



FOLK GAMES SERVES AS A PSYCHOSOCIAL DEVICE

Mekhri Norbosheva Achilovna

Head of the Department of Psychology of the
Pedagogical Institute of Termez State University,
Candidate of Psychological Sciences, Associate Professor
E-mail: mnarbasheva@mail.ru
тел: 91-585-52-18

Article history:	Abstract:
Received: 18 th January 2022 Accepted: 18 th February 2022 Published: 30 th March 2022	This article folk games psychology is strengthened. The problem of enriching the psychological foundations of a child's personality development through his play activities is increasingly occupying the minds of his followers. The clear application of this direction in the theory of psychology and pedagogical practice is already yielding tangible results.
Keywords: Folk games, psychology, child, personality, development, problem, theory, pedagogy.	

INTRODUCTION:

The problem of enriching the psychological basis of the development of the child's personality by means of his play activity is increasingly taking over the minds of his 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. V.M. Grigorieva and S.V. Grigorieva and others contain materials that point to the developmental, rehabilitating and educational value of many types of games, including folk ones. Our research, conducted on the material of Uzbek folk 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 self-awareness in the ethnos[7].

As S. L. Novoselova noted, folk games and, in particular, the oldest of them (archaic) carry the concept of life in human society to the child in their canonized (ritualized) content. Archaic games, born in the mists of time long before the emergence of ancient and medieval civilization, have survived to our time in the gaming repertoire of many peoples, differing in ethno-cultural traditions.

Such, for example, are the games of pebbles inherent in peoples living geographically rather disunited, as we saw in a specially conducted study. Sometimes the researcher of these games is faced with a dilemma: is the spread of games of pebbles a secondary, concomitant phenomenon in terms of distribution, for example, of the 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 to the early Neolithic.

ANALYSIS AND RESULTS:

The remains of a Neanderthal boy, identified with the Mustien era of the territory of the Sherabad district of the Surkhandarya region of Uzbekistan, eloquently speak of how ancient the history of the civilization of those places where we conducted our research on Uzbek folk games can turn out to be[11].

Folk games were passed down from generation to generation, their origins are still waiting for their researcher. At present, there is no way 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 (1973) that the psyche of a person of a modern type is connected 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, their possession also required a high development of brain regions, which were finally formed only in late neanthropes (1973,232)

From this point of view, archaic folk games carry the necessary for a playing child to form specifically human abilities, modes of action, equipped with one tool or another (from a rattle to a computer). Folk games (traditional, archaic) provided both ancient and modern man with the development of the necessary methods of objective activity, the corresponding qualities of thinking and social adaptation.

S.L. Novoselova, based on our research, as well as on the material of the works of Z-B.F. Kontautane, L.F. Obukhova, K.O. Montenegro and other authors, writes that the universal (universal) in the folk archaic game -



it is the transfer through its content to the playing child of the constitutive human qualities of thinking, motivation of activity, operational culture. This universal in the traditional game is always transmitted to the child in a peculiar, sometimes unique "ethnic package"[12].

So, the game of five stones - in Uzbek "Beshtosh" - gives the child the opportunity to improve sensorimotor coordination, form the ability to conditional (sign) substitution and reflection of the mode of action in a very traditional form characteristic of ancient Uzbek game traditions, reflecting ethnic experience in generalized game rules. Interactions between people in society. Features of ethnic influence on the content and rules of the game, its later acquisition, interpreted, as S.L. Novoselova writes, universal human through national, communal, family. Ethnic enriches the play of the modern child with a reflection of the historical experience of the people.

The folk games that have survived to our times, as research has shown, naturally passed through the flow of history and generalized in their rules, characters, means of playing action such features of the content that can introduce playing children into the society of adults sufficiently developed in terms of motor sphere, sensorimotor skills. , objective mediation, thinking from visual-figurative to reflecting the theoretical and social customs of the ethnos.

At the same time, despite their bright essence that develops a child, folk games are leaving the childhood of a modern child, giving way to the latest plot-role-playing and didactic games. These latter cannot make up for the lack of folk games, since they do not have that 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 tendency that is dangerous for the psychological and social development of children to oust from the system of means of education those that form in children not special, but universal qualities of the mental make-up of the individual. The departure from the daily life of children's folk games is one of the reasons for the deprived, defective development of the modern child.

And, on the contrary, the introduction of diverse folk games into the daily life of preschoolers can become a powerful factor in enriching the mental development of the child. Folk games contain a whole range of developmental activities for the child. It is no coincidence that our attempt to classify Uzbek folk games led to results similar to the classification of

games accepted in modern pedagogy, but with the essential clarification that many folk games, as it were, absorb the features of several types of games[13].

