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## **DEVELOPMENT OF A CHILD OF PRESCHOOL AGE IN GAME ACTIVITIES THROUGH OUTDOOR GAMES OF THE FOLKS OF CRIMEA**

The foundation for the health and all-round development of a child's personality is laid at preschool age. The Federal State Educational Standard for Preschool Education (FSES PE) sets a number of important tasks: creating conditions for experiencing full-fledged preschool childhood and asserting its inherent value; developing the child in game activities, as the leading ones at this age; ensuring high-quality educational work, based on the integration of the cognitive, moral, social, and physical development of the child [19]. FSES PE notes the importance of developing physical qualities, accumulating motor experience, forming the need for motor activity in a child of preschool age. Among the tasks of socio-communicative and cognitive development is formation of ideas about the home city and Motherland, socio-cultural values of the native people, domestic traditions and holidays, diversity of countries and peoples of the world. In this regard, the teachers of preschool educational organizations need to find such means and conditions for organizing pedagogical work that would contribute to a comprehensive solution to these problems.

The leading activity and the main means of developing and shaping the abilities of a preschooler is the game. The results of studies of modern preschool game features (Ye. O. Smirnova, O. V. Gudareva [15, p. 158] etc.) showed that often the game in preschool education acts as a teaching medium. In this capacity, it is actually a response to a parent's request to prepare the child for school and, therefore, is replaced by game techniques and teaching methods, which is



also reflected in the terminology: game form, game tools, game activities, game technologies. The subject-spatial environment of the group supports the possibility of independent organization of role-playing games, but folk physical games with rules can only be observed in some festive thematic leisure activities. According to many researchers (A. Ya. Volchinskiy [4, p. 56], V. V. Zenkovskiy [7, p. 35], E. Ya. Stepanenkova [17, p. 210], etc.), folk physical games with rules are a unique, culturally designed «social simulator», directly affecting not only the enrichment of the child's motor experience, but also the development of valuable personality traits, love and respect for the native land, assimilation of knowledge about the historical and cultural heritage of their region. Special studies devoted to folk physical games of the Crimean people in the aspect of work with children of preschool age have not been conducted.

Aim of the article is to show the developing potential and consider the types of physical games of the Crimean people, peculiarities of children's acquaintance with them during physical education classes in a preschool organization.

The nature and psychological and pedagogical features of the game in different eras were studied by teachers, psychologists, philosophers, and culturologists. In the childhood subculture, the game occupies a very important place, being one of the ways of comprehensive development, education and health improvement. The issues of using folk physical games in the preschool children education were studied by many scientists (M. Astashina [1, p. 21–22], A. Ya. Volchinskiy [4, p. 35], N. I. Dvorkina [5, p. 158–159], Yu. V. Dolbilova [6, p. 56–57], V. V. Ivanova [8, p. 104–105], R. Ivanchikova [9, p. 16], A. V. Keneman [10, p. 135], M. A. Klyucheva [11, p. 179], V. A. Kudryavtsev [12, p. 12–13], L. A. Lyamina [14, p. 23], E. Ya. Stepanenkova [17, p. 211] and others). Their works emphasize that the folk physical game is not only a full-fledged means of physical education of a child, but also a means of solving problems related to forming national identity, enriching knowledge about the native land and folk traditions.

The content of folk games contains invaluable educational material that contributes to broadening one's horizons, clarifying knowledge and ideas about cultural heritage of the people. Folk physical games are an integral part of the patriotic, moral, and physical education of preschoolers. The joy of movement that physical games bring to children is combined with moral and spiritual enrichment, contributing not only to the development of children's motor activity, but also forming an interested, respectful attitude towards people of their own culture and people of other cultures.

Crimea and Sevastopol are multinational regions, where several dozen nationalities live: Russians, Ukrainians, Belarusians, Crimean Tatars, Armenians, Greeks, Karaites, Bulgarians, etc. Each nation has its own traditions, history and culture, national characteristics and heritage. The task of the teacher is to help children understand that people of different nationalities are united by love for the Crimea, interest in its multinational culture and art, friendship, and mutual respect. The content of folk physical games enables one to enrich children's ideas about the people around them, showing the features of their cultures, which are reflected in the plot, characters of the game, and the folklore material that accompanies it. Through movement in the physical games of the Crimean people, the culture and life of the people, traditions and features of work are displayed.

The folk physical game develops a number of value-significant qualities: attention, memory, ingenuity, speed of reaction, endurance, musicality, and plasticity. In the folk physical game, children get the opportunity to publicly experience personal victories and defeats, to develop the ability to communicate in a team and to regulate their relationships in accordance with the circumstances, which is of great importance for the formation of a child's personality. Multiple repetition of the game enables children to play the role of a loser and a winner, which trains their ability to experience failure. Such experience is traditionally of great importance in the personal development of the child. Public experience of victories and defeats, formation of stamina, enduren-



ce, and justice in the folk physical game is the direct opposite of the modern computer game, where a computer is the only witness of the results of the game. There is no shame or joy in front of the computer, there is no need to work in a team, to show restraint when experiencing failures.

