

Game Technologies and their Significance in the Development of Education of a Modern Teenager

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Annotation: Based on the analysis of the ideas of various specialists, the article examines gaming technologies and their significance in the development of a modern teenager.

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Culture and education make a person. Culture is experience, the history of past years, the measurement of everything created by man, and education is the re-creation of experience in the mind of the younger generation. One of the important parts of culture is a significant social tool - education. In the course of how education has developed, it is impossible not to notice that it has accumulated a sufficient number of ways to relay cultural ideas, principles and concepts. These methods are used in practice in working with young people who are acquiring their own ethno-cultural experience. Consequently, education plays a huge role in the upbringing and development of the modern teenager.

Many scientists wanted to unravel the mystery of the appearance of games. The game is the first school of development of life situations and a practically significant goal of their development. Since very ancient times, the game has arisen, people began to play games many centuries ago. The importance of the game for people in society is great, as evidenced by archaeological excavations and found objects. In today's world, play is an integral part of life.

The game is a through mechanism for the development of the child, through which the content of all educational areas of the education program is realized. This contributes to the development of the use of gaming technologies in educational institutions. Children imitate the relationship of adults, imitate their behavior, most often this is a child's game.

One of the important questions of game theory is the question of its historical origin. The psychologist, author of original books on psychology and pedagogy, D. B. Elkonin, expresses the opinion that the game could appear when the historical development of society determined the role of the child in the system of social relations. As a result of the emergence of complex forms of the division of labor, play arises, the child can no longer work, it will not be possible to attach him to productive labor. The main source of the development of consciousness in children, the groundlessness of their actions, the behavior of children with adults and peers is the game.

When a child takes on a certain role, he tries to follow all the rules provided for a particular role, the child tries to change his behavior and make it as close as possible to the rules of this game. The incentive to play is in the activity itself. The main component of the game is the role. There are also: the device (structure) of the game, the use of game items and the relationship between players. The plot and content are also components of the game. The plot is a set of actions that the child reflects in the game. And the relationship carried out by a child between players or adults will be called content. The game usually involves several people, which means that the character will be

group. A group of children playing acts in relation to each individual participant as an organizing principle,

One of the options for the appearance of the game is an attempt to get rid of free time and create a pleasant and proper pastime for people.

The game throughout the history of the formation of mankind permeates and displays all the existential phenomena of human existence. Numerous options for the presence of the game in culture, in the human mind, its involvement, the dynamics of cultural and historical development are of scientific interest and require a thorough philosophical analysis of the essence of this phenomenon. Culture as "the socially progressive creative activity of mankind, aimed at transforming reality, at transforming the richness of human history, at the inner wealth of the individual, at the comprehensive identification and development of essential human forces" is characterized as a harmonious balance of spiritual and material values. The creation of wealth is aimed at serious utilitarian activity. The motive of the game is the process, not the result. This does not imply any material interest. "Liberation from direct need, from work (slavery), a person begins to think, feel and create freely, obeying only the thirst of each part of his body - to turn around" - this is exactly what happens to people who are in a real game. It is from the very process of the game that he receives satisfaction. Leisure was perceived as a cult sacrificial feast, it was given the status of "the defining beginning for everything." Sacred games were based on imitation. The hunters who prepared for their work tried to look like the animals they are hunting, they also imitated them. when performing hunting dances, they depicted the flight of a bird, the movement of a snake, etc. It was thanks to this that the hunters could defeat the beast, it helped to get rid of the fear of the nearest death.

Initiation means the performance of mysterious deeds, if we turn to Latin. "Initiation into adults" was associated with the transition of their teenage (or childhood) life into adulthood. These rituals were accompanied by tests: circumcision, knocking out teeth or other operations. Initiations prepared young people for family, industrial life, prepared them for society. Some of the initiation rites were later, after losing their original meaning, moved to an earlier time in life. The ancient Greeks believed that

"the gods come into the human game and abide in it", being players and patronizing them. The cult community was united in the game, the representative function of which was performed in two ways: the figure of the game world replaced something supernatural, super-real, and the scenery replaced the entire Universe. This attitude to the game gave it the status of a divine, superhuman. In this context, F. Nietzsche speaks of the essence of human culture, based on the ideal of the spirit, playing "with everything that has hitherto been considered sacred, good, inviolable, divine." Using the super-real status of the game and the emotional state of the players, the authorities of Ancient Greece, Ancient Rome had the opportunity to manipulate individual and mass consciousness for their own purposes. Show that a person is important for society, has a certain power could have been through attending sports; stronger ones participated in gladiator fights. As for the spiritual realm, dancing and music were a sign of the elite. By staying in the game, the elite society and the authorities declared their superhuman status.

