

Folk Games in the Context of the Problem of Enrichment of Mental Development of the Child

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Abstract--- *The article describes the role of the developing function of folk games in the mental development of a child, based on the Uzbek folk games “Besh Tosh (Five Stones)”. The study showed that folk archaic games (including the game of pebbles) are one of the generalized forms of historically developed social experience, presented in the form of plot-role and symbolic content and the systematic conduct of the game of pebbles is very important for the formation of sensorimotor coordination and operational skill.*

Keywords--- *Amplification, Game Activity, Folk Games, “Besh Tosh” Game, Coordination of Movements, Sensorimotor Coordination, Sociocultural Value.*

I. INTRODUCTION

The problem of enrichment (amplification) of the child’s mental development was first brought up by the outstanding child psychologist A.V. Zaporozhets.

The amplification of mental development confronts the increasingly self-declared reality of childhood deprivation, that is, the impoverishment of the conditions and content of the child’s mental, physical, and social and moral development.

The problem of enriching the psychological basis for the development of a child’s personality with the means of his/her playing activity increasingly takes hold of the minds of followers. The concrete implementation of this direction in the theory of psychology and the practice of education brings already tangible results. In the works of L.F. Obukhova, V.S. Mukhina, S.L. Novoselova, A.S. Spivakovskaya, E.E. Kravtsova, E.V. Zvorygina, N.N. Palagina, N.F. Komarova, V.M. Grigorieva and S.V. Grigorieva and others games, including folk.

Our study, based on the material of Uzbek people's games, convinces us that these games, like the games of other peoples, have a powerful potential for developing a child. They enrich his mental processes and personal identity in the ethnic group.

II. THE MAIN RESULTS AND FINDINGS

As S.L. Novoselova noted, folk games and, in particular, the oldest of them (archaic) bring the concept of life in human society to their child in their canonized (ritualized) content. Archaic games, born in the depths of centuries long before the advent of ancient and medieval civilization, have survived to our time in the game repertoire of many peoples differing in ethno-cultural traditions. Such, for example, are the pebble games inherent in peoples living geographically quite fragmented, as we have seen in a specially conducted study.

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Sometimes the researcher of these games faces a dilemma: is the distribution of pebble games a secondary, concomitant phenomenon with respect to the distribution, for example, of Turkic influence in Central Asia, on the Anatolian peninsula, in the land of Bulgaria, Hungary and Yugoslavia, as well as in the south of Russia and in the Volga region or this game came to the people of Eurasia, including the Turks from the Late Paleolithic - Early Neolithic. The remains of a Neanderthal boy identified with the Mustier era in the territory of the Sherabad district of the Surkhandarya region eloquently speak of how ancient the history of the civilization of those places where we conducted our studies of Uzbek folk games can turn out to be.

Folk games were passed down from generation to generation, their origins are still waiting for their researcher. Currently, there is no way to recreate their historical genesis, leaving not only the darkness of centuries, but also millennia. Now we can only agree with V.I. Kochetkova (1973) that the human psyche of the modern type is associated with the ability of the brain to create generalizations of a higher level than elementary concepts, so that special means of labor arise. Moreover, their possession also required a high development of the motor areas of the brain, which were finally formed only in late neanthropes”(1973, 232).

From this point of view, archaic folk games carry everything that is necessary for a child to play to form specifically human abilities, modes of action, equipped with one or another weapon (from a rattle to a computer).

Folk games (traditional, archaic) provided for both ancient and modern people the development of the necessary methods of objective activity, the corresponding qualities of thinking and social adaptation.

S.L. Novoselova, relying on our study, as well as on the materials of the works of Z.B.F. Kontautene, L.F. Obukhova, K. Montenegro and other authors, write that the universal folk archaic game is the transfer through its content to the playing child of the constituting human qualities of thinking, motivation of activity, and operational culture. This universal in the traditional game is always transmitted to the child in a peculiar, sometimes unique ethnic “packaging”. So, playing five stones - in Uzbek “Besh Tosh” - gives the child the opportunity to improve sensorimotor coordination, to form the ability to conditionally (sign) replace and reflect the mode of action in a very traditional form typical of ancient Uzbek game traditions, reflecting ethnic experience in generalized game rules interactions of people in society. Features of ethnic influence on the content and rules of the game, its later acquisition, which is interpreted, as S.L. Novoselova writes, is universal human through national, communal, family. Ethnic enriches the game of the modern child with a reflection of the historical experience of the people.

