "Nard", "Kuvmok", "Uylab top", tongue twisters ("tez aytish"), riddle games ("topishmok top"), "Yaku-yak", "Um-ufu", "Bushama", "Kichkina", "Yurmana-Yurman", "Sidircha", "Yozi-kal", "Botmon-botmon". At the same time, the folk game itself is being modernized, its form is being improved and its content is deepening, being filled with the realities of the time. It should be noted that in the development and improvement of folk games, an important 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 is predominant. Considering the problems of the folk game, U. Karabaev states: "In the process of creating amateur art groups focused on the oral genres of folk art, it is important to skillfully combine the best traditions of the folk school with modern structures that have now become national amateur clubs and associations of interest. 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 art, new amateur groups similar to the askiyaboz clubs, bakhshi associations, etc. may emerge. In connection with the growing interest of people in folk legends, fairy tales, legends and anecdotes, in the near future there may appear teams united in clubs of lovers of anecdotes, folk aphorisms, storytellers, Mushoira admirers, folklore researchers, etc." [2,P.65].

The customs of the Uzbek people have been formed over the centuries, they also formed the national holidays. As you know, the Uzbek ethnic group is one of the most ancient that previously existed on earth. It should be noted that this is one of the most numerous ethnic groups in Central Asia. In the process of developing the game as a way to convey the original and original culture of the people of Uzbekistan, this type of activity stands out as a unique one inherent in the Uzbek national art, rooted in folk art. There is a new in content and form attraction of the game as a way of reflecting the original culture of Uzbekistan.

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

## The Essence of the Game in the National Holidays of Uzbekistan is the Embodiment of Pedagogical and Aesthetic Components

Great pedagogical value has made traditional national games a special form of public education. They contributed to the education in a person of nobility, mercy, humanism, collectivism, friendliness, mutual support and mutual assistance. The cordiality and hospitality of the Uzbeks is a distinctive feature of our people, and these features were instilled largely thanks to traditional folk games and holidays.

### DISCUSSIONS

National games and fun have always been an indispensable part of the culture of the peoples of Uzbekistan. Competitions in strength and dexterity, speed and ingenuity were inherent in folk festivals held on significant dates, celebrations, festivities.

In modern conditions, folk games in Uzbekistan acquire a new breath. Let's name the most popular of them: kurash wrestling, ulak-kupkari, which entered the world arena and are considered as separate sports.

Analyzing the features of the game, attention should be paid to the use of gaming technologies, as a result of which the activity of all participants is activated and intensified.

Prominent scientist P.I. Pidkasty characterizes the game as "... a space for the internal socialization of the individual, a means of assimilating social attitudes" [4,P.159].

From a psychological standpoint, A.N. Leontiev considers the game "... as the freedom of the individual in the imagination, an" illusory "realization of unrealizable interests"[5, P.55]. Psychologists often believe that the ability to get involved in the game is not related to the age of a person, but at each age the game has its own characteristics. This circumstance allows the game to be the most active element in staging mass holidays and in folk art.

In fact, gaming activity is designed to perform certain very essential functions. These include:

- diagnostic.
- communicative.
- function of socialization.
- function of self-realization.
- entertaining.
- therapeutic.

Scientists have developed various features of games: among the main patterns of the game, they distinguish: the free developing activity of the game, the creative nature, the emotional component.

As a rule, games are accompanied by emotional uplift of their participants. It is caused by rivalry, the spirit of competitiveness and competition.

Each game has its own specific components: the presence of rules, the content of the game, the logical sequence and time frame for its implementation and possible further development.

In theoretical terms, the game is considered by various researchers as an activity, as a process, as a method of introducing knowledge. As a special type of activity, it includes the following stages: setting a goal, drawing up a plan, implementing the goal, detailed analysis of the results. Motivation of gaming activity comes from the voluntary nature of the game, competitive elements, satisfaction of the need for self-affirmation and self-realization.

In addition to folk art, the game is also actively used in pedagogical activities, transferring knowledge through a special game form, which contributes to easy and lasting assimilation of the material. It is organized as knowledge or part of it.

The educational impact of national holidays and games can hardly be overestimated: legends, games, songs, spectacles, traditions and rituals formed the original national culture that is inherent in our people today.

Usually games are divided into didactic, educational, developing and socializing.

The first type of game - didactic - is most often used in the educational field, because its goal is to expand horizons, activate knowledge, apply it everywhere, inculcate certain skills and abilities, and therefore in practical activities.

