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**ROLE AND IMPORTANCE OF NATIONAL GAMES
IN KAZAKH SOCIETY IN UPBRINGING OF YOUNG PEOPLE**

In the article the authors pay attention to the role of the traditional culture of the Kazakh people, the role of national games in the Kazakh society, its role in the upbringing of young people. It encourages our young generations for being patriots of their country, to love Motherland, respect for the noble heritage of the people. The authors give description of works by dividing the Kazakh national games into groups. All Kazakh national games, such as «Baige», «Kokpar», «Altyn saka», «Khan talapai», «Kyz-kuu», «Togyzkumalak» and others increases the abilities of children, and attitude to work. Through the game, develops the child`s mind and the concept of heroism. Moreover, it provides such qualities as being loyal, acting fast, strength and patience.

Key words: kazakh national games, «Baige», «Kokpar», «Altyn saka», «Khan talapai», «Kyz-kuu» national sports games, upbringing tool.

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**Ұлттық ойындардың қазақ қоғамындағы
жастарды тәрбиелеудегі маңызы мен рөлі**

Мақалада авторлар қазақ халқының дәстүрлі мәдениетінің бірі – ұлттық ойындардың қазақ қоғамында алатын орны, оның жастарды тәрбиелеудегі ролі мен маңызына назар аударады. Жас ұрпақты батылдыққа, ерлікке, Отансүйгіштікке, халқының асыл мұраларын қастерлеуде ұлттық ойындарды насихаттаудың маңызды екендігіне тоқталады. Авторлар қазақтың ұлттық ойындары жөніндегі зерттеулерді топқа бөле отырып еңбектерге талдау жүргізген. Қазақтың ұлттық ойындарының қай-қайсысы болмасын, мәселен: «Бәйге», «Көкпар», «Алтын сақа», «Хан талапай», «Қыз қуу», «Тоғызқұмалақ», т.б. жас жеткіншектердің еңбекке деген қарым-қатынасы мен қабілеттерін арттырады. Ойын арқылы баланың ақыл-ойы дамып, батырлық-батылдық туралы түсінігі қалыптасады. Адалдық ержүректілікке ұмтылуы мен шыдамдылық, ептілік қасиеттері қалыптасатындығын көрсетеді.

Түйін сөздер: қазақтың ұлттық ойындары, «Бәйге», «Көкпар», «Алтын сақа», «Хан талапай», «Қыз қуу», ұлттық спорттық ойындар, тәрбие әдістері.

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**Роль и значение в казахском обществе национальных игр
в воспитании молодежи**

В статье авторы рассматривают один из видов традиционной культуры казахского народа – национальные игры – в казахском обществе и их роль в воспитании молодежи. Авторы уделяют внимание пропаганде значимости национальных игр, так как они пробуждают у

молодого поколения чувство любви к Родине, героизм и отвагу, уважение к бесценному наследию народа. Авторы дают описание работ, разделяя национальные игры казахов на группы. Все казахстанские национальные игры, такие как «Байге», «Кокпара», «Алтын сака», «Хан талапай», «Кыз-куу», «Тогизкумалак» и другие, повышают интеллектуальные способности детей, трудолюбие. Посредством игр происходит формирование интеллекта детей и героического духа народа. Также следует отметить, что он способствуют развитию таких качеств личности, как решительность, смелость, ловкость и др.

Ключевые слова: национальные игры казахов, «Байге», «Кокпар», «Алтын сака», «Хан талапай», «Кыз-куу», национальные спортивные игры, методы воспитания.

Introduction

It is important for young people to integrate the cultural heritage, traditions, customs and traditions of our people in the formation of human values and personality (ethical, aesthetic, moral). The younger generation is acquainted with the culture of its people, its noble heritage through family, family relationships and national literature. The roots of youth love and love for the Native land are the basis of our noble heritage. One of them is the national games of the Kazakh people. The Kazakh national games have great social and social importance. The national games reflect the ancient culture of the Kazakh people – and art. Kazakh people are rich in national games. National games continue to be inherited from a father to a child, from grandparents to younger ones. Our ancestors contributed to the strong and energetic growth of the generation through the national games and their unity and solidarity. In fact, national games play a special role in our lives.

