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FOLK GAMES SERVES AS A PSYCHOSOCIAL DEVICE

Abstract: The article describes the role of the developing function of folk games in the mental development of a child, based on the material of Uzbek folk games “Beshtosh (five stones).” The study showed that folk archaic games (including playing with stones) are one of the generalized forms of historically established social experience, presented in the form of plot-role-based and symbolic content, as well as the systematic conduct of playing with pebbles is very important for the formation of sensorimotor coordination and operational skill. In folk games, the history of the child's assimilation 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 into a rule. The outgoing folk games should return to children's society and become a powerful means of enriching the mental development of a modern child. And also, based on the results of the study, an important point for the personal development of children is the various rules and content laid down in this game during its historical development, depending on the attitudes and traditions of the original ethnic environment, and the socio-cultural value of folk games in modern society is their significance for the formation of basic ethnopsychological personality traits.

Key words: amplification, game activity, folk games, game «Beshtosh», coordination of movements, sensorimotor coordination, socio-cultural value, society, symbolic game, operational skill, cultural and social experience, gymnastic effect, training, yoga.

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Introduction

Methodology. The issue of enrichment (amplification) of the child's mental development was for the first time delivered by the outstanding child psychologist A.V.Zaporozhets [8:78]. He determined that the amplification of mental development opposes the increasingly asserting reality of childhood deprivation, that is, the impoverishment of the conditions and content of the child's mental, physical and socio-moral development. The concrete implementation of this direction in the theory of psychology and the practice of education can bring us tangible results. Significant materials regarding many types of games are given in the scientific works of the following psychologists: 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.A.M.Grigorieva and S.V.Grigorieva. Furthermore, these games, especially

folk ones are considered to bring breakthroughs in developmental, re-habilitating and educational growing of the offspring. Our research conducted on the basis of Uzbek national games convinces us that these games like the games of other nations have a powerful child-developing potential. They enrich children's mental processes and personal identity in ethnos they live in. As S.L.Novoselova noted that folk games and, in particular, the most ancient of them (archaic) enable the offspring to adapt to their canonized (ritualized) content and the concept of life in human society. Archaic games appeared and played in centuries long before the emergence of ancient and medieval civilizations have survived hither to our modern time in the playing repertoire of many nations differing in ethno-cultural traditions. Playing with pebbles can be the salient example of this phenomenon. These games differ to people living in different geographical places, we have studied them in

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details in the following research. Sometimes the researcher of these games is faced with a dilemma: is the spread of pebble games a secondary, concomitant phenomenon in relation to the spread, for example, of Turkic influence in Central Asia, on the Anatolian Peninsula, on 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 peoples of Eurasia, including the Turks from the Late Paleolithic of the Early Neolithic. The remains of a Neanderthal boy identified with the Mustien era of the territory of the Sherabad district of the Surkhandarya region of Uzbekistan clearly speak of how ancient the history of civilization of those places where we conducted our research of the Uzbek folk games.

Folk games have been passed down from generation to generation; their origins are highly in need for further exploration and elaborate investigation. Currently, it is not yet possible to recreate their historical genesis, which goes not only into the darkness of centuries, but also millennia. Now we can only agree with V.I. Kochetkova [1:223] that the psyche of a modern type of person 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. In addition, possession of them also required a high development of brain regions, which were finally formed only in late neanthrope types

From this point of view, archaic folk games carry in themselves what is necessary for a child at play to develop specifically human abilities, modes of action, equipped with one or another tool (from a rattle to a computer).

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

Results.

S.L. Novoselova writes that the popular archaic game is a tool to transfer content of society, constituent human qualities of thinking, motivation of activity, operational culture to playing child of these games. He based on several researchers, as well as on materials from the works of Z.B.F. Kontautene, L.F. Obukhova, K.O. Montenegro.

