

## NEWS

OF THE NATIONAL ACADEMY OF SCIENCES OF THE REPUBLIC OF KAZAKHSTAN

SERIES OF SOCIAL AND HUMAN SCIENCES

ISSN 2224-5294

<https://doi.org/10.32014/2018.2224-5294.53>

Volume 6, Number 322 (2018), 195 – 202

UDC 376

IRSTI 14.29.01

S.A. Zholdasbekova<sup>1</sup>, P.Zh. Parmankulova<sup>1</sup>, K. Assanaliyev<sup>2</sup><sup>1</sup>M.Auezov South Kazakhstan State University, Shymkent, Kazakhstan;<sup>2</sup>I.Razzakov Kyrgyz State Technical University, Bishkek, Kyrgyzstan**FOLK GAMES IN THE EDUCATION OF CHILDREN WITH PHYSICAL, MENTAL AND SENSORY DISTURBANCES**

**Annotation.** The article contains the results of theoretical analysis of pedagogical, psychological and medical literature in the field of inclusion, development and education of children with physical, mental, sensory impairments and mental illnesses. The analysis was carried out in the context of pedagogical literature concerning the upbringing of the younger generation, in particular, the education of children with various physical, mental or psychological disabilities. In the child development, in the strengthening of his/her health, in mental and physical qualities development, the motor activity plays an important role. Children express their motor activity in games.

The purpose of our study is education of children with physical, mental and sensory impairments with the help of folk games since they are of great importance in the physical and mental development of the child, the formation of social skills and abilities, the development of the child sensory sphere, the development of thinking and self-reliance. As a result of the study, there is a conclusion that the use of Kazakh folk games in work with children with physical, mental, sensory impairments is one of the corrective action means. Folk games together with other educational tools are the basis of the initial stage formation of a harmoniously developed and active personality that combined both physical and spiritual health.

**Key words:** inclusion, physical and mental disorders, developmental disorders, sensory disturbances, folk games.

**Introduction.** A theoretical analysis of the pedagogical, psychological and medical literature was conducted, the normative and methodological documents on the problem were studied and the advanced pedagogical experience was generalized.

The implementation of the ideas and principles of inclusion is conditioned by normative documents: "On Combating Discrimination in Education" (1960) [1], "On the Rights of the Child" (1989) [2], "World Declaration on Education for All" (1990) [3], "Standard Rules of equal rights provision for invalids" (1993) [4], the "Salaman Declaration on Principles, Policies and Practices in the Education of Persons with Special Educational Needs" (1994) [5], "Education for All" (2000) [6], "On the Rights of Invalids" (2006) [7].

To denote inclusion, the following terms were used: in medicine – "correction work", "rehabilitation", "disability", in education – "joint education", "included training", "special educational needs", "inclusive education", in the society – "children with disabilities", "children with mental and physical development shortages", "children with special educational needs", "children with developmental disabilities", "children-invalids" and so on.

Unfortunately, there are always been people in the society with physical, mental, sensory impairments and mental illnesses: speech disturbance, hearing impairment, visual impairment, intellectual disability, mental retardation, musculoskeletal disorders, emotional and volitional disorders, etc.

In the Republic of Kazakhstan there are laws and regulations that create the necessary conditions for correcting the developmental disability, as well as for social adaptation, for the formation and development of the individual on the basis of national and universal values.

The legal framework for the inclusive education implementation in the Republic of Kazakhstan is constituted by legislative acts establishing constitutional human rights, regulatory legal acts in the field of medical and social protection of persons with disabilities and in the field of education. Regulatory support for the implementation of inclusive education can be grouped into the following levels: international, governmental, departmental and regional [11].

And how was it before? How did the Kazakh people raise children with various physical, mental or mental disabilities?

**Research methodology.** The methodology of the study includes theoretical methods: analysis of the problem study degree and theoretical analysis.

A theoretical analysis of the pedagogical literature concerning the upbringing of the younger generation, in particular, the problem of educating the children of the Kazakh people with any disabilities was carried out.