Such is the game "Beshtosh" studied by us in detail. This game is a physical exercise game, a puzzle game, a symbolic plot game, a director's game, an entertainment game, a fun game, an intellectual game, and, finally, a didactic game. In all these "persons", the game of five stones performs one or another developmental function. This is always the same game, but the game is complex. It would be imprudent to say that the folk game has absorbed many types of games. We believe that historically this could not have happened.

At first, there was a folk game as a holistic psychologically conditioned 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, more broadly, in the versatile activities of the people of the tribe (H. Huizinga, 1992), to which one child or another.

If we turn to the observation of the games of a modern child, then we can easily notice by observing them or relying on studies of the game known from literary sources that the first game with objects appears, followed by a symbolic plot game (S.L. Novoselova, 1978). Such games as didactic, mobile and others come to the child later at the behest of adults raising and teaching 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 especially, archaic, such as "Beshtosh", "Soloj-soloj", etc. generalize the experience of object and symbolic play in the rule[14].

In the direction of the folk game, intense competition in the mind, resourcefulness, physical dexterity, wit, and forethought is clearly traced. It is no coincidence that some folk games for adults and children approach chess in terms of the degree of generalization of the plot into a rule.

Directing a folk game turns into a historically original prototype - a symbolic game in which the motor (dynamic) component served as a means of generalizing the plot into a rule. This is natural, i.e. The historical development of the symbolic plot game



in the game with rules apparently reflects the way of generalizing the experience of an 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 as a pedagogical folk means of educating the child in himself through the game of the universal human generic features of the psyche that he needs (supported) by adults.

Thus, folk games, including archaic ones, introduced into the practice of family and social education, can significantly enrich the mental development of a modern child. We list the main features of folk games, which allow us to consider them a powerful means of amplifying the mental development of the child, his activity[15].

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 (sign) function of thinking in the game. So, in the game "Beshtosh", as has already been shown in the study, the verbal interpretation of game actions, changes in the situational field of the game, endowing the pebbles with a game value in the game - all this leads to the enrichment of the child's intellect, his perception and imagination, activates and multiplies it. association line[27].

Moreover, as children's statements 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. Pebbles and the game situation, as a whole, serve as a support for the thought of a playing child, generated by the image of the world that he has developed and gives food to his imagination.

In addition to the development of a figurative and symbolic plan of thought, playing with pebbles helps the child analyze his own actions. As the facts obtained in the study of the play behavior and speech of children playing the game "Beshtosh" show, children constantly explain their actions to themselves around them, which we recorded in the protocol records. These explanations (comments) are related to the self-assessment of their actions and their results.

Self-esteem is formed 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, waiting for confirmation or correction by adults or other players[16].

On the basis of self-assessment and analysis of the causes of failure and the prospects for achievement, children develop the ability to reflect on the ways of their actions, which leads to the restructuring of the internal orienting link from a figurative basis to a "theoretical" one. The child begins to think first, make decisions ("I will train at home"), and therefore already seeks to realize himself as a result. Understanding cause-and-effect relationships, the dependence of the result of one's behavior, one or another action is the most important cognitive developing moment of the folk game.

The active development of the practical foundations of cause-and-effect thinking manifested itself at the level of direct and extrapolating correlation of the quality of an action with its result[25].

Thus, it is obvious that in the game of pebbles, the formation of sensorimotor coordination, operational skill, the 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 action being performed and its results takes place.

The developmental effect of the folk game of pebbles also manifests itself in the fact that, as the child acquires experience of the game, as shown in our study, the adaptation of executive operations to the conditions of the gift, such a mode of action is normalized, which requires taking into account in the action the features of the transformed flight pebble field of action[26].

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 hand movements and the results of visual analysis of changes in the position of a pebble or several pebbles in the child's field of action, the entire body of the child is connected to active purposeful movements, including torso, arms, legs and head[24].

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

The child oscillates with his body to the right, to the left, forward, back, sometimes up, standing up behind a flying stone. At the same time, the child's legs begin to move in the knee and hip joints, the muscles of the lower back and buttocks are tense. The shoulder girdle of the child comes into motion along with the hands directed behind the stone[17].

In the middle of the process of mastering the playing field, there is a quick and frequent change of



postures of the child, children choose the most comfortable 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 ways of playing with pebbles, there are no longer sharp, frequent or unusual poses, the main operations are performed by the child's hands[23].