The folk games that have come down to our times, as the study showed, naturally went through the stream of history and summarized in their rules, characters, means and methods of smooth action such content features that can introduce adult children playing in a society sufficiently developed in terms of the motor sphere, sensorimotor skills, subject mediation, thinking from a visual-figurative to a theoretical and social behavior, oriented by the customs of an ethnos.

At the same time, despite their bright developing childhood, folk games leave the childhood of a modern child, giving way to the latest story-based role-playing and didactic games. These latter can not make up for the lack of folk games, since they do not have the level of generalization, and therefore, the information content that is inherent in folk games. The fact that Uzbek children, like Russians, do not know folk games, indicates a dangerous trend for

the psychological and social development of children, the tendency to oust from the system of educational means those that form in children not the special, but the universal qualities of the psychic personality. The withdrawal from the everyday children's life of folk games is one of the reasons for the deprived, flawed development of a modern child.

And, on the contrary, introducing diverse folk games into the daily life of preschoolers can become a powerful factor in enriching the child's mental development. Folk games contain a whole range of developing activities for the child. It is not by chance that our attempt to classify Uzbek folk games led to results similar to the classification of games adopted in modern pedagogy, but with the significant clarification that many folk games seem to incorporate the characteristics of several types of games. This is "Besh Tosh" game we have studied in detail. This game is a physical exercise game, a puzzle game, a symbolic story, directorial game, an entertainment game, a fun game, intellectual, and finally a didactic game. In all these "faces", the game of five stones performs one or another developing function. It is always one and also a game, but the game is complex. It would be careless to assert that the folk game has incorporated many types of games. We believe that historically this could not be. At the beginning there was a folk game as an integral psychologically determined form of children's activity, and already in later times, when childhood became the object of conscious pedagogical attention, various types of games appeared. Among them, folk games in some cases are present as an independent type of games. In turn, the folk game or, as it is called in foreign publications, the traditional game has its historical genesis in the work of adults (D.B.Elkonin, 1988) and is broader in the diverse activities of the people of the tribe (H. Heisinga, 1992), to which this or that child.

If we turn to observing the games of the modern child, we easily notice when observing them or relying on the literature studies of the game that are known from literary sources that the game with objects first appears, followed by the symbolic plot game (S. L.Novoselova, 1978).

Games such as didactic, mobile, and others come to the child later by the will of adults raising and educating the child. In the modern life of a child, older children or adults teach him/her to play folk games. It can be assumed that historically popular games could have been preceded by symbolic, substantive and amateur games. Folk in particular, archaic, such as "Besh Tosh", "Soloy-Soloy", etc. generalize the experience of objective and symbolic play in the rule. The directing of the folk game clearly shows intense competition in the mind, resourcefulness, physical dexterity, wit, forethought. It is no coincidence that some folk games for adults and children approach the rule of chess in generalization of the plot.

The directing of a folk game turns historically into its original prototype — a symbolic game in which the motor (dynamic) component served as a means of generalizing the plot to the rule. This is natural, i.e. the historical development of the symbolic plot game in the game with the rules apparently reflects the way of generalizing the experience of the individual game in the universal archaic folk game. This latter historically becomes, as it were, the cultural contribution of childhood to the development of human civilization in the quality of the pedagogical folk means of educating the child in himself/herself through the sanctioned (supported) by adults game of the necessary universal human traits of the psyche.

Thus, folk games, including archaic games, introduced into the practice of family and social education, can significantly enrich the mental development of a modern child. We list the main signs of folk games, which make it possible to consider them a powerful means of amplifying the mental development of a child and his/her activity.

First of all, as we have seen from the analysis of the psychological content of a number of games, all of them contribute to the emergence and powerful development of the symbolic function of thinking in the game.

So, in “Besh Tosh” game, as it was already shown in the study, the speech interpretation of game actions, changes in the situational field of the game, endowing stones with game value in the game - all this leads to the enrichment of the child’s intellect, perception and imagination, activates and multiplies its associative series. Moreover, as children's sayings testify, play material - pebbles serve as a support for children's imagination, contribute, due to their neutrality and ugliness, to the exteriorization of the image of imagination in the game. The pebbles and the game situation, on the whole, serve as a pillar of the mind of the playing child, generated by the image of the world that he/she has developed and provides food for his/her imagination.