Every Kazakh games, if we focus on the history of the game, it is developed in close cooperation with work, art, environment, that is, we cannot distinguish the game from the life. Children do not only play, but also think, try to learn and explore many things. As a result, the child's body will be stronger, his hands will strengthens, he will be more intelligent, resourceful, and enthusiastic. In the game the organizational skills of the children are developed. Therefore, the Kazakh national games give the children a good opportunity to bring their upbringing and physical appearance to life.

The national game of the Kazakh people, though, is like a didactic purpose, a desire for its immaculate art and traditions. Because of their living conditions, it is not only the behavior of the young organism, which combines the genesis of the environment, the life, the vitality of the environment, and the connection of the infant with the daily life, its language and religion, the only way to lead the world of treasures, which shapes the world of cognition, morality, and fundamentalism,

is to call it national games. In other words, in the Kazakh steppes, when there is no technical means of communication, the main source of the literary work of the Kazakh people is the purest derivative works of the Kazakh people, as well as national games, there were traditions, customs and traditions.

Methods

The research is characterized by historical, systemic, comparative and experimental analyzes. Also in the methodological arsenal are used polygraph ethnographic research, the principle of interdisciplinary researches for complex analysis of history and transference. Similarly, the historical-comparative analysis will be directed to the problem of ethnographical excellence of Kazakhs in Kyrgyzstan and the emergence of social and political factor in the preservation and transformation of traditional culture of the Kazakh Diaspora. The methodology of correlation analysis will be based on the systematization and classification of basic, specific political, socio-economic factors supporting the traditional culture of the Kazakhs in Kyrgyzstan. The authors use the archive data as well as the material of their own semi-annual surveys.

Main body

Issues of studying national games

At the present stage, the basis of modeling and moral upbringing for today's youth lies in the traditional culture of our nation – the national games. Traditional folklore plays a significant role in the scientific reputation of the country, its role in the historical community and the need for future generations, its origin. They can be divided into several groups depending on the chronological limit: 1. Articles about Kazakh games in the works of the first Russian military officials and missionaries during the colonial policy of Russia; 2. Scientific works on the national games of the people of Central Asia and Kazakhstan during Soviet era; 3. Methods of integration of children with preschool

age into physical education, in the context of the program of pedagogical mean. 4. Research on this subject during the period of independent sovereign countries (from 1992 to present). In the first group stage researcher A.Divaev, in his work «Games for children», for the first time in history, he divided the Kazakh national games into three groups (Divaev, 1905: 1-32). It includes the games of the first type when it comes to the games of tribal-communal construction, the second to the traditional games, and the third to the types of sports. Ethnographer A.Divaev draws attention to the fact that folk games are important not only for the development of children's activities, but also for their health. No matter what kind of people, its national games have a specific purpose and socio-psychological features. That is why, A.Divaev says in his article, which is called «How the Kyrgyz's entertain children» «The boy raised his thumb and asked for permission from the god of the blue sky to tell him what our Prophet was saying,» the fifth finger game is derived from it and it promotes the philosophical meaning of cultivating the child on the basis of the finger and movement (Divaev, 1908: 150). One of the Russian scientist A. Alektarov, who stopped on the national game of Kazakh children for example, in his book «Birth and upbringing of Kyrgyz children, rules and power of parents» (Orenburg, 1891: 24), in his book it is mentioned about the role of the national game and in the life of the nomadic Kazakh people from birth to growth dynamics and discloses the essential aspects of individual folk games in the development of the health and physical development of children.

Zhumabayev argues that the games are the starting point for the development of folk culture, the need for thinking, language and physical education. National games are a continuation of the traditional nature of national upbringing. Actually, traditional games include the way of life, livelihood, national traditions, courage, loyalty, aspiration to strength, patience, etc. value-added is a sign of folk wisdom, «says (Zhumabayev, 1992: 160).