These universal features in the traditional games are always passed on to the children in peculiar, sometimes unique ethnic "packages"

One bright example of this is "Beshtosh" (five stones). It is characteristic of the ancient Uzbek gaming traditions and reflects generalized game rules of the ethnic experience of human interaction in society. Features of ethnic influence on the content and rules of the game, its later acquisition, interpreted, as S.L. Novoselova writes, the universal human through the national, communal, family. Ethnicity

enriches the play of a 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 passed through the flow of history and generalized in their rules, characters, means, ways of playing action, such features of the content that can introduce children playing into the society of adults sufficiently developed in terms of the motor sphere, sensorimotor skills, object mediation, thinking from the visual-figurative to the reflective theoretical and social customs of the ethnoses.

On the other hand, despite their bright child-developing essence, folk games are being superseded by the latest role-playing, computer and didactic games. These latter games, state-of-the art games cannot replace folk games, since they do not have that level of generalization, information, didactics which are inherent in folk games. The fact that Uzbek children, like Russians, do not know folk games testifies to the dangerous trend for the psychological and social development of children to displacement from the system of education means those that form in children not special, but universal qualities of the mental make-up of the personality. The departure from the everyday life of children's games of folk games is one of the main reasons for the deprived, flawed development of the modern childhood. And, conversely, the introduction of diverse folk games into the daily life of preschoolers can become a powerful factor in enriching the mental development of a child. Folk games contain a whole complex of developmental activities for a child. It is no coincidence that our attempt to classify Uzbek folk games led to results similar to the classification of games adopted in modern pedagogy, but with the essential clarification that many folk games seem to incorporate signs of several types of games. This is the game "Beshtosh" and we have studied it in details. This game is a game that urges children to move physically. It is a puzzle game which makes a child to think deeply. It is a symbolic story game and an entertainment game that makes gamers laugh a lot, it is a fun game, an intellectual game that checks children's intellectual competency and finally it is a didactic game that educates players. In all these "faces" of the game of five stones (Beshtosh) we can feel great developmental function. It is always one and the same game, but the game is itself complex. The fact that Uzbek children, like Russians, do not know folk games testifies to the dangerous trend for the psychological and social development of children to displacement from the system of education means those that form in children not special, but universal qualities of the mental make-up of the personality. In turn, the folk game or, as it is called in foreign publications, the traditional game has its historical genesis in the investigations of researchers (D.B. Elkonin, 1988) and the wide variety of activities

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of the scientists (H.Heizinga, 1992). They have conducted researches based on authentic materials.

If we turn to the observation of the games of a modern child, then we can easily notice that the games with objects appeared first, followed by a symbolic plot games. This data have been given in popular findings of investigations (S.L. Novoselova, 1978). Such games as didactic, mobile and others come to the child later at the will of the adults who are raising and educating the child. In the modern life of a child, older children or adults teach him folk games.

It can be assumed that historically folk games could be preceded by symbolic, objective and amateur games. Folk, in particular, archaic, such as "Beshtosh", "Soloy-Soloy" and others generalize the experience of object and symbolic play in the rule.

In the direction of the folk game, an intense competitiveness in the mind, resourcefulness, physical dexterity, wit, and foresight is clearly traced. It is no coincidence that some folk games for adults and children come close to chess in terms of the generalization of the plot. Directing a folk game turns into a historically original prototype - a symbolic game in which the motor (dynamic) component serves as a means of generalizing the plot into a rule. It is natural that the historical development of the symbolic plot game of a game with rules seems to reflect the way of generalizing the experience of an individual game in a universal archaic folk game. This historically becomes a cultural contribution of childhood to the development of human civilization to the quality of a pedagogical folk means of raising a child in himself through the play of the necessary universal human generic psyche, approved (supported) by adults.

Thus, folk, including archaic games, introduced into the practice of family and social education, can significantly enrich the mental development of a modern child. Let us list the main features of folk games that allow us to consider them a powerful means of amplifying the mental development of a child, his activities.

Discussion.