2. In addition to developing a figurative and symbolic plan of thought, playing with pebbles helps the child analyze his/her own actions. As the facts obtained by studying the playing behavior and speech of children playing “Besh Tosh” game show, children constantly explain their actions to themselves and others, which is recorded by us in the protocol entries. These explanations (comments) are associated with self-assessment of their actions and their results. Self-esteem develops here, firstly, as a reflection of the causes and consequences of one’s own actions, and secondly, as a self-esteem of oneself addressed to others present, i.e. self-esteem awaiting confirmation or correction by adults or other players.

On the basis of self-esteem and analysis of the causes of failure and prospects of achievement in children, the ability to reflect the methods of their actions is formed, which leads to the restructuring of the internal orienting link from the figurative basis to the “theoretical” one. The child first begins to think, make decisions (“I will train at home!”), And then she seeks to realize herself as a result. Understanding the cause-effect relationships, the dependence of the result on their behavior, of one or another action is the most important cognitive developing moment of the folk game.

The active development of the practical foundations of causal thinking has shown itself at the level of direct and extrapolating correlation of the quality of action with its result.

Thus, it is obvious that in the game of pebbles the formation of sensorimotor coordination, operational skill, the symbolic function of thinking, the reflection of the method of action at the level of the practical establishment of causal relationships between the features of the action performed by its results are formed.

3. The developing effect of the folk game of pebbles also manifests itself in the fact that, as the child gains experience in playing, the adaptation of executive and operations to the conditions of the gift occurs, as is shown in our study, such a mode of action is normalized that requires consideration in action features of a field-converted pebble of an action field.

As a result of the analysis, it was shown that at the first stage of mastering the method of action with pebbles, which requires high coordination of movements of the hand and the results of a visual analysis of changes in the position of the pebble or several pebbles in the field of action of the child, the whole body of the child is connected to active targeted movements including torso, arms, legs and head.

The child, tossing a pebble, moves in the direction of movement of the pebble, as if tossing a pebble not with his/her hand (or hands), but with his body in general.

The child performs body swings to the right, left, forward, backward, sometimes upward, standing up behind a flying stone. At the same time, the child's legs move in the knee and hip joints, muscles of the lower back and buttocks are tense. The child's shoulder girdle comes in motion with the hands behind the stone.

In the middle of the development of the playing field, a quick and frequent change of the child's postures takes place, the children choose the most convenient position and adhere to it during the game. There are stable postures characteristic of each child.

At the final stage of the formation of the correct methods of playing with pebbles, there are no longer sharp, frequent or unusual poses, the main operations are performed by the child's hands.

Analysis of the data and their discussion shows that at the beginning of the experiment the children lacked the skills of fine movements with small objects (in this situation with pebbles); during the game, the child's movements are redundant and at the same time constrained, the movements of the arm, eyes and head are inconsistent; the speech interpretation of what is happening appears gradually, as the necessary actions are mastered.

Frame-by-frame shooting made it possible to record actions in the actions of the right and left hands, in the direction of the gaze in the field of action, deviation of the body, change of pose, facial expression. Based on all the results obtained characterizing the transformation of the content of executive operations, it can be fixed that the child is experiencing shifts both in the body basis of movement and in the movements of the hands and hands systematically connected with this foundation, which become the main an organ of subtle targeted operations coordinated with the results of visual orientation in a situation. The whole described process is nothing more than the process of acquiring a child's experience of activity, from the "central positions" of which the child is oriented in the conditions of the game problem. Experience in a generalized form can be represented by one or another generalized mode of action (S.L.Novoselova, 1978). In this work, such a generalized mode of action is a game action corresponding to the canon (rule) of the archaic game of pebbles. The rules of the game encourage the player to strive for the development of a generalized mode of action, the motor expression of which will, as the analysis shows, shows the patterns of transition from the activity of the proximal motor system of the child's body and his arm to the distal (A.N.Leontyev), i.e. corresponding to the signs of manual weapon-subject action and its reflection.

And so, in the game "Besh Tosh" there are regular transformations of the system of productive movements, determined by the process of acquiring a child's experience of activity.

Finally, the last sign of the developing role of the archaic game "Five Stones" ("Besh Tosh") lurks in its "gymnastic" effect, the whole complex of motor activity in the game with pebbles creates an exceptional training

effect, which is an undoubted factor in enriching the physiological basis for the development of the child's activity and its corresponding ensemble of mental processes.

