

THE ROLE OF NATIONAL FOLK GAMES IN EDUCATING THE YOUNG GENERATION

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Abstract. *This article discusses the incomparable role of national folk games in raising the young generation to become well-rounded people, as well as their most important means of education.*

Keywords: *perfect generation, national games, agility, endurance, creativity, enthusiasm, strength, value, tradition, sport, "kurash", "kupkari", "chillik", "belt", ethnosport.*

It is known that the deep roots of the Uzbek people, the existence of invaluable values that have been nurtured for thousands of years, especially the presence of incomparable wealth in them, such as folk games, are the arrow vein of the nation's identity, an inexhaustible and unique source.

The unique national games of our people help to understand the essence of respect for the big and small world and people, to form feelings of loyalty to the country, to love nature, to be united as a team, to overcome difficulties together, to develop the skills of being present, to make quick decisions, to be a shoulder to teammates, to improve human physical health and mobility. provides an opportunity.

Along with the wise teachings of our ancestors, the role of the national folk games invented by them is incomparable in raising the young generation to be perfect people. Such games have been popular for thousands of years, developed in the course of people's social and household life, and have reached us. It is difficult to imagine Navruz and Sumalak festivals without folk games. And it is impossible to count and tell them.

As mentioned above, the emergence of Uzbek folk games has a history of several thousand years, and its roots go back to the most ancient times. There is a lot of information about the history of folk games in historical and written sources. For example, interesting information about mass folk games such as wrestling, kopkari, chavgon, chillak is reflected in the historical and literary works of the IX-XII centuries - the first Renaissance.

In historical sources, we find a lot of information about Eastern martial arts. Archaeological, written and historical sources provide important information about folk games in ancient and medieval times. Russian orientalist and archaeologist S.P. Tolstov (1907-1976), academician A. In their archaeological research, the Askarovs revealed valuable information about the struggle. For example, the information reflected in "Avesta", Uzbek folk epics "Alpomish" and "Goro'gli", Kyrgyz folk epic "Manas", Tajik folk epic "Pahlavan Rustam" are of great importance in our study of historical and mythological foundations of folk games.

Most of the folk games were formed in the ancient past as a result of strength tests between different peoples, competitions, festive parades, folk dances. As a result, two types of folk games were formed: public games organized during various holiday events and popular games played by children.

Written sources provide information on the fact that races, kupkaris, and wrestling competitions were held in folk games. For example, "Shahnoma" by Abulqasim Firdawsi, "Devonu Lug'at-it Turk" by Mahmud Kashgari, "Laws of Medicine" by Abu Ali ibn Sina,

"Kabusnoma" by Kaikovus, "Navroznoma" by Umar Khayyom, "Kutadgu Bilig" by Yusuf Khos Hajib, "Kutadgu Bilig" by Husayn Vaiz Koshifi. Futuvvatnomayi Sultani or the sect of youthful courage", in Sa'di's "Gulistan", Alisher Navoi's "Khamasa", "Lison ut-tayr", "Mahbub ul-Qulub", Zayniddin Vasifi's "Rare events", Amir Temur's "Ogiltari", Zahiriddin Muhammad Babur's "Baburnoma" and other historical works contain some information about traditional folk games, details of some games, information about physical strength and wrestling.

Therefore, folk games at all stages of development embodied the life, lifestyle, working conditions, nationality, religion and other distinctive features of the people of their time and served to educate the qualities of agility, endurance, creativity, enthusiasm, and strength in the participants of the game.

If we look at one children's game as an example, in these games light humor, competition, qualities that lead to collective unity are more noticeable. Uzbek folk games can be classified in different ways. For example, the game depends on the age of the participants (children, teenagers, adults), on the gender (boys and girls or men and women), on the season (spring, winter, summer, autumn), on the place of play (field, water, room), It can be divided according to the profession (farmer, craftsman, cattle breeder, etc.), according to the region (northern, southern, eastern or northern).