The educational potential of the game is great. Its goals involve self-education, the inculcation of certain volitional qualities, as well as the formation of clear moral, ethical and moral ideas, aesthetic and worldview attitudes, contribute to the comprehensive development of the individual and the ability to cooperate.

The third type of game, which is special in its content, is developing. These games predetermine the widespread development of creativity, imagination, attention, associative memory of fantasy, competent, logical, correct speech, logical thinking.

The fourth socializing type of game includes those games that introduce people to the universal norms and values of society. These games are aimed at adapting to environmental conditions, to the formation of a stress resistance mechanism, to self-regulation.

## The Essence of the Game in the National Holidays of Uzbekistan is the Embodiment of Pedagogical and Aesthetic Components

In the new pedagogical literature, there is the concept of “pedagogical game” and “game pedagogical technologies”.

Game activity is a type of activity that has historically emerged, consisting in reproducing the actions of people and the relationships between them and aimed at orientation and knowledge of objective and social activity.

Psychologists and teachers have established that, first of all, the ability to imagine, imaginative thinking develops in the game. This happens due to the fact that the game recreates broad areas of environmental activity that go beyond the limits of one’s own practical activity. And this can be done only with the help of conditional actions. The use of game and musical elements accompanies a person all his/her life. In the course of gaming and musical activity, the ability to operate with images of reality is laid, which, in turn, creates the basis for a further transition to complex forms of creative activity. In addition, the development of the imagination is important in itself, because without it no, even the simplest human activity is possible.

Musical possibilities in displaying reality are great. An active, dynamic character in music is especially important for decorating holidays. The intonational nature of music itself: narrative, exclamatory or interrogative, plays an important role in providing conditions for rhythmic contrast in the development of mass action.

Recitative - declamatory singing - is a very productive way to decorate any scenario of a mass holiday, its use gives a certain clarity and clarity in the development of the action. A song-type melody is used less often, but in certain cases it is necessary to convey the lyrical aspects of a mass holiday, for example, Navruz.

Playful and musical activities have a great influence on the development of children's and adults' ability to interact with other people. In addition to the fact that the child, reproducing the interactions and relationships of adults in the game, masters the rules, methods of this interaction in a joint game with peers, he gains the experience of mutual understanding, learns to explain his actions and intentions, coordinate them with other children.

Gorokhova I.V., emphasizes the importance of the game as an educational element: “... at present it is very important to revive the continuity of generations, to give children moral principles, patriotic sentiments that are alive in people of the older generation. The ruthless chopping off of one’s roots from the nationality in the educational process leads to lack of spirituality” [1, P.613].

The key to mastering the culture of our people is the Uzbek folk music and game, which form always relevant, important human qualities, such as: ingenuity, dexterity, mental flexibility, ingenuity, desire for victory, collectivity. National games beloved by Uzbeks include: “Kurash wrestling”, “sheep fights”, “ulak-kupkari” (goat-fighting), “cockfights”. They were often the most important components of mass national holidays.

Mass holidays in Uzbekistan have always been held with the use of elements of the game, which evoke feelings of admiration among the participants, familiarization with their people, which in turn forms the moral and ethical baggage of the individual.

Mass games and their manifestation in everyday life, as well as in folk holidays, are the most serious means of education, sometimes education, and always an excellent school of life. It should be noted that this is the most natural way of education, which does not require special equipment, but has great potential in the development of a harmonious personality.

In the spiritual heritage of the Uzbek people an important place is occupied by various holidays, mass entertainment, seasonal and professional ceremonies of great social importance. Holidays and ceremonies represent a certain cycle, covering all aspects of a person’s public and personal life, manifested in various forms in interpersonal relations and preserved in the form of traditions and rituals, a set of moral principles and historically established legal norms.

The essential features and features of these norms and principles are their constancy and mass character, repetition in their development, duration and continuity.

Folk rituals that have become traditional create the moral and ethical foundations for the comprehensive development of the individual.

“One of the most common and attractive folk festivities among Uzbeks, which have become national, are seasonal holidays. According to some researchers, Uzbek seasonal celebrations should be classified as follows:

- 1) Winter parties or circles (gap-gashtak, yasa-yusun);
- 2) spring holidays - Navruz and shohmoys (harness of bulls in a plow, i.e. the beginning of plowing), holidays of tulips (lola) and roses (kizil gul), loy tutish (supply of clay, i.e. the beginning of building a house), a ceremony calling rain (sust hotin), etc.;
- 3) Among the summer celebrations, “kovun sayli” (melon festival), “choi momo”, etc. are popular;
- 4) Autumn holidays associated with the harvest - Mekhrjon, oblabaraka, shamol chakirish, “uzum sayli” (grape festival) and others” [2, P.45].