It is known that in the primitive communal system the boys studied and helped to hunt, the girls were engaged in housekeeping, sewed clothes, etc. Saki and Hun brought up children to be smart, brave. In the 6th-9th centuries, during the reign of the Turk Kaganate, Bilge Kagan, Kultegin, Tonykok, Korkyt ata made their contribution to the upbringing of children. In the X-XV centuries in the education of the younger generation a special role played the works of scientists. Abu Nasyr al-Farabi points out that “only a person who combines 12 innate qualities and 6 acquired ones can become a real educator, the head of a virtuous people: he must have good mental and physical qualities, especially memory, have a clever intellect and perspicacious; to be able to state with complete clarity all that he conceives; have a love of learning and knowledge; be restrained in everything, avoid games and be disgusted with the pleasures arising from it; to love the truth and its proponents, to hate lies and those who resort to it; have a proud soul and cherish honor, strive for deeds sublime, despise luxury and wealth, hate injustice and those from whom they emanate; be fair to everyone, but not stubborn, do not show self-will and not persist in the face of justice, but be absolutely adamant about all injustice and baseness, show decision, be brave and courageous. Do not know fear”. Yu. Balasagun notes that in the child it is necessary to bring up honesty, truthfulness, kindness, diligence, humanity and fidelity. He condemns evil, hypocrisy, laziness, drunkenness, debauchery; he calls for moderation and restraint. “Kutadgu bilig” is a didactic poem that tells about the customs, traditions of the Kazakh people, on training, education of the younger generation. Mahmud Kashgari condemns greed, cowardice, meanness, courage, nobility, benevolence is preached. In the XV-XVII centuries, during the period of the Kazakh Khanate, Asan kaigy, Shalkiiz, Zhiembet, Bukhar zhyrau devoted their works to the upbringing of the younger generation. For example, Asan Kaigi called on people to improve themselves: intellectually, morally and physically. In the XIX century Ybyrai Altynsarin, Abay Kunanbayev, Shokan Valikhanov, in the 20th century Ahmet Baitursynov, Mirzhakyp Dulatov, Magzhan Zhumabayev, Mukhtar Auezov had a great influence on the upbringing of the younger generation. During the years of the Independence of the Republic, scholars K. Zharykbayev, S. Kaliev, A. Tabyldiev, S. Uzakbayeva, M. Orazayev, M. Smailova studied the history of education of the younger generation [13-18].

The Kazakh people always attached special importance to customs and traditions in the education of the younger generation, tried to cultivate a full-fledged personality that respected their parents, customs and traditions of their people, and strove to raise a healthy, physically strong generation. The Kazakhs always cared for the health of the child, about his/her normal physical development. In the folk epics and tales, the physically courageous and strong hero-batyr was always glorified.

The people paid special attention to the education of the younger generation. From an early age instilled in them a sense of patriotism, love of country, respect for elders, support juniors [19].

**Results and discussions.** A special place in the physical development of the child is inheritance in the genetic program of man and transmitted from parents to children. Heredity also affects the mental health of the child. Therefore, when the young man and young women married, the Kazakh people were interested in the genus and origin of young people in order to continue their healthy offspring. It was necessary to observe certain restrictions related to exogamous, social, class, national and religious norms when bride groom and bride wanted to marry. The Kazakh exogamous barrier is limited to the 7th generation. In our time, modern Kazakhs are trying to adhere to this norm, since the exogamous barrier regulates the birth of a physically and mentally healthy offspring- the successor of the genus [23].

Means of the people's education were fairy tales, proverbs, sayings, riddles, songs, legends, cuies, dastans, arts and crafts, folk art craft and folk games.

We decided to focus on folk games since the game is an integral part of a person's life and performs cognitive, developing, entertaining, diagnosing, correcting and educational functions, and is also used for the upbringing and physical development of the younger generation.

The child must grow and develop. The active movements, walking, running and climbing games are need and very useful for child since the motor activity plays a big role in strengthening his/her health, contributes to the development of mental and physical qualities. The child develops from movement and emotion to the word. Games help the child to be liberated and learn the possibilities of his/her body, develop the motor ability, plastic expressiveness, help reduce fear, anxiety and improve mood. In the game, the body performs physiologically important movements which contribute to the correct growth and development of the child.

Games are of great importance in the physical and mental development of the child, the formation of basic social habits and skills, the development of the sensory sphere of the child, the development of thinking and the independence of action. Children games with running and climbing is very useful and necessary. In the development of the child, in the strengthening of his health, the development of mental and physical qualities, motor activity plays an important role. It is known that in the case of a motor activity lack in children, metabolic processes in the brain tissues decrease, the work of internal organs and the general state of the organism worsen. In the game, the child's body performs a number of movements, which largely contributes to the correct growth and development of the child [24].

The game requires the participation of various organs and mental processes, evokes a variety of emotional experiences, teaches the ability to treat peers, overcome negative emotions, affect the education of mind, character and will, develops moral feelings and physically strengthens the child.

The folk game trains, develops, educates, socializes, entertains, embraces folk traditions. In games, children receive necessary knowledge on the surrounding world, social phenomena of life, on the relationships between people, learn traditions and the history of their native land. Different directions of folk educational games are considering in scientific works (Table 1.) [25-30].