The secular style of art manifested itself in music, architecture, literature and other art forms. Imitating ancient ideals and complementing them with classical images, the artists of that time, following their aesthetic perception, created beautiful works of art through the play of imagination. The art of the Renaissance, with its inherent playful style, served as an important factor in determining the type of culture. In the 18th century, interest in the game as a category began to form. The game as a form of human activity has been the subject of philosophical analysis by many philosophers. Common games are very simple, they are similar to animal games: games in which

you have to run after each other, catch each other, there are also games with tree climbing or jumping. An example of such a game can be called "Salki". There were also games in which children figured out family or social problems, assumed the roles of members of the family or society. An example of such a game is "Cossacks-robbers".

Numerous games reproduce various labor processes in a playful way, including agriculture, the main occupation of the Slavs ("We already sowed millet ...", "Flax", "Poppy", "Cabbage"). In the XV-XVII centuries, Ya.A. Kamensky urged all "schools - penal servitude", "schools-workshops" to be turned into places for games. According to Ya.A. Kamensky, any school could introduce the game into the educational school process, the main thing is to take into account the age and characteristics of children and adolescents.

According to the philosopher Immanuel Kant, the knowledge of an object occurs through the free play of these cognitive abilities, since they are not limited in a predetermined general scheme that would predetermine

the process of perception and knowledge of things and phenomena, the same for all. For Huizinga, the game is a projection of the essential forces of a person, subjugating his natural instincts. Speaking about the game in the context of its belonging to a culture, the philosopher argued that "the existence of a game is not associated with any level of culture, or with any form of worldview. The game cannot be denied. Almost any abstraction can be denied: right, beauty, truth, goodness, spirit, God. Seriousness can be denied. The game is not allowed." One of the main features of the game, according to the philosopher, is freedom, which he considers in the following aspects. This is the independence of the game from utilitarian interests. The goal of the game falls out of direct material interest; for a real player, the process of the game itself is the goal. Today, all that mankind has achieved is "in the strictly calculated mastery of nature, put at the service of an empty, vain game that has nothing to do with culture and is even devoid of the high values of the game, because it does not want to be considered a game. Developing a system of the main characteristics of the game, J. Huizinga, a philosopher, historian, researcher of culture, attaches great importance to the tension, randomness, uncertainty, and competitive aspect that manifests itself in it. He believes that it is tension that drives the development of the game. With this, J. Huizinga reveals his idea of the social potential and pedagogical orientation of the game. J. Huizinga attaches special social and pedagogical significance to the game to its rules, the observance of which for him is associated with respect for ethical standards in everyday life. The cultivation of the habit of violating the rules of the game, in his opinion, leads directly to the neglect of the norms of social life.

The German psychologist K. Gross also characterizes the types of games according to their pedagogical significance:

- 1 Group: Developing the will, mobile, sensory and mental games.
- 2 Group: Games aimed at improving the instincts, for example, family celebration, fishing, family game.

P.F. Lesgaft divided children's games into two groups:

- 1 Imitative - similar to initiations (from antiquity); in these games the player imitates someone or something.
- 2 Mobile - the game has a number of rules that must be observed.

Later N.K. Krupskaya called the games, divided according to the same principle, a little differently: creative (invented by the children themselves) and games with rules.

In recent years, the problem of classifying children's games has again begun to attract close attention of scientists.

C.JI. Novikova was developed and presented in the program

"Origins" a new classification of children's games. It is based on the principle of the initiative of the organizer (child or adult).

There are three classes of games.

1. Independent games (game-experimentation, plot-display, plot-role-playing, directing, theatrical).
2. Games that arise on the initiative of an adult who introduces them for educational and educational purposes (educational games: didactic, plot-didactic, mobile; leisure games: fun games, entertainment games, intellectual, festive carnival, theatrical productions).
3. Games coming from the historical traditions of an ethnic group (folk), which can arise on the initiative of both adults and older children: traditional, or folk (historically, they underlie many games related to educational and leisure).