## The Essence of the Game in the National Holidays of Uzbekistan is the Embodiment of Pedagogical and Aesthetic Components

All these holidays are accompanied by numerous game elements, which not only decorated the festival itself, but also contributed to their entertaining and educational value. This is the permanent pedagogical and aesthetic power of mass holidays as the greatest educator of the best national character traits and the custodian of traditions. In addition to traditions, the festive and gaming culture is moving to a new level of audiovisualization of the embodied image "Thanks to the unusual, new ability to capture an artistic image, a new ability of artists to create audiovisually was born. In addition to the changing tools for artists of all directions, the perception of the viewer also changed. It has transformed into a new ability to see images, hear them and perceive them, both in the theater and in screen forms of creativity, and in multimedia space" [9, P.11].

It should be noted that mass holidays can and do carry both an ideological and ideological function, and a function of leisure, recreation, i.e. acquires a pronounced entertaining character.

Games and competitions in the open air, in our opinion, have a spiritual, emotional and inspiring essence, therefore they are an integral part of every large mass holiday related to the history and culture of our country.

Prominent theater critic Y. V. Ratner accurately defines the specific feature of entertainment as a certain "deployment to the viewer" [6,P.8], while clarifying knowledge about the methods of the so-called colorful-dynamic phenomena that involve the viewer in action. These methods are of a certain nature, and their knowledge provides the creators of the holiday, the game with the active participation of the audience, which in itself indicates the effectiveness of these spectacles.

The pedagogy of the holiday and the game is considered as a way to the socialization of the individual and the socio-cultural modernization of society. With a comprehensive solution of socio-pedagogical problems, the integration potential contained in the mass spectacle, the holiday and in the entire festive and gaming culture as a whole is important. In the education system of Uzbekistan, a large place is given to the conditions and principles of socialization of the younger generation in favorable conditions for spiritual growth.

The harmonious synthesis of the holiday, the game and the socialization of the individual is reflected in the systemic pedagogical vision of the complex and controversial problems of the festive and game world of modern society. One of the connecting moments in the field of understanding artistic and pedagogical tasks in the field of mastering the festive and gaming culture was the research of scientists on the problems of organizing modern mass holidays, as well as on the features of including game elements in mass holidays.

The processes of education and broadening of horizons in the course of leisure activities are considered by scientists in close interdependence.

This is the position expressed by scientists who have conducted and are conducting scientific research on this topic. In their unanimous opinion, it is necessary to systematize and intensify the educational orientation of mass holidays.

For this purpose, it is necessary:

- 1) Give mass holidays a lively informal character.
- 2) To develop the existing traditional forms of mass holidays, including innovative performing elements in them.
- 3) Use new folklore and other sources in updating the content and form of public holidays.
- 4) Find original combinations of collective and individual beginnings in the reflection of traditional and new mass holidays.
- 5) To expand the use of intercultural samples and game elements of various national ethnic groups in mass holidays.
- 6) To improve scenarios, artistic programs and the structure of holding mass holidays, taking into account modern possibilities.
- 7) to introduce into the system of organization and preparation of mass holidays modern achievements in hardware support of the latest audio, media, video materials.

The significance and recurrence of holidays in the culture of society is based on the fact that a holiday as a major form of leisure has such essential features as:

- 1) Eventfulness, formalized by the corresponding ritual-game actions of the participants of the holiday, providing through traditional elements the integration of the celebrating community.
- 2) The spiritual and mythological basis of the holiday reveals its connection with the sacred and mental values of the national culture and the transfer of this connection to new generations;
- 3) Moral - ethical, patriotic and symbolic side of the holiday, which is manifested not only in its content, but also in the form of holding.

Scientists emphasize that recreation during mass spectacles and holidays should be carried out on the basis of the sacred core of the national culture, the spiritual and mental values of the people, which is expressed in the ritual side of the holiday.