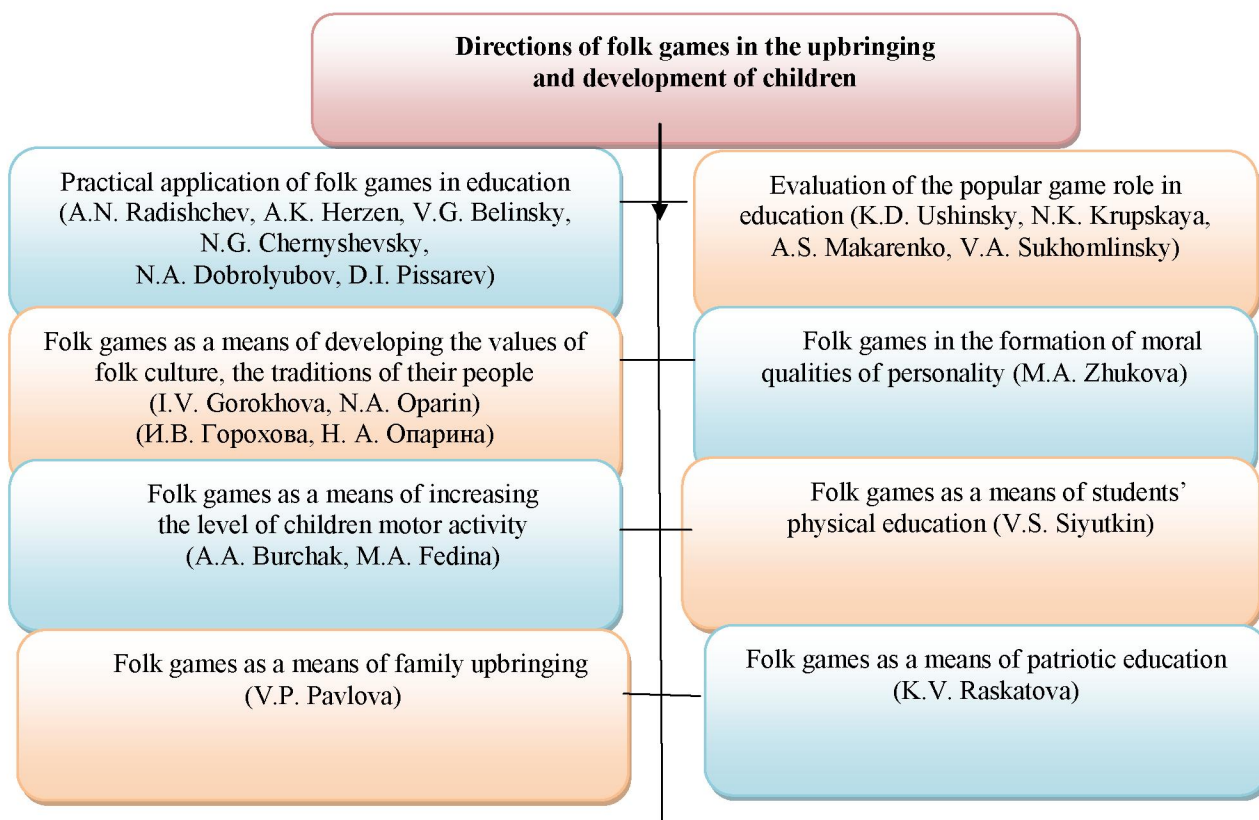


Table 1. Directions of folk games in the upbringing and development of children



Folk games are a vivid expression of the people's life, a reflection of the ethnos in general and in the history of its development. From the point of view of pedagogy and psychology, folk games are a means of upbringing and education of children.

Kazakh folk games were first systematized by ethnographer A.A. Divayev.

Казахские народные игры впервые систематизированы этнографом А.А. Диваевым. In his work "How Kyrgyz entertain their children" A.A. Divayev divided folk games on 3 groups according to the age:

- 1) from 1 up to 7 years old - narasyda (infants);
- 2) from 7 up to 15 years old - bolbala (young men);
- 3) from 15 up to 30 years old - Dzhigit (young men).

For example, the above-described "sokur-teke" game refers to games of the age of "narasyda", that is, children of the age from 1 to 7 years old play this game. Older children, from 7 to 15 years old, play other games, for example, "Horde", "Tumalak-Agash", "Takyya-Tobek", and others [40].