In each game, the child gets used to the role and identifies himself with a certain character according to it. The opportunity to get used to the role enables one to have «adult» experiences, while remaining a child. In the educational aspect, it is important what the role model will be. Positive characters in folk physical games, game rules and texts are masculine and feminine images. It may seem that these are archaic images, but these are images of folk tales, lullabies, pestles, nursery rhymes, and jokes that introduce the child into the family and everyday culture of their people. In the age of technological progress, children's play culture has not created such texts. V. V. Zenkovskiy [7, p. 48] pointed out that the game is similar to a 'mental womb', where all our creative movements (aesthetic, ethical, and even religious) develop, therefore, the game is connected with the foundations of spiritual life. A. Ya. Volchinskiy [4, p. 120] noted that through folk games it is possible to form a part of a child's worldview, sow seeds of kindness, truth, beauty, feelings of love, mercy, affection and other qualities of universal morality in his trusting heart.

According to Ye. A. Timofeyeva [18, p. 43] and others, advantages of folk physical games over other means of upbringing and educational work are emotional richness, which is attractive to children, making it possible to mobilize the available strength and knowledge, bringing joy and pleasure from the actions performed.

Analysis of the scientific and methodological literature (Ye. A. Timofeyeva [18, p. 44], A. Ya. Volchinskiy [4, p. 121] and others) showed that there are several approaches to the classification of physical games (according to age, degree of mobility, types of movement, developed physical qualities, presence of plot content). In the context of this study, the works by

M. F. Litvinova [13, p.12] and V. V. Ivanova [8, p. 10], which propose a classification of folk physical games depending on the game task and folklore content: the games that reflect relationships of men with nature (Bear, Cuckoo, Wolf Hunting); the games that reflect life and culture of the people, daily activities of the ancestors (Hunting, Cabbage); the games measuring strength and dexterity (Jump over the sled, Sledding, etc.).

In the system of working with preschoolers in kindergarten, folk physical games can be used in various activities of a teacher with children: in physical education classes, when playing outdoors, during festivals, physical activity breaks and morning exercises. Folk physical games can be held both outdoors and indoors, used at different times of the year, during leisure activities, gatherings, folk holidays (Pancake week, Yule-songs, etc.).

Particular attention in the methodology of organizing folk physical games is given to learning a new game. This work, according to Yu. V. Dolbilova [6, p. 43], etc., should be carefully planned. Some preliminary work with children is important to create interest in the game and to better understand it. This work includes: looking at illustrations depicting plots related to the game; viewing reproductions of paintings depicting folk heroes, folk games and amusements; acquainting preschoolers with folk crafts, traditions, life, work, rest; reading short stories about the history of folk physical games; viewing video content on the topic; listening to folk songs, nursery rhymes, fairy tales; conducting classes to familiarize preschoolers with their hometown, region, country; learning folk rhymes, songs, calls that are used during games; recommending parents to visit historical places of their native city together with their children, learning counting rhymes, talking with parents, grandparents about their children's games and amusements.

When introducing preschoolers to the physical games of different peoples inhabiting the Crimea, it is important to show that many folk games have a lot in common, since we all live on the same land, in the same region, and we have common traditions. Thus, Russian, Ukrainian, Be-



Belarusian games reflect the tradition to go out together into the streets and dance, sing songs, play a game of catch, tags, compete for dexterity in the games of *lapta* and *gorodki*. These games have survived to this day. For example, an old game a blind man's buff was widespread throughout Russia and Ukraine and had different names (Blind frying pan, *Zhmachki*, Night blindness, Crooked rooster, Blind man's buff, *Panas*, Tumbling sack). The content of all these games is identical - the participants talk to the game leader in a chorus, make him spin several times, and then he begins to look for them with his eyes closed.

There are quite a lot of Russian, Ukrainian, Tatar, Armenian, Azerbaijani, German folk games related to the ability to accurately throw an object at a target, knock down a structure, catch a ball or hit a target with it. The names of these games were also different in the Crimea (the Cossacks, Quickly take and quickly put, Gentleman, Whose line will win, Running on tin cans, Grey wolf, etc.), but their common feature was the desire to win.

Physical games of many people reflect agricultural and domestic work (Belarusian – Radish, Planting potatoes, Pear; Ukrainian – Mowers in the field, Blacksmith; Greek – Nuts – *karidyia*; Crimean Tatar – Hello master, Three stones; German – Plants grow, Fisherman, is the water deep.