First of all, as we have seen from the analysis of the psychological content of a number of games, they all contribute to the emergence and powerful development of the symbolic (sign) function of thinking deeply. So, the game "Beshtosh", as has already been shown in the study, can help to improve verbal interpretation of game actions, changes in the situational field of the game, enrichment of the child's intellect, his perception and vivid imagination, activates and multiplies positive reaction of children. Moreover, as evidenced by children's statements, playing material - pebbles of bigger stones serve as a support for children's imagination, they contribute to the exteriorization of the image of play due to their neutrality and "ugliness". Pebbles and the game

situation, on the whole, serve as a support for the thought of a child at play, generated by the image of the world that has developed in him and gives food to his imagination. In addition to the development of a figurative and symbolic plan of thought, folk games with pebbles and shaped stones contribute to the child's analysis of his own actions. As the facts obtained in the study of the behavior of play and speech of children playing the game "Beshtosh" show that children constantly explain their actions to themselves and those around them, which are recorded in the records of researchers. These explanations (comments) are associated with self-assessment of their actions and their results. Self-esteem can be developed via this game, firstly, as a reflection of the causes and consequences of one's own actions, and secondly, as self-esteem of oneself, addressed to others present. It occurs when the children are waiting for confirmation or correction from adults or other players. On the basis of self-esteem and analysis of the reasons for failure and the prospects for achievement, children develop the ability to reflect on the methods of their actions, which leads to a restructuring of the internal orienting link from a figurative basis to a "theoretical" one. The child begins to think first, to make decisions ("I will train at home"), and therefore already seeks to realize himself as a result. Understanding of cause-and-effect relationships, the dependence of the result of one's behavior, of one or another action is the most important cognitive developmental moment of a folk game.

Thus, it is obvious that the formation of sensorimotor coordination, operational skill, symbolic function of thinking, reflection of the mode of action at the level of practical formation of cause-and-effect relationships between the features of the produced action by its results takes place in the game of pebbles which is called "Beshtosh". As children gain experience in the game, he or she gets experienced and wit, they adapt well to the executive operations and to the conditions and limits of the game. That was shown in our studies, a mode of action is normalized that requires consideration of the peculiarities of the flight of the pebbles. As a result of the analysis, it was justified that at the first stage of the game with pebbles, high coordination of hand movements, visual analysis of changes of the positions of a pebble are required from the players. All the body and eye and all the senses are supposed to be alert in this game. All the body, including torso, arms, legs, and head should move in harmony in this game. A child, throwing a pebble, moves in the direction of the pebble, as if tossing a pebble not with his hand (or hands), but with his body in general. The child moves the body to the right, left, forward, backward, sometimes upward getting up behind a flying stone. At the same time, the child's legs move in the knee and hip joints, the muscles of the lower back and buttocks are tense. The

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child's shoulder girdle moves with the hands guided behind the stone.

In the middle of the process of mastering the playing field, the child changes poses quickly and frequently, children choose the most comfortable pose and adhere to it during the game. Overtime children acquire their practical poses. At the final stage of the formation of correct methods of playing with pebbles, there are no longer sharp, frequent or unusual poses, the main operations are performed by the hands of the child. Analysis of the data and their discussion shows that at the beginning of the experiment, children did not have the skills of fine movements with small objects; in the process of the game, the child's movements are redundant and at the same time constrained, the movements of the hand, eyes and head are inconsistent; the verbal interpretation of what is happening appears gradually, as the necessary actions are mastered throughout the game. Time-lapse photography made it possible to record actions of the right and left hands, in the direction of the gaze in the field of action, deviations of the body, change of poses, facial expressions. On the basis of all the results obtained, characterizing the transformation of the content of executive operations, it can be fixed that the child undergoes shifts both in the bodily basis of movement, and in systemically related the basis of the movements of the arms and hands, which become the main executive organ of fine purposeful operations, coordinated with the results of visual orientation in the situation. The entire process described is nothing but the process of acquiring the experience of activity by the child, from the "central positions" of which the child is oriented in the conditions of the play task. The experience of activity in a generalized form can be represented by one or another generalized method of action [6:41). In this work, such a generalized mode of action is a game action that corresponds to the canon (rule) of the archaic game of stones. The rules of the game encourage the player to strive to master the generalized mode of action, the motor expression of which will bring, as the analysis shows, the regularities of the transition from the activity of the proximal motor system of the child's body and his hand to the distal one [3:89], corresponding to the signs of manual tool-object action and its reflection.