From the 80s of the XX century Kazakh folk games began to be studied as one of the upbringing means. Features of national games were reflected in the scientific works of M.T. Tanikeyev, B.O. Totenayev, Zh. Tulegenov, Ye. Sagyndykov, and others. K. Nurgalieva notes the influence of the Kazakh national game on the mental development of children. M. Nurmedov, R.A. Yuldasheva considers folk games as methods of moral, speech, aesthetic and physical development of children [42-45].

The theoretical analysis of pedagogical literature carried out by us has shown that the issue of education of the younger generation, in particular, raising children with any physical and mental disabilities has been little studied.

For the development of children with physical, mental and sensory impairments or mental illness (speech disturbance, hearing disorder, visual impairment, intellectual disability, mental retardation, musculoskeletal disorders, and emotional-volitional disorders) folk games can be widely used.

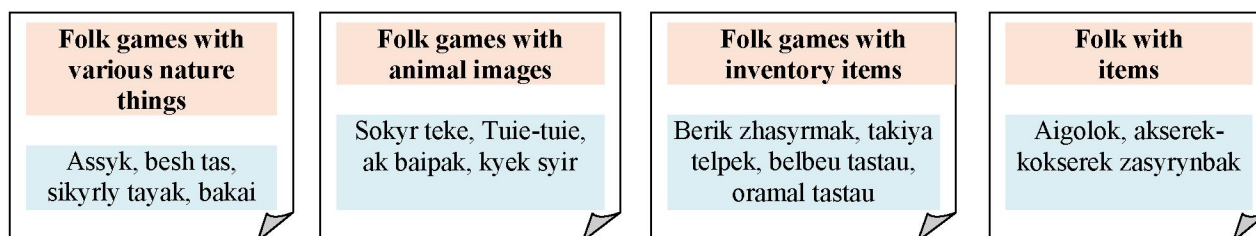
When selecting games that contribute to the physical and mental development of children, it is advisable to focus on the game content features: the plot, topic, rules and motor actions.

Folk games are diverse in content and organization. Games were held outdoors, which contributed to the health of children. Folk games strengthen different muscle groups, train the vestibular apparatus, improve posture, promote the health of weakened children, create a child's state of special psychological comfort and emotional recovery, rejuvenate the child, develops physical qualities, savvy, resourcefulness, creative fiction, educates courage, masculinity, dexterity, endurance, and the desire for victory.

Folk outdoor games can be attributed to the category of health as they strengthen various muscle groups, trains the vestibular apparatus, improves posture, promotes the recovery of weakened children, create a child's state of special psychological comfort and emotional recovery.

The development of the child comes from movement, emotion so it is easier for children to feel the possibilities of their body, relieve tension from separate groups of muscles and the whole body and develop motor ability and plastic expressiveness.

Four types of games were widely spread among people (pic. 2):



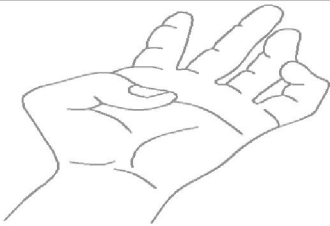



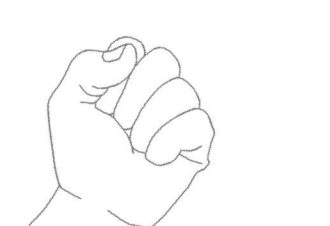
For example, folk games associated with various types of play with asyk (bone) "Khan alshy", "Ompy", "Bugynai", "Bes tas", etc. develop logical thinking, attentiveness and concentration, sensory abilities, form the thought process.

They develop the speed of action, sleight of hand; form a sense of collectivism, witty folk games such as "Sokyr teke", "Zhapalak pen Karlygash", "Ak suiye", "Zhaiu kokpar", "Tuiylgen oramal", "Kara siyr".

Games "Oramal", "Balapandar", "Takiya tastamak", "Aigelek" develop accuracy and dexterity.



“Sanamak”, “Kuыр-kuыр-kuыrmash”, “Zhanuarlar”, “Anshylar” activate thinking, memory, attention.  
For example:

Бас бармақ Қазан түбін жалап Үйде жат		Bas barmak Kazan tubin zhalap, Uide zhat
Балалы үйрек		Balaly uirek
Ортаң терек		Ortan térek
Шүлдір шүмек		Shuldir shymek
Кішкене бөбек		Kishkene bobek

Folk games cause the active work of thought, contribute to the expansion of the outlook, clarify the ideas about the surrounding world, improve all mental processes, form physical skills, stimulate the transition of the child's organism to a higher stage of development.

During games, the child shows activity and gets rich impressions. Therefore, it is necessary to use games for the development of the child. The healing effect achieved during mobile games is closely related to the positive emotions of children arising in the process of playing activity and beneficially influencing the psyche of the child.