To educate preschoolers of a tolerant attitude towards different people, it will be useful to compare physical games, discuss the reasons for the differences caused by the natural conditions of the ethnic group, peculiarities of its material and spiritual culture.

The games of the Crimean Tatars also have their own centuries-old history. Many Crimean Tatar games are of a competitive nature (V. I. Filonenko [20, p. 243–244]), their motor basis is throwing, pushing a stone, climbing and carrying a load (Sell the pot, Pebbles, etc.), the task in these games is to develop the ability to manage one's behavior, honesty and discipline. According to M. A. Khairuddinov [21, p. 61], not a single event of social significance took place among the Crimean Tatars without games and sports competitions. Each person, according to

the traditional Crimean Tatar ideas, must have physical strength, be ready to compete in a tournament. Physical games were used by the people not only for entertainment, but also for a specific purpose: to identify the strongest, most dexterous, courageous, and enduring.

The studies of A. Ya. Volchinskiy [4, p. 35], O. P. Bauer [2, p. 46] note that Ukrainian folk games contain a large amount of humor, jokes, competitive enthusiasm (Wolf and goats, Color, Jingle, Crooked duck, etc.). They are filled with simple, precise and imaginative movements, which are often accompanied by unexpected funny moments, draws, nursery rhymes (Beaver, Oak, Day and night, Brood hen). Ukrainian folk physical games retain their artistic charm, aesthetic value and contain the most valuable gaming folklore.

According to V. V. Ivanova [8, p. 105], in Belarusian folk games, traditional projectiles are throwing sticks (bats), sticks for beating objects in the form of a spatula, a leather or rag ball (*apuka*), clubs, chocks, processed animal bones (*babki*), wooden circles – saw cuts, metal pegs (*trenziki*), and wooden balls. The main content of the Belarusian folk game is the presence of elements of folklore, folk theater, labor and military art. Unlike other people, the games of Belarusians often contain agricultural and hunting plots (Millet, Radish, *Khort*, Wolf, *Krumkach*, etc.). Many games are associated with religious and everyday rituals (*Zyazyulya*, *Yashchur*, Pancake, Tour). There are games related to the performances of buffoons and puppeteers (Bear, Running on stilts).

Physical games of the Crimean people captured in their content the boundless wealth of educational potential of folk pedagogy, thanks to which they invariably remain the property of various generations. Behind historically determined features of the language in games there is a variety of social positions, human relations, ethical norms and assessments. The need for their acquisition is not diminishing today, on the contrary, it is only increasing.

Conclusion. Thus, physical games of the Crimean people have a huge developmental potential and contribute to the development of an acti-



ve creative personality of a child, which combines spiritual wealth, a moral component and physical perfection. There are a number of approaches to the classification of folk physical games (according to age, degree of mobility, types of movement, types of game tasks, plot and folklore content).

When working with preschoolers, folk physical games can be used in various activities of a teacher with children: in physical education classes, when playing outdoors, during festivals, physical activity breaks and morning exercises. At the stage of acquaintance with a folk physical game, preliminary work with children is important, as it helps them to understand that people of different nationalities are united by love for the Crimea, interest in its multinational culture, art, friendship, and mutual respect.

#### SUMMARY

The article presents the results of theoretical analysis of the development of children of preschool age through folk games. It shows the educational value of folk physical games in solving problems of physical, moral, patriotic education, development of personal qualities, forming knowledge about the Crimea and the traditions of different nationalities inhabiting the peninsula. The classification of folk physical games for use in the educational work of the kindergarten is given. The content of the work of the teacher with the children of the senior preschool age at the preliminary stage of acquaintance with the folk games of the people of the Crimea is described.

**Key words:** game activities, folk physical games, children of preschool age, games of the people of the Crimea, classification of physical games, stage of familiarity with the game.

#### АННОТАЦИЯ

В статье изложены результаты теоретического анализа проблемы развития ребенка дошкольного возраста посредством народных подвижных игр. Показано воспитательное значение народных подвижных игр в решении задач физического, нравственного, патриотического воспитания; развития личностных качеств; формирования знаний о Крыме и традициях разных народов, населяющих полуостров. При-

ведена классификация народных подвижных игр для использования в образовательной работе детского сада. Раскрыто содержание работы воспитателя с детьми старшего дошкольного возраста на предварительном этапе знакомства с народными подвижными играми народов Крыма.

**Ключевые слова:** игровая деятельность; народные подвижные игры; дети дошкольного возраста; игры народов Крыма; классификация подвижных игр; этап знакомства с игрой.

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## МОДЕРНИЗАЦИЯ ПРОФЕССИОНАЛЬНОГО ОБРАЗОВАНИЯ: ТЕНДЕНЦИИ И ВЕКТОРЫ РАЗВИТИЯ