The communicative, organizational and educational functions of the holiday are no less important than its main - entertaining, leisure. The solution to the problem of increasing the culture of festive leisure on the basis of holding mass holidays was the following types of work:

## The Essence of the Game in the National Holidays of Uzbekistan is the Embodiment of Pedagogical and Aesthetic Components

- 1) Formulation of the preliminary concept of the holiday.
  - 2) Problem definition and socio-demographic characteristics of the audience.
  - 3) The idea and pedagogical goals of the mass holiday,
  - 4) Means of visual and sound design.
  - 5) Preparation of the scenario in accordance with the intended means and the existing concept.
  - 6) The place of the celebration (in the city or outside the city);
  - 7) Organization of a festive game action and its analysis.
  - 8) Organizational and pedagogical results (positive and negative) of the holiday.
- All these types of work are the basis for the algorithm for organizing and holding a mass holiday.

### CONCLUSION

Summarizing the above, it is worth highlighting the following important points:

1. Holidays have been and remain the most important form of manifestation of the way of life of a certain state. The holidays most clearly reflect the work of the people, their way of life and traditions, their originality and uniqueness, national artistic culture, the spirit and imprint of the time; they are not immutable, their content is filled with new realities that reflect life.

2. Mass spectacular holidays in Uzbekistan reflect the dynamic growth of all spheres of life and, first of all, the leisure sphere. Among the varieties of theatrical and spectacular forms of folk art, three traditional directions stand out (theatrical and spectacular, sports and circus, performances of kugirchokboz), which differ from each other in formal and content features, targeted orientation and are characterized by constant interest from both participants and spectators.

3. The system of spectacles and celebrations in Uzbekistan should be divided into three types:

1) The first is the system of performing arts (traditional theater, dance and folk circus), which is based on types, categories, forms (genres) of art;

2) The second is a system of field competitions, games, theatrical performances and ceremonies. In this case, the artists will demonstrate their skills with racers, wrestlers, snipers, players;

3) The third - the system of holidays, that is, seasonal, official, regional, national family and other holidays throughout the year, which include celebrations, festivals, performances, theater ceremonies, performances, form a unique system.

4. The mass holiday was and remains a reflection of the original culture of the people who created it. This is an important occasion and opportunity to celebrate values, destroy everyday monotony and create a joyful atmosphere that allows you to create new traditions and reflect the realities of the time, show its dynamism and real content, changing in accordance with the changes of the time itself.

### REFERENCES

- 1) Gorokhova, I. V. Folk game as a kind of play activity of a preschooler / I. V. Gorokhova, O. A. Shkolnikova, L. M. Novikova. — // Young scientist. — 2015. — № 13 (93). — P. 613-616.
- 2) Karabaev U.Kh. Ethnoculture: (Traditional folk culture): Proc. allowance / U.Kh. Karabaev; Academy of Arts of the Republic of Uzbekistan, National Institute of Arts and Design named after K. Bekhzod. – Tashkent: East. 2005. – P. 240.
- 3) Kodirov M.Kh., Kodirova S.M. Uzbek theater and tarihi. Tashkent.: Niso Poligraf, 2019.- P. 456.
- 4) Leontiev A. A., Leontiev D. A., Sokolova E. E. A. N. Leontiev: activity, consciousness, personality. Moscow: 2005. – P. 55.
- 5) Polivanov E.D. Selected works on Eastern and general linguistics. - Moscow: Science,1991. – P. 623.
- 6) Ratner Ya. V. Aesthetic problems of visual arts. Moscow: Art,1980.-P. 135.
- 7) Sagdullaev K.K. Theatrical journalism today: issues of theory and practice. - Tashkent.: Adabiyot uchquvlari, 2017.- 63 c.
- 8) Yusupova M. R. Origins of professional directing in Uzbekistan // European Journal of Arts, no. 1, 2020, P. 129-132.
- 9) Yusupova N.Yu. Artistic image and audiovisualization - a new specificity of thinking in art // Music and time. Moscow: Nauchtehlitizdat, 2019. - № 5. - P. 11-14.
- 10) Yunusova, G. D. (2022). Specific Aspects Of The Speech Act In Korean. *Journal of Positive School Psychology*, 6(10), 4056-4059.
- 11) <https://www.gazeta.uz/ru/2019/04/04/initiatives/>
- 12) [http://bib.convdocs.org/v37718/karimov\\_](http://bib.convdocs.org/v37718/karimov_)



There is an Open Access article, distributed under the term of the Creative Commons Attribution – Non Commercial 4.0 International (CC BY-NC 4.0) (<https://creativecommons.org/licenses/by-nc/4.0/>), which permits remixing, adapting and building upon the work for non-commercial use, provided the original work is properly cited.