The analysis of the data and their discussion shows that at the beginning of the experiment, the children did not have the skills of fine movements with small objects (in this situation, with pebbles); during the game, the movements of the child are excessive and at the same time constrained, the movements of the hand, eyes and head are inconsistent; 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 gaze in the field of action, deviation of the body, change of posture, facial expressions. On the basis of all the results obtained, characterizing the transformations in the content of executive operations, it can be noted that the child undergoes shifts both in the bodily basic basis of the movement, and in the movements of the arms and hands, which are systematically related to this basis, which become the main executive organ of subtle purposeful operations, coordinated with the results of visual orientation in the situation.

The whole described process is nothing else than the process of the child acquiring the experience of activity, from the "central positions" of which the child is oriented in the conditions of the game task. The experience of activity 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 that corresponds to the canon (rule) of the archaic game of pebbles[22]. The rules of the game encourage the player to strive to master a generalized mode of action, the motor expression of which, as the analysis shows, will take the patterns of transition from the activity of the proximal motor system of the child's body and his hand to the distal one (A.N. Leontiev), i.e. corresponding to the signs of manual tool-subject action and its reflection.

So, in the game "Beshtosh" there are regular transformations of the system of effective movements, determined by the process of acquiring the child's experience of activity[21].

Finally, the last sign of the developing role of the archaic game "Five Stones" (Beshtosh) lies 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 enriching the physiological basis for the development of the child's activity and the ensemble of mental functions corresponding to it. Processes[18].

In the process of mastering the game, the children made a lot of non-standard movements that were inadequate to the game task.

Usually, lack of coordination in movements, awkward and even ridiculous movements are considered erroneous on the way to motor perfection achieved by training. We are inclined to consider the periods preceding the appearance of the most developed generalized methods of action as a period of non-standard movements, which have an independent developmental value, since 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 hypodynamics of inactivity.

Another developing and enriching effect is that when playing with stones, head movements caused by the need to track the flight of stones create conditions for a better blood supply to the brain, possibly preventing the consequences of immobility of the cervical vertebrae, inevitable in the conditions of an impoverished environment of the activity of a modern child, who most often plays with objects that are always in the same plane[20].

The idea of enriching the field of physical development of a modern child with folk games can also be fruitful for family and social education of preschool children. The gymnastic moments of the game reach their highest effect twice during the period of extraordinary movements and during the period of masterly practiced juggling with pebbles. It can be assumed that at these moments the game of "five stones" approaches the effect of yoga-type exercises[19]. 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 the further personal improvement of the child.

CONCLUSION/RECOMMENDATIONS:

On the basis of the above data, it is possible to put forward a position on fixing the experience of global bodily coordination in the executive operation "eye-hand". 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), as well as data on the formation of instrumental movements in phylogenesis primates (S.L. Novoselova), in anthropogenesis (S.L. Semenov) and our own materials allowed us to evaluate the biological aspect of the influence of the game of cameos on the development of the child. This moment allows us to talk about the broader developmental significance of playing with stones, affecting not only psychological, but also physiological, as well as the exchange of the mechanism of the child's body. 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;
- the ability to fine sensorimotor coordination;
- generalization of the experience of activity in the mode of action, representing a certain angle of the image of the world of the child, etc.;
- they serve as a means of formation: initial ethnopsychological personality traits.

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

Thorough analysis of all materials and a discussion of the results of their processing allow us to draw the following conclusions: Они служат средством формирования исходных этнопсихологических черт личности;

- 1) There will be a complex effect of the game on the body and mental activity of the child, which is important for enriched development at preschool age, the gymnastic (physiological) effect of the game is close to some aspects of yoga;
- 2) The abundance of various extraordinary movements cannot but increase the level and intensity of metabolic processes; blood circulation is accelerated, muscles are more supplied with blood, oxidative processes are intensified in them, waste products are more actively supplied with blood and carried away;
- 3) The emergence of a speech interpretation of what is happening, the assignment of a play value to one or another pebble 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;

4) Commenting on one's actions and their results forms the ability for 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:

- folk archaic games (including the game of pebbles) are one of the generalized forms of historically established social experience, presented in the form of plot-role-playing and symbolic content;
- systematic playing of stones is very important for the formation of sensorimotor 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 significance, it should be assumed that universal human universality is characteristic of archaic games;
- an important moment for the personal development of children are the various rules and content that are embedded in this game in the course of its historical development, depending on the attitudes and traditions of the original ethnic environment;
- the socio-cultural value of folk games in modern society lies in their significance for the formation of basic ethno-psychological personality traits.

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