**Conclusion.** As a result of our studies, we came to the conclusion that the use of Kazakh folk games in working with children with physical, mental, sensory impairments is one of the means of corrective action, physical recovery and development of the child.

Consequently, the pedagogical potential of the folk game is great, since the children's views expand in the game, an emotional value attitude to folk creativity is formed, and the character of the child's behavior towards the small homeland, family, native nature, and traditions is formed and improved.

Thus, folk games in combination with other educational tools are the basis of the initial stage of the formation of a harmoniously developed, active personality, combining physical and spiritual health.

Thus, folk game is an effective means of personal development. There is a rich experience in the use of folk games in various aspects of the upbringing and development of the child's personality. Among them studies that consider folk games as a unique heritage of folk pedagogy as a means of development of the folk culture values, the traditions of their own people; as a means of formation of the individual moral qualities; as a means of children motor activity level increasing; as a means of physical education; as a means of family education; as a means of patriotic education.

The possibilities of the folk game as a means of developing the values of national culture, traditions of their own people are enormous. The folk game, performing various educational functions, serves as a natural and effective means of familiarizing children with folk culture and communication skills development.

## REFERENCES

- [1] Konventsiya o bor'be s diskriminatsiyey v oblasti obrazovaniya [Convention against Discrimination in Education] Adopted on 14 December 1960 by the General Conference of the United Nations Educational, Scientific and Cultural Organization at its eleventh session.
- [2] Konventsiya o pravakh rebenka [Convention on the Rights of the Child]. General Assembly resolution 44/25 of 20 November 1989.
- [3] Vsemirnaya deklaratsiya ob obrazovanii dlya vsekh i ramki deystviy dlya udovletvoreniya bazovykh obrazovatel'nykh potrebnostey [The World Declaration on Education for All and the framework for action to meet basic educational needs]. Jomtien, Thailand, 5-9 March 1990.
- [4] Standartnyye pravila obespecheniya ravnykh vozmozhnostey dlya invalidov [Standard Rules for the Equalization of Opportunities for Persons with Disabilities], UN General Assembly Resolution 48/96 of 20 December 1993.
- [5] Salamanskaya deklaratsiya i ramki deystviy po obrazovaniyu lits s osobymi potrebnostyami «O printsipakh, politike i prakticheskoy deyatel'nosti v sfere obrazovaniya lits s osobymi potrebnostyami» [Salaman Declaration and Framework for Action on Education for Persons with Special Needs "On Principles, Policies and Practices in the Education of Persons with Special Needs"]. World Conference on the Education of Persons with Special Abilities: Access and Quality. Salamanca, Spain, 7-10 June 1994.