So, there are regular transformations of the system of effective movements, determined by the process of acquiring the child's experience of activity in the game named "Beshtosh". The sign of the developing role of the archaic game "Five stones" ("Beshtosh") is hidden in its "gymnastic" effect, the whole complex of motor activity in the game with stones creates an exceptional training effect, which is an undoubted factor in the enrichment of the physiological basis for the development of activity of the child and the corresponding procedure of mental processes. In the process of mastering the game, children made a lot of non-standard

movements inadequate to the game task. Usually, lack of coordination in movements, awkward and even ridiculous movements are considered wrong on the path to motor excellence achieved by training. We tend to consider the periods preceding the emergence of the most elaborated generalized methods of action as a period of non-standard movements that have an independent developmental value, because it is during this period that the child begins to feel the physical capabilities of his body. Physiologically, this period is very active, opposing the dynamics of inactivity. Another developmental and enriching effect is that when playing with pebbles, head movements caused by the need to follow the flight of pebbles create conditions for a better blood supply to the brain, possibly serve to prevent the consequence of immobility of the cervical vertebrae, which is inevitable in an impoverished environment for the activity of a modern child, who most often plays 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 may also be fruitful for the family and social education of preschoolers. The gymnastic moments of the game reach their highest effect twice during the period of extraordinary movements and during the period of masterly practiced playing-juggling with stones. It can be assumed that at these moments the game of "five stones" approaches the effect of exercises such as yoga.

The modern version of the game "Beshtosh" for a preschooler contains the possibility of self-affirmation and enjoyment of his skillful body, which is important for the emergence of motives for further personal development of the child.

On the basis of the data presented, it is possible to put forward the position of fixing the experience of global body coordination in the "eye-hand" executive operation. Reference to the works of scientists who studied the psychology and physiology of movements (N.A. Bernstein, L.K. Lyubomirsky), their relationship with indicators of cardiac activity and metabolic processes (A.A. Umrikhin), as well as data on the formation of tool movements in primate phylogenesis (S.L. Novoselova), in anthropogenesis (S.L. Semenov) and our own materials allowed us to assess the biological aspect of the influence of playing with pebbles on the development of a child. This moment allows us to talk about the broader developmental meaning of playing with pebbles, affecting not only psychological, but also physiological, as well as the exchange of the mechanism of the child's body.

Conclusions.

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

- they contribute to the development by the child of such universal qualities of the human psyche as the symbolism of thinking;

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- the ability to subtle sensorimotor coordination;
- generalization of the experience of activity in the mode of action, representing a certain perspective of the image of the child's world, etc.;

- they serve as a means of forming: initial ethnopsychological personality traits.

In folk games, the history of the child's assimilation 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 into a rule. The outgoing folk games should return to children's society and become a powerful means of enriching the mental development of a modern child.

A thorough and elaborate analysis of all materials and a discussion of the results of the current studies allow us to draw the following conclusions:

- They serve as a means of forming the initial ethno-psychological personality and traits of offspring

- There is a complex effect of the game on the body and mental activity of the children playing this game, which is important for enriched development in preschool age; gymnastic (physiological) effect of the game is closely akin to some aspects of yoga;

- The abundance of a variety of extraordinary movements can increase the level and intensity of metabolic processes, blood circulation can be accelerated, muscles are more supplied with blood, oxidative processes are intensified, waste products enter the blood more actively and are carried away faster;

- The emergence of a speech interpretation of what is happening, the assignment of certain pebbles

of play value enriches the development of the figurative plan of thought, imagination, active speech of the child and that is the evidence of the powerful development of the symbolic function of the thinking of children;

- Self-commenting on one's actions and their the ability for self-esteem, reflection can be ensured which leads to its intellectual and moral enrichment.

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

- -popular archaic games (including playing with stones) are one of the generalized forms of historically established social experience, presented in the form of plot-role and symbolic content;

- -systematic playing of pebbles is very important for the formation of sensomotor coordination and operational skill;

- - children from different regions master different semantic content of this game on the same material while maintaining the generality of its general developmental psychological meaning, it should be assumed that archaic games are characterized by general human universality;

- - an important moment for the personal development of children are the various rules and content laid down in this game during its historical development, depending on the attitudes and traditions of the original ethnic environment;

- -social and cultural value of folk games in modern society consists of their significance for the formation of basic ethnopsychological personality traits.

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