Living in the early XX century, separating the Kazakh National Movement from sports games and having for the first time in the 20th century, M.Gunner suggested to use national games in the learning process, classifying the Kazakh games. The classification of Kazakh national games is as follows: 1. General games; 2. Fighting games; 3. Open playground games; 4. Winter games; 5. Vacation Games; 6. Horse games; 7. Attraction games. The scientist, considering the importance and necessity of the national games in the Soviet Union B.Tutenayev in his work «Kazakh national

games» (Tyurenbaev, 1994), divided the Kazakh games into several groups, wrote the rules of the game and studied the educational essence on the youth.

If in the classroom and in kindergartens and elementary schools use the national game appropriately, then it will be possible for the formation of students' self-employment skills in physical education and physical training can be enhanced by the students' knowledge of the education and the national consciousness of the people.

The role and significance of national games in the upbringing of the young generation

People recognized games as a means of education. The use of national games in public, everyday life is a key element in improving the health, agility, self-esteem, mentality of young people, bringing the noble heritage of their people to the next generation. Pedagogical ideas and traditions, reflecting the popularization of folk pedagogy about human, family and upbringing of the younger generation have been developing from generation to generation. First of all, folk pedagogy is the basis of the work and life of the younger generation and prepares them for their future activity. In our peasant pedagogy, labor education begins very early. An instrument of early labor education is, of course, labor. The laborer gives life experience to the second generation from one generation to the formation and upbringing of a person, and plays a crucial role in the development of the people. During labor, there is a combination of physical, mental, aesthetic and labor education. One of the most effective tools for folk pedagogy is the game. Through the game, the child is learning the environment independently. Thus, he realizes what he has learned from his life and imitates the surrounding people's actions. As a result, he is able to reproduce his family life and activities. Thus, the Kazakh national games such as «Baiga», «Kokpar», «Altyn saka», «Khan talay», «Kyz-kuu», «Togyzkumalak» etc. increases the attitude and abilities of children to work. The game is a wonderful thing that develops through the mind of a person, enthusiastic, breathtaking, far-reaching and imagination. The great teacher VI Sukhomlinski says: «There is no mental education in the fullest sense, without games, without music, without fantasy, creativity, and fantasy.» Hence, the mind and intellect of the disciple are absorbed by absorbing national traditions (Suhomlinskii, 1988: 269). The use of national game elements from kindergartens, education, and educational establishments promotes a healthy, informative

outlook of the younger generation. Among them are the magic pot, Kokpar, Asyk, Audarpak, Togyzkumalak, and so on. It is not difficult to be sure that it is very effective to participate in national games. The educational significance of the game is that it attracts the child to intelligence. Teaching our grandfather to respect the precious treasures of our ancestors. Brings courage to drunkenness. Thus, comprehension of employment through the national games in schools help quickly absorb the subject matter. It enriches the vocabulary of the student. One of the great sons of our people, the outstanding writer M. Auezov said: «In the years of our people's life, there is a diversity of art they are interested in. The game, as far as I understand, was not just about fun, joy, but the game had its own unique meaning, « he writes (<http://alashainasy.kz>).

Despite traditional Kazakh national games during the Soviet era, the authors of the traditional national games during those totalitarianism were M. Taneekiev, B. Tutenayev, M. Balgimbayev, A. Burkitbaev and others names can be called. Particularly personal data is the fact that M. Taneekiev studied Kazakh national and traditional games. His main work is devoted to sports and physical education in Kazakhstan. Most importantly, it was the first work of the author of «The Kazakh national sports and games» by M. Taneekiev, who laid the foundation for contemporary issues such as the national pedagogy of physical education (Almaty, 1957). In this research, the competitor analyzes the tricks of the Kazakh game «Togyzkumalak», discloses the necessary aspects of the popular game, as well as classifying and explaining other national movable and sporting games, giving valuable scientific findings based on valuable archive data. (Tanikeev, 1957: 9). For the first time in history, the scientist analyzes the development of physical culture in the period before the October Revolution in Kazakhstan, showing the two main directions of physical culture and sport as folk and aristocratic, and classically. Despite the fact that in the work of M. Taneekiev, the classical ideological point of view is studied on a modern basis, today it is a scientifically significant work which has not lost its value. Several other scientific monographs were written by M. Taneekiev. B. Tutenayev in his work «Kazakh national games» (Almaty, 1994) divided the traditional Kazakh games into several groups, wrote the rules of the game and proved the educational value of the youth.

From the author's note, there are other powerful research links between the people of ethno pedagogy and national games and the tomorrow's future of

the game. Having considered the importance and necessity of the national games in the Soviet period, B. Tutenayev studied the traditional Kazakh games in several categories, wrote the rules of the game «Kazakh National Games» (Almaty, 1994) and presented the educational value of the youth. From the author's note, there are other powerful research links between the people of ethno pedagogy and national games and the tomorrow's future of the game. Scientific monograph, written by Eugen Sagindykov, is called «Use of national games in educational work» (Almaty, 1993). It is based on the need to use national games in the classroom and out-of-school education, the pedagogical analysis and use in the learning process of the Kazakh folk games. A collection of national sports games in the everyday life of children, educational value and equestrian sport and the rules of national games in the collection «Sports national games and its educational essence», written by A. Burkitbayev in 1985, (Burkitbayev, 1998). 1, M. Balgimbayev's «Types of national sports» (Almaty, 1985) (Balgimbaev, 1985: 86), which is devoted to horse racing, translating, slingshot, alaman bayga, etc. were done comparative analysis of the types of competitions. Whenever the place, shape and content of the national and sports movement in the child's life are compared with the living conditions, the type of work and the content of the adult, one of the needs of the city is to teach human skills. Galois A. Usova explains in his work that the essence of the game is independent of the child's behavior, the ability to recognize changes and to act. (Usova, 1976: 96).

The sovereignty of the country requires a different approach to physical education and national games in Kazakhstan. The goals and socio-psychological significance of our national games are too great. And the relevance of the use in the educational process is high. Our people recognized the game as a means of education. In the games for young children, special attention is paid to the development of the mind, to the general concept and the formation of the notion. It helps to improve critical thinking (analysis, comparison, digestion). The people knew that the game is a wonderful thing that develops, fascinates, broadens, teaches, fancies and wonders. The educational significance of the game is to instill in the child intelligence. Our ancestors taught national courage and courage to educate their offspring to respect their treasures, to feel the beauty of speech. He tried to enrich his vocabulary. The Kazakh national games are rich and diverse. Through national games we can promote and

preserve the language, traditions and customs of our people. For this purpose, the spiritual culture of the Kazakh people would be much more developed than ever, if we celebrate in our country annually – official, national, religious holidays, national games, national traditions, customs, traditions and rituals of our nation. For this purpose, we have to organize our national art, national game and national culture at the highest level, depending on national holidays. For example, in the celebration of Nauryz holiday, the more characterized by the traditions and customs of the Kazakh people, the more important heroes of the legends – stories, fairy tales and folklore – Kydyr Ata, Kozhanasir, Asan Kaygy, Aldar Kose, Zhirenci Chechen, it is possible to give more information about the ancient Kazakh tradition. Similarly, Kazakh national games include togyzkumalak, racing, kokpar, kyz kuu, etc. We would like to draw the attention of young people to the good things when intercultural, inter-district, and even interregional competitions are organized.

Conclusion

The restoration of our national cultural values, the study of systematic research in the field of physical culture and sport in Kazakhstan, the study of scientists' work, and the use of educational

and training work contribute to the development of physical culture and sports in Kazakhstan. Therefore, unlike other nations' national games, it is the unifying of certain educational goals, depending on the origin. Our national games include the concept of life style, national traditions, heroism, and absorption of the noble heritage of the people. Also, values such as commitment to devotion and perseverance, patience, tolerance are also emphasized. All this is a sign of folk wisdom.

Also the types of Kazakh games are expanding as an educational tool, enriching the vocabulary, better understanding, and keeping fit. The use of the game in the lesson is for improving the thinking skills of the students, as well as the ability to absorb the noble heritage of the people and convey it to the next generation. The people of the country also regarded the game as a means of shaping their attitudes and behaviors, not just as a method of reproduction, but by age. It is very useful for the health of a child playing different games in his spare time. The national consciousness of young people – the role of the Kazakh national games in the development of emotionally significant role. No national game of the Kazakh people can be played without a song, without any art competition. Therefore, every game has a pedagogical and psychological basis for didactics, a passion for art and knowledge.

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