According to the process of appearance, games are divided into:

- hunting games (Gang, Jambil, Lappak, Ashiq, Khappak, Chirgizak and others);
- shepherd's games (Ballstone, Lifting stone, Goat game, Shepherd and jackal, Stepping stone, Chillik, Podachi, Chanta, Chuv-chuv and others);
- crafts games (Dandarok, Charxpalak, Five fingers, Paqillaq, Lanka, Chichiriq, Uzuk soldi, Varrak, Barber, Eye gardens and others);
- farming games (Plaxman, John the Baptist, Somon sepdi, Chanaq oyn, Shaftolishakar, Guard and others);
- imitation games (Aunt-Khola, Topalok, Who's Who, Bear Game, Cockfight, Lame Crane, Bosari, Bees, Geese and others);
- action games (Cho'nka shuvok, Grass throwing, Who's fast, Hurkach, Tufaloq, Chori chamber, Cat-mouse, Wooden foot, Durra svet, Halinchak and others);
- word games (Who is quick, Balkan-balkan, Batman-batman, Juftmi-taq, My white rabbit is a sign, White poplar, blue poplar, Pirr etdi and others);
- group games (Speaking game, Heel game, King-minister, King-thief, Arshi alo and others);
- wrestling and related games (National wrestling, wrestling, shoulder wrestling, waist wrestling, etc.);
- riding games (Chavgon, Uloq-kopkari, Pedestrian race, Golden cocoon, Shoguloq, Girl chase, Donkey ride, etc.).

Let's focus here on the boys' game Belbog:

Five children usually participate in the game. One of them is the game master, that is, the one who sets up justice in the game. According to the order, two children stand with their backs to each other and cross their legs. A belt is placed under their feet like a rope. The condition is that the belt should be thrown in the same comfort for both participants. Both children who are ready to take the belt should keep their bodies upright and not even look at the belt.

After controlling this situation, the game leader raises his hands and counts one, two, three. When the count of three is called, children should quickly reach for the belt without bending their knees. In order to get the belt, it takes effort and effort. Sometimes both contestants hold the belt. At such a time, whichever one of them is stronger takes the belt from his partner.

- We will give you a condition, - says the middle chief.

- Because you lost the belt. So what do we say guys?

"Let him hobble up to a hundred meters on one leg," the children say. The defeated child fulfills the condition. The game continues like this. A number of conditions are imposed on the defeated child, such as walking as a frog, jumping on two legs, turning one of the children around, and running from a distance. The conditions can also be changed according to the mood of the children.

If they are playing in the yard, "pour tea", "bring cold water", or "tell a poem", "sing a song", etc. The game "Belbog" teaches a person to keep his body upright. At the same time, bending without bending the back and knees acts as a physical movement for the spine. This game can be played in the family together with siblings. Belt serves as a tool in the game.

In fact, in the Uzbek people, neither a boy's belt nor a girl's scarf are ordinary cloths or accessories. They are the manifestation of courage, honor, modesty, loyalty, and purity in fabric. That is why the belt has been cherished in our people since ancient times. Young men who keep their word and do not back down from what they say are praised as having a belt around their waist. A belt is considered a young man's beauty, honor, ori. In epics and fairy tales woven by the people, a high value is given to the belt.

Hence, there is great national significance in the use of the belt as a tool among boys' games. One of the best aspects of the game "Belbog" is that it does not require special equipment. Moreover, this game can be accompanied anywhere. It is required that the children participating in the debate should be equal in height, age, and strength. What should the participant pay attention to during the game?

First of all, he should be smart, carefully monitor the behavior of the player. This is because an action that starts a moment too late when the game master gives the signal "start" will cause a person to lose. The belt thrown under the feet should be the first to grab it and raise it high above the head before the opponent.

In short, folk games as an ethnosport have been an integral part of many traditions, ceremonies, weddings and public holiday performances of the peoples of Central Asia since ancient times. In particular, the wrestling and ukkari (goat) games, which are popular folk games, are gaining international importance, leaving the national-cultural boundaries in the conditions of market relations and information. Such a situation creates the need for scientific research in the ethnological direction of the historical roots, development, ethnocultural characteristics and transformation of folk games.

In our country, the development of traditional games, which cover wide segments of the population, is a priority task. As the President of the Republic of Uzbekistan Shavkat Mirziyoyev noted: "Establishing a healthy lifestyle in society is one of our urgent tasks to popularize physical education and sports".

We live in the 21st century - a global era of highly developed information, science and technology. Unfortunately, many of our peers are addicted to computer games. This in itself is harmful to their health. In our opinion, the growing young generation should not forget our national

games, while fully mastering the secrets and possibilities of modern computer technologies. Because they teach a person to be active and entrepreneurial, healthy and creative, to draw conclusions from different situations.

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