- [6] Dakarskiye ramki deystviy: «Obrazovaniye dlya vsekh vpolneniye nashikh kollektivnykh obyazatel'stv» [The Dakar Framework for Action: "Education for all fulfilling our collective obligations"]. World Education Forum. Dakar, Senegal, 26-28 April 2000.
- [7] Konventsiya o pravakh invalidov [Convention on the Rights of Persons with Disabilities]. General Assembly resolution 61/106 of 13 December 2006.
- [8] Zakon Respubliki Kazakhstan «O pravakh rebenka v Respublike Kazakhstan» [The Law of the Republic of Kazakhstan "On the Rights of the Child in the Republic of Kazakhstan"] of August 8, 2002 No. 345-II (with amendments and additions as of April 9, 2016).
- [9] Zakon Respubliki Kazakhstan «O sotsial'noy zashchite invalidov v Respublike Kazakhstan» [The Law of the Republic of Kazakhstan "On Social Protection of Persons with Disabilities in the Republic of Kazakhstan"]. No. 39-III ZRK (with amendments and additions as of December 3, 2015).
- [10] Zakon Respubliki Kazakhstan «O sotsial'noy i mediko-pedagogicheskoy korrektsionnoy podderzhke detey s ogranichenymi vozmozhnostyami» [The Law of the Republic of Kazakhstan "On Social and Medical Pedagogical Corrective Support for Children with Disabilities"] of 11 July 2002 No. 343-II (as amended and supplemented as of 03.12.2015).
- [11] Shuiinshina SH. M., Mukhamedkhanova A.K. *Normativno-pravovoye obespecheniye osushchestvleniya inklyuzivnogo obrazovaniya v Respublike Kazakhstan* [Support for the implementation of inclusive education in the Republic of Kazakhstan]. *Izvestiya Natsional'noy Akademii Nauk Respubliki Kazakhstan. Seriya obshchestvennykh i gumanitarnykh nauk.* ISSN 2224-5294 No.6 (316). 2017., Pp. 228-233. <https://doi.org/10.32014/2018.2224-5294>.
- [12] Salgarayeva G.I., Bazayeva B. *Tendentsii razvitiya spetsial'nogo i inklyuzivnogo obrazovaniya v Kazakhstane* [Trends in the development of special and inclusive education in Kazakhstan]. *Izvestiya Natsional'noy Akademii Nauk Respubliki Kazakhstan. Seriya obshchestvennykh i gumanitarnykh nauk* ISSN 2224-5294. N 3 (301). 2015., Pp. 279-284. <https://doi.org/10.32014/2018.2224-5294>.
- [13] Karimova A. T., Yesengulova M.N., Togaybayeva A.K., Tolegenova A.A. *Kognitivnoye razvitiye doshkol'nikov s rechevymi i yazykovymi narusheniyami* [Cognitive development of preschool children with speech and language disorders]. *Izvestiya Natsional'noy Akademii Nauk Respubliki Kazakhstan. Seriya obshchestvennykh i gumanitarnykh nauk.* ISSN 2224-5294 No.1. 2018., Pp.26-35. <https://doi.org/10.32014/2018.2224-5294>.
- [14] Kaliyev S., Ayubay K. *Antologiya pedagogicheskoy mysli* [Anthology of pedagogical thought]. Almaty: TOO "Sozdik-Slovar", 2004. 400 p. ISBN 978-9965-82294-0.
- [15] Barlybayeva G.G. *Dukhovnoye naslediye kazakhskikh prosvetiteley kak kvintessentsiya kazakhskoy filosofii* [The spiritual heritage of the Kazakh enlighteners as the quintessence of Kazakh philosophy]. *Izvestiya Natsional'noy Akademii nauk Respubliki Kazakhstan. Seriya obshchestvennykh i gumanitarnykh nauk* ISSN 2224-5294. No.1(305). 2016., Pp.40-45 <https://doi.org/10.32014/2018.2224-5294>.

- [16] Zhanakova N.T. Vklad deyateley Alashskogo dvizheniya v natsional'nuyu kul'turu [The contribution of the leaders of the Alash movement in the national culture]. *Izvestiya Natsional'noy Akademii nauk Respubliki Kazakhstan. Seriya obshchestvennykh i gumanitarnykh nauk*. ISSN 2224-5294, No. 6 (316), 2017., Pp.143-147. <https://doi.org/10.32014/2018.2224-5294>.
- [17] Akynzhanov M. Kazakhstan tegi turaly [About the Kazakh name]. Almaty, Kazmembass, 1957. ISBN 978-601-7007-60-3.
- [18] Zharykbayev K., Kaliev S. Kazak talim-tarbiesy (Oku kuraly) [Teaching Kazakh. (Study Guide)]. Almaty: Sanat, 1995. 352 p. ISBN 5-7090-0100-7.
- [19] Syzdykov K. A. *Sushchnost' etnopedagogiki i yego vospitatel'noye znachenie* [The essence of ethnopädagogy and its educational value]. *Izvestiya Natsional'noy Akademii nauk Respubliki Kazakhstan. Seriya obshchestvennykh i gumanitarnykh nauk*. ISSN 2224-5294. No.3(307). 2016., Pp. 329-332. <https://doi.org/10.32014/2018.2224-5294>
- [20] Zhakhan Zh.Zh. Narodnoye vospitaniye i prevremennost' pokoleniy kazakhskogo naroda [The national hospitality and the attribute of the Kazakh people]. [ER]. Access regime: [http://www.rusnauka.com /16\\_NTP\\_2008/Psihologia/34050.doc.htm](http://www.rusnauka.com /16_NTP_2008/Psihologia/34050.doc.htm)
- [21] Uzakbaeva S.A. Tamyr teren tarbie [Root profound education]. Almaty: "Almatykitap" JSC, 2004. 32 p. ISBN 9965-14-490-7.
- [22] Izmailov A.O. Narodnaya pedagogika: pedagogicheskiye vozzreniya narodov Sredney Azii i Kazakhstana [Folk pedagogy: pedagogical preferences of peoples in Central Asia and Kazakhstan]. M.: Pedagogika, 1991. 252 p. ISBN 5-7155-0366-3.
- [23] Orta Asia men Kazakstannyn uly galymdary (IX-XIX gasyrlar) [The great scientists of Central Asia and Kazakhstan (IX-XIX centuries)]. - Almaty: Kazmembas, 1964. 302 p. ISBN 5-7667-8446-5.
- [24] Adizbaeva D.Zh., Kusbayeva A.N., Amanbayeva E.A., Tlenbaeva A., Shoybekova A.Zh. *Etnopedagogika zhane Kazak etnopedagogikasyndagy negizgi әdister men amaldar* [Ethnopedagogy and basic methods and approaches in Kazakh ethnopedagogics]. *News of the National Academy of Sciences of the Republic of Kazakhstan. A series of social sciences and humanities* ISSN 2224-5294. No. 5 (303). 2015., Pp. 203-206. <https://doi.org/10.32014/2018.2224-5294>
- [25] Gorokhova, I.V. Narodnaya igra kak vid igrovoy deyatelnosti doskol'nika [Folk game as a kind of gaming activity preschooler]/I.V. Gorokhova, O.A. Shkol'nikova, L.M. Novikova // *Molodoy uchenyy*. 2015. No.13 (93). P. 613 – 616.
- [26] Burchak, A.A. Povysheniye urovnya dvigatel'noy aktivnosti doskol'nikov starshego vozrasta posredstvom russkikh narodnykh podvizhnykh igr [Increase of the level of motor activity of preschool children of the elderly by means of Russian folk games] / A.A. Burchak, M.A. Fedina // *The young scientist*. 2015. No. 21 (101). P. 525-526.
- [27] Zhukova, M.A. Formirovaniye нравstvennykh kachestv u doskol'nikov v protsesse ispol'zovaniya russkikh narodnykh igr [Formation of moral qualities in preschool children in the process of using Russian folk games] / M.A. Zhukova // *Obucheniye i vospitaniye : metodika i praktika*. 2013. No. 3. P. 112-116.
- [28] Oparina, N. A. Igra kak unikal'noye nasledniye narodnoy pedagogiki [The game as a unique legacy of folk pedagogy]/ N. A. Oparina // *Vestnik Chelyabinskoy gosudarstvennoy akademii kul'tury i iskusstv*. 2014. No. 3(39). P. 60 – 63.
- [29] Pavlova, V.P. Narodnyye igry kak sredstvo semeynogo vospitaniya [Folk games as a means of family upbringing]/ V.P. Pavlova // *Pedagogicheskoye masterstvo (II): materialy mezhdunar. zaoch. nauch. konf. (g. Moskva, dekabr' 2012 g.)*. M.: Buki-Vedi, 2012. – P. 245-247.
- [30] Raskatova, K.V. Detskiye narodnyye podvizhnyye igry kak sredstvo patrioticheskogo vospitaniya [Children's popular outdoor games as a means of patriotic education]/ K.V. Raskatova // *Aktual'nyye zadachi pedagogiki: materialy VII Mezhdunar. nauch. konf. (g. Chita, aprel' 2016 g.)*. Chita: Molodoy uchenyy, 2016. P. 56 – 58.
- [31] Divayev A.A. Kak kirgizy razvlekayut detey [How Kyrgyz entertain children]. *Etnograficheskoye obozreniye*. M., 1908. No.1-2. 151 p. ISBN 5-8066-0408-kh.
- [32] Strebelova Ye.A., Mishina G.A. Igry i zanyatiya s det'mi rannego vozrasta s psikhicheskimi narusheniyami [Games and activities with young children with mental disorders]. M.: Ekzamen, 2006. 158 p. ISBN 5-472-00953-7.
- [33] Totenayev.B. Kazakh ultyk ойындары [Kazakh National Games]. Almaty: Kainar, 1994. 144 p. ISBN 5-620-00728-6.
- [34] Sagyndykov Ye. Kazaktyn ultyn ойындары [Kazakh national games]. Almaty, Rauan, 1992. 176 p. ISBN 5-625-01063-3.

УДК 376

МРНТИ 14.29.01

С.А. Жолдасбекова<sup>1</sup>, П.Ж. Парманкулова<sup>1</sup>, М.К. Асаналиев<sup>2</sup><sup>1</sup>Южно-Казахстанский государственный университет им. М. Ауэзова, Шымкент, Казахстан;<sup>2</sup>Кыргызский государственный технический университет им. И.Раззакова Бишкек, Кыргызстан**НАРОДНЫЕ ИГРЫ В РАЗВИТИИ ДЕТЕЙ С ОРГАНИЧЕННЫМИ ВОЗМОЖНОСТЯМИ**

**Аннотация.** Статья содержит результаты теоретического анализа педагогической, психологической и медицинской литературы в области инклюзии, развития и воспитания детей с физическими, умственными, сенсорными нарушениями и психическими заболеваниями. Анализ проведен в контексте педагогической литературы касательно воспитания подрастающего поколения, в частности, воспитание детей с различными физическими, умственными или психическими нарушениями. В развитии ребенка, в укреплении его



здоровья, в развитии умственных и физических качеств большую роль играет двигательная активность. Дети свою двигательную активность выражают в играх.

Целью нашего исследования является, развитие детей с физическими, умственными и сенсорными нарушениями с помощью народных игр, так как народные игры имеют большое значение в физическом и умственном развитии ребенка, формировании социальных навыков и умений, развитии сенсорной сферы ребенка, развитии мышления и самостоятельности действий. В результате проведенных нами исследований мы пришли к выводу, что применение казахских народных игр в работе с детьми, имеющими физические, умственные, сенсорные нарушения, являются одним из средств коррекционного воздействия. Народные игры совместно с другими воспитательными средствами представляют собой основу начального этапа формирования гармонически развитой, активной личности, сочетающей в себе физическое и духовное здоровье.

**Ключевые слова:** инклюзия, физические и умственные нарушения, нарушения в развитии, сенсорные нарушения, народные игры.

**С.А. Жолдасбекова<sup>1</sup>, П.Ж. Парманкулова<sup>1</sup>, М.К. Асаналiev<sup>2</sup>**

<sup>1</sup>М. Өуезов атындағы Оңтүстік Қазақстан мемлекеттік университеті, Шымкент, Қазақстан;

<sup>2</sup>И.Раззақов атындағы Қырғыз мемлекеттік техникалық университеті, Бішкек, Қырғызстан

### **МҮМКІНДІГІ ШЕКТЕУЛІ БАЛАЛАРДЫ ДАМУДАҒЫ ҰЛТТЫҚ ОЙЫНДАР**

**Аннотация.** Мақалада инклюзия саласындағы, дене бітімінде, ақыл-ойы мен сенсорлық дамуында мүкiстiгi бар және психикалық аурулармен ауыратын балаларды дамыту мен тәрбиелеу саласындағы педагогикалық, психологиялық және медициналық әдебиеттерге жасалған теориялық талдаудың нәтижелері берілген. Талдау жұмысы өскелең ұрпақты, атап айтқанда, түрлі физикалық, ақыл-ой немесе психикалық бұзылыстары бар балаларды тәрбиелеуге қатысты педагогикалық әдебиеттерге жасалды. Бала дамуында, оның денсаулығын нығайтуда, ақыл-ой және дене сапаларын дамытуда қозғалыс белсенділігі үлкен рөл атқарады. Балалар өздерінің қозғалыс белсенділігін ойын арқылы көрсетеді.

Біздің зерттеуіміздің мақсаты ұлттық ойындар арқылы дене бітімінде, ақыл-ойында және сенсорлық бұзылыстары бар балаларды дамыту, себебі баланың дене бітімі мен ақыл-ойын дамытуда, әлеуметтік іскерліктері мен дағдыларын қалыптастыруда, баланың сенсорлық саласын дамытуда, ойлау қабілеті мен іс-әрекет еркіндігін дамытуда ұлттық ойындардың атқаратын рөлі зор. Жүргізілген зерттеу нәтижесінде біз түрлі физикалық, ақыл-ой, сенсорлық бұзылыстары бар балалармен жұмыс жасауда қазақ ұлттық ойындарын қолдану түзету құралдарының бірі болып табылады деген қорытындыға келдік. Ұлттық ойындар өзге де тәрбие құралдарымен қатар өз бойында физикалық және рухани саулықты біріктіре білген, үйлесімді дамыған, белсенді тұлғаны қалыптастырудың бастапқы кезеңінің негізін құрайды.

**Түйін сөздер:** инклюзия, физикалық және ақыл-ой бұзылыстары, дамуындағы бұзылыстар, сенсорлық бұзылыстар, ұлттық ойындар.

#### **Information about authors:**

Zholdasbekova Saule Abdrazahovna - Doctor of Pedagogical Sciences, professor of the “Vocational training” department of the M. Auezov South Kazakhstan State University, e-mail: [saulez.63@mail.ru](mailto:saulez.63@mail.ru);

Parmankulova Perizat Zhaksylykovna - PhD doctoral student of the “Professional Training” department of the M. Auezov South Kazakhstan State University, e-mail: [perizatpall@mail.ru](mailto:perizatpall@mail.ru);

Asanaliev Mels Kozykeevich - doctor of pedagogical sciences, professor of the I.Razzakov Kyrgyz State Technical University. [melis.kozykeevich@mail.ru](mailto:melis.kozykeevich@mail.ru)