In the process of mastering the game, children made a lot of inappropriate movements in the game task. Typically, lack of coordination in movements, awkward and even ridiculous movements are considered erroneous on the path to motor excellence achieved by training. We are inclined to consider the periods preceding the appearance of the most worked out generalized methods of action by the period of non-standard movements, which has independent developmental value, because It is during this period that the child begins to feel the physical abilities of his body. Physiologically, this period is very active, opposing the hypodynamics of inactivity.

Another developmental and enriching effect is that when playing pebbles the head movements caused by the need to monitor the pebble flight create the conditions for better blood supply to the brain, possibly preventing the consequences of immobility of the cervical vertebrae, which is inevitable in a depleted environment of the activity of a modern child playing most often with objects that are invariably in the same plane.

The idea of enriching the field of physical development of a modern child with folk games can also prove fruitful for the family and social education of preschool children. The gymnastic moment of the game reaches its highest effect twice during the period of extraordinary movements and during the period of masterfully worked out game - juggling with pebbles. It can be assumed that at these moments the game "five stones" is approaching the effect of exercises such as yoga.

The perfect performance of "Besh Tosh" game for the preschooler contains the possibility of self-affirmation and enjoyment of his skilful body, which is essential for the emergence of motives for further personal improvement of the child.

Based on the data presented, it is possible to put forward a position on the fixation of the global body coordination experience in the executive eye-hand operation. An appeal to the works of scientists who studied the psychology and physiology of movements (N.A. Bernshtein, L.K. Lubomirsky), their relationship with indicators of cardiac activity and metabolic processes (A.A. Umrikhin, etc.), as well as data on the formation of The study of tool movements in the phylogenesis of primates (S.L. Novoselova), in anthropogenesis (S.L. Semenov) and our own materials allowed us to evaluate the biological aspect of the influence of pebbles on child development. This point allows us to talk about the broader developmental importance of the game of pebbles, affecting not only psychological, but also physiological, as well as exchanging the mechanism of the child's body.

So, the function of folk games manifests itself in two layers:

- They help the child to master such universal qualities of the human psyche as the symbolism of thinking;
- The ability to fine sensorimotor coordination;
- Generalization of experience in the mode of action, representing a certain angle of the image of the child's world, etc ;
- They serve as a means of formation: the initial ethnopsychological personality traits.

In folk games, the story of the child's mastering of the cultural (social) experience of past generations is presented, thanks to the mechanism of generalizing the plot of the game, a symbolic game that reflects real life as a rule. Outgoing folk games should return to children's society and become a powerful means of enriching the mental development of a modern child.

III. CONCLUSION

A thorough analysis of all materials and discussion of the results of their processing allow us to draw the following conclusions:

1. They serve as a means of forming the initial ethnopsychological personality traits
2. There is a complex effect of the game on the body and the mental activity of the child, which is important for enriched development in preschool age; the gymnastic (physiological) effect of the game is close to some aspects of yoga;
3. The abundance of various extraordinary movements cannot but increase the level and intensity of metabolic processes, blood circulation speeds up, muscles are supplied with blood more, oxidative processes are strengthened in them, waste products more actively enter the bloodstream and are carried away;
4. The emergence of a speech interpretation of what is happening, the appropriation of one or another pebbles of playful value enriches the development of the figurative plan of thought, imagination, active speech of the child and is evidence of the powerful development of the symbolic function of children's thinking;
5. Commenting on their actions and their results forms the ability to self-esteem, reflection, which in the structure of the personality leads to its intellectual and moral enrichment.

In conclusion, based on the results of the study, we can say that:

- National archaic games (including the game of pebbles) are one of the generalized forms of historically developed social experience, presented in the form of plot-role and symbolic content;
- The systematic conduct of the game of pebbles is very important for the formation of somatomotor coordination and operational skill;
- Children from different regions learn the different semantic content of this game on the same material while maintaining the community of its general developmental psychological significance; it must be assumed that archaic games are characterized by universal universality;
- an important moment for the personal development of children are the various rules and contents embedded in this game during its historical development, depending on the attitudes and traditions of the original ethnic environment;

The sociocultural value of folk games in modern society consists in their importance for rationing basic ethnopsychological personality traits.

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