

LINGUISTIC-CULTURAL COGNITIVE ANALYSIS OF CHILDREN'S GAME NAMES

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Annotation

The article discusses the linguistic and cultural cognitive analysis of children's game names.

Keywords: Linguoculturology, language, traditions, game, game terminology, culture, complex, science, research.

Didactic games are a type of games with rules that are specially created for the purpose of teaching and educating children. This group of games is aimed at solving specific tasks of teaching children, but at the same time they show the educational and developmental influence of gaming activities. However, for children playing, the educational value of didactic play does not appear openly, but is realized through a game task, game actions, rules.

In the theory and practice of preschool education, didactic games are divided into:

- games with toys and objects;
- board-printed games;
- word games.

According to A.N. Leontiev, didactic games belong to the "frontier games", being a transitional form to the non-gaming activity for which they prepare. Didactic games contribute to the development of cognitive activity, mental operations, which form the basis of any learning. Didactic games must necessarily contain educational tasks - educational tasks. It is guided by adults, creating this or that didactic game, but transferring it into an entertaining form for children.

Thus, active participation, especially winning in a didactic game, depends on how much the child has mastered the knowledge and skills that are dictated by her learning task. This encourages the child to be attentