



**PHILOSOPHICAL REFLECTION OF THE IDEA OF THE GAME
(unconventional approach to the definition of consciousness)**

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Annotation

This article implements a philosophical understanding of the concept of the game. The classification of a game phenomenon with a multi-valued value is presented. The scientific and theoretical interpretations of the game are critically analyzed, and at the same time, on the basis of their acceptance of the heuristic side, a philosophical definition of the game is presented.

Keywords: game, game phenomenon, game concept, reflection, free movement, spiritual and social attitude

Аннотация

В этой статье реализовано философское осмысление концепции игры. Представлена классификация игрового феномена с многозначным значением. Критически анализируются научно-теоретические интерпретации игры, и в то же время, на основе их принятия эвристической стороны, представлено философское определение игры.

Ключевые слова: игра, игровой феномен, игровой феномен, игровая концепция, рефлексия, свободное движение, духовно-социальная установка

Аннотация

Мазкур мақолада ўйин тушунчасининг фалсафий рефлексияси амалга оширилган. Полисемантик маънога эга ўйин феноменининг таснифи келтирилган. Ўйин тўғрисидаги илмий назарий талқинлар танқидий таҳлил қилиниб, айни пайтда, уларнинг эвристик томонларини қабул қилиш асосида ўйиннинг фалсафий таърифи келтирилган.

Калит сўзлар: ўйин, ўйин ҳодисаси, ўйин феномени, ўйин концепцияси, рефлексия, эркин ҳаракат, маънавий-ижтимоий муносабат

The social, economic, political and spiritual processes taking place in the world, their impact on the development of mankind are directly related to the level of Science, potential of countries. These processes are in many ways the result of complex regional and global aspirations, reminiscent of the game model, as well as the realization of interests. In such conditions, from the very first stages of development of human society, it is necessary to analyze the idea of the game, which had a great



influence on the formation and improvement of spiritual and social relations, from the point of view of post-modern science and philosophy, to study the development of Man, society and civilization, some of its qualities on the

It is appropriate to recognize that the implementation of the philosophical reflex of the idea of the game, revealing the ontological, gnoseological, epistemological aspects of which this concept has not been sufficiently studied, is an actual philosophical problem. This concept has a polysemantic (multi-meaning) quality of meaning. In the meaning of the idea of the game, the children's play is expressed from the observation, to the imagination and understanding formed at the level of philosophical thought. The game is simple than directly out, although it is understood as a phenomenon known to everyone, it actually embodies a serious meaning and content that hooks up towards the complexity of simplicity in the idea of the game. Penetrating into the deep essence of the concept of the game, it is understood that in its contemporaries there are a wide range of social, spiritual, intellectual, psychological, emotional and functional meanings. [1.1] in order to clarify this concept a little, it is possible to classify the game as follows: [2.1]

- Game mode;
- Game process;
- Game activities;
- Game Event;
- Game concept;
- Game concept

The status of the game is not clearly defined by a limit, the level at which the player creates his own environment, in which the subject is shown a sense of pleasure, pleasure and satisfaction from the intended goal. In our opinion, to be in a free relationship in the animal world (aspiration, goosebumps, etc.), levels of imitation can be considered as stichy stages of the game state.

The game as a process is a state that occurs at a certain time interval, has a duration, is sometimes controlled by strict rules, is unique, artificially occurring, there are phases of initiation and completion, occurs in space and time. The peculiarity of the repeatability of this process leads it to the level of activity.

In fact, from a philosophical point of view, the game is a form of activity. [3.1] activity is regarded as the expression of a person's specific asset attitude towards reality. Man assimilates and changes the universe in a purposeful manner. The object and subject of human activity differ from the behavior of the animal by its dependence in a certain way, and any activity consists of processes such as Goal, activity, action, result. At the same time, the game, arising from free behavior, such as aspiration, imitation, emulation, manifests itself as a specific, separate activity, becomes a subject of constant activity, enters the circle of need and purpose, that is, in the human psyche, the need and purpose of the game arises.

Game activity this, in our opinion, is a form of influence of the subject on reality at this or that level and his active attitude to the outside world. Within the framework of the game activity, the subject can change itself in a purposeful way. In the game, the goal, the tool, the result, as well as the coverage of



the process mean that it is a kind of conscious activity. Due to the nature of the changes that occur as a result of the activity of the game, its reproductive and reproductive qualities arise.

The game sometimes becomes a self-fulfilling process. But nevertheless, it is carried out in a system of certain natural and social conditions that have an adequate effect on oneself.

Game activity can penetrate and influence almost all spheres of activity, depending on its functional qualities. The fact that the game takes place in a defined period of time and time, the emergence of its characters and functions, the interaction with social lifeirga means the aspect of its eventuality. The concept of the game itself is not aimed at creating a single product directly, but rather a process designed to have a positive impact on a person from the psychic side. The state of the game, which has passed through the processes of analysis-synthesis, comparison, abstraction, generalization in our senses, consciousness, thinking, forms exactly the same concept according to its character and characteristics. The creation of its theoretical foundations, its consideration at the level of the philosophical worldview, the concretization of its functions, formed over the centuries, leads this concept to the level of conception.

It is common among researchers to understand that gaming is a labor-related physical and mental activity that differs from instinct. Although there are many similarities between gaming activity and labor, the game expresses a specific situation, process and cultural-spiritual phenomenon in the life of society and man in terms of its goals and functions. With the game, we see the difference in work in one thing: the work is the participation of a person in social production - material, cultural values, in other words, in the creation of social values. The game does not set such goals in its own way, it does not directly relate to social goals, but to them indirectly: it teaches a person to the physical and mental endurance that benefits him. This is the unique social utility side of the game. At the same time, the game is a multi-functional cultural-spiritual phenomenon.

In the pedagogical Encyclopedia, the concept of the game is interpreted as follows: "the game is a subject of different sciences. History of culture, ethnography, pedagogy, psychology. It is a kind of activity of people and animals. The game is a multifaceted concept and is an adogmatic form of worldview. In the cultural system, the game performs a number of functions. It is considered one of the early stages of socialization. It helps new generations to adapt to the Society of people. It is a strong layer of communication. In it, people of different social strata, representatives of different professions enter into interaction." [4.1] it appears that the statement covers the functions, qualities of the game formed under the influence of external, community. But it was not reflected in the comment that the game is only specific, that is, what the essence of immanence consists of.

The interpretations that the game is a free expression of the human psyche, the transition from the state of coercion to the level of free activity, are also three. [5.1] true, there is a character that shows freedom in the game, but this trait is one of its important aspects, namely.

In philosophical encyclopedias, such notes about the concept of the game are threeraydi: "the game is an inappropriate activity, it is not conducted for practical purposes, it serves for fun, entertainment. The game is different from both Labor and pure instinctive action." [6.1] the idea that the game is different from instinct is correct, but it is difficult to join its interpretation as an undesirable activity. In



fact, there are a lot of games that have the appearance of productive activity (hockey, football and other sports games, sweepstakes, games that simulate entrepreneurial activity, etc.). Such games, in particular, their productivity value, are studied in mathematical game theories.

On the basis of a critical analysis of the above interpretations and, at the same time, their acceptance of the euristic side, we will try to give the following working definition of the game: the Psychophysiology of the game is a behavior characteristic of highly developed creatures (imitation, expression, aspiration to success), an activity that creates a sense of pleasure and satisfaction in the process [2.2. 28 b] it is also worth noting that in no other type of activity a person can demonstrate his attractive psychophysiological and intellectual state, just as in the game. At the same time, there will be intellectual (chess, mathematical, abstract, that is, theoretical-symbolic) models of the game, in which, along with pleasure and satisfaction, the Goal takes a place that determines the achievement.

The game is such a phenomenon that the subject taking part in it is not the result of the game, but the process itself in which the game is being played is more interesting. In addition, there are some types of targeted games that are common in society and attract millions of people, in which the achievement of the established result (Olympiad, football, etc.) comes to the fore.

In such conditions, the game is really clearly practical in itself as a manifestation of physical and mental activity with diversity (achievement, recognition by society, etc.). k.) embodiment of purposefulness.

The socialization feature of the game and the related functional attributes are assigned to a specific goal (for example, business Games, sports games). Sometimes in our language it is customary to use the concepts "game" and "dance" without distinction. In fact, they are events that in essence do not resemble, each of them has its own nature, - writes professor O.Safarov. Both of them were built on the floor of action, dancing, partially memorized, growing from the game. The game has become a relatively broad concept of meaning and is also used in the sense that it represents a dance event. "This can be seen more clearly in the example of folk games. For example, "Chittigul" is a game of little girls, built on the basis of Word management of action. In this game, both the game and the dance and the song unsurlari are intertwined. But the dance-specific movements in it can not be called Dancing. Because they lack elegance. They are all actions. And dance is a set of attractive movements that are feminine, making it an art-level event that not everyone can perform." [7.1] bunda Alim states that in this game the co-operative feature of the movement is the priority, and that both the game and the audience are the performers themselves, and that there is no such harmony in the dance.

It is worth noting that when we say a game in a socio-spiritual life, we are accustomed to understand both the usual children's entertainment, romantic adventures-yu and leisure, as well as risky activities. However, it does not make sense to define all the behavior in a marriage as a "game" in shape. Reasoning within the framework of philosophical reflection, one can assume that the game is a category that has its own ontology (that is, existential existence) as an independent means of social existence. When analyzing the ontology of the game, of course, it is appropriate to describe its objectivity. Bunda refers to the fact that the game phenomenon is a phenomenon that has an objectektiv character, character and functions, regardless of the idea or imagination expressed in relation to it.



According to the analysis based on the psychological and ethnic approach of the game, it means the purest and happiest moments of a person's life. The soul of the playing person is protected from the unpleasant conditions of social activity and is spiritually free, this freedom is manifested in the game in which he plays. In other activities, the presence of elements of the game enriches it, activity is watered by a pure human feeling inherent in the game. It follows that the game itself is a manifestation of the soul, a life event that creates conditions for its occurrence. For this reason, the game takes from simple forms to complex looks, types and modes, all of which are represented by just one "game" suffix.

In social life, the game has its own different looks and modes, which are explained in different interpretations. Specially:

- Word game-a joke, the meaning of which is based on the same in the pronunciation of different words;
- When you say the game of fate, it is understood to face unexpected events in life;
- imagination game is a product of fantasy and fantasy combinations;
- To play - to rejoice, to dive into the fun of the game, the feeling of pleasure, etc.

In summary, civilization dictates the effective use of human beings from the playful and practical functional aspects of their physical and intellectual potential in a period of high sectoral specialization of Labor. Full use of this potential elevates the game's compensatory, developmental, creative qualities. The change, complication of socio-political, economic relations has affected the game and the attitude towards it, now its scientific cognitive, managerial functions are being studied and applied in practice. It follows that dealing with the problem of the game gives an effective, positive result of the convergence of scientific rational techniques, scientific cooperation and integration in this area. This is the formation of a functional and systematic approach to the game, which is the appearance of social activity.

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