Shmakov Stal Anatolyevich - a researcher of schoolchildren's games, identifies the following functions.

1. Functions of self-realization of the child. The game becomes a place for the realization of the child as a person. During the game, the teacher sees the behavior of the players, their emotions, the children show themselves clearly. For the teacher and for the student, the process of the game is important, and not the result. Although both the teacher and the student have a focus on results, the development of the student is important for the teacher, and the student always wants to be the first. Thanks to the game, children can get acquainted with the whole variety of spheres of society, learn how to find a way out of difficult life situations. Play activity is implemented within a specific playground, and is included in the context of human experience, which allows children to learn and master the cultural and social environment.

2. Communicative function. Gaming activity, of course, is a communicative activity, but it necessarily has its own

Regulations. The child learns to enter into interpersonal relationships, learns to correctly form an attitude towards a person, to his behavior. After gaining experience in the game, most often the same experience is broadcast in real life.

3. diagnostic function. The game is more diagnostic than any other activity, since in itself there is a field for children's self-expression. Working with children who do not yet have reading and writing skills is difficult, or rather impossible, to conduct surveys and tests. Therefore, an important pedagogical research method is a game pedagogical experiment. By implementing this experiment, the teacher sees the changes in the child, sees his self-expression, his personal qualities and characteristics.

4. Therapeutic function. The game acts as a means of psychotherapy for the child. Probably, the game can send the child to that memory or to that situation in which the child was hurt, not at ease, which somehow traumatized the child's psyche. But already here, in a safe environment for the child, he can play this situation again and learn to properly relate to what hurts or upsets.

Children use games to overcome their fears, often you can see how they scare each other on purpose or summon spirits by hiding somewhere in a dark place. There are also various counting

rhymes, horror stories, legends that are used to relieve emotional stress. Assessing the therapeutic value of children's play, D.B. Elkonin wrote:

“The effect of play therapy is determined by the practice of new social relations that the child receives in role play. The relationship in which play puts the child both with adults and with peers, a relationship of freedom and cooperation instead of a relationship of coercion and aggression, leads in the end to a therapeutic effect.

5. A correction function that is close to a therapeutic function. Some authors do not even single out this function, attributing it to the therapeutic one, but this function is a modifier of the type of children's behavior. If the therapeutic function is rather an internal journey into the essence of the problem and changing it, then the corrective function, especially if it is associated with the development of communication skills, can serve as an excellent motivator for a positive attitude towards oneself and the situation (in a child).

6. Entertainment function. The game is attractive because it can entertain, and therefore the child participates in it. It is interesting to note that when playing a game, the child first has fun and then develops. The game as entertainment can contribute to good health, helps to establish positive relationships between people, gives overall satisfaction with life, relieves mental overload.

7. Function of realization of tasks of age. For a preschooler and a younger student, the game creates opportunities for emotional response to difficulties. For teenagers, play is a space for building relationships. For older students, the perception of the game as a psychological opportunity is typical.

Game pedagogy is a new direction for study in higher educational institutions, which is aimed at studying exclusively game methods of raising and teaching children. Game activity is slowly but surely being introduced not only into extracurricular activities, but also into the educational process.

According to the figurative expression of D.B. Elkonin, the game itself contains its own death: it gives rise to the need for a real, serious, socially significant and socially valued activity, which becomes the most important prerequisite for the transition to learning. At the same time, throughout all the years of schooling, the game does not lose its role, and especially at the beginning of primary school age. During this period, the content and direction of the game change. Games with rules and didactic games begin to occupy a large place. In them, the child learns to subordinate his behavior to the rules, his movements, attention, ability to concentrate are formed, and that is, abilities that are especially important for successful schooling are developed.

To characterize the game as a developing pedagogical technology, it is necessary to establish the main distinguishing features of the game as a method and technique in the pedagogical process. Unlike games in general, a “pedagogical game” has an essential feature - a clearly defined goal and a corresponding pedagogical result, which can be substantiated, highlighted in an explicit or indirect form and characterized by an educational and cognitive orientation (G.K. Selevko). The game form of classes is created in the classroom with the help of game techniques and situations that act as a means of inducing, stimulating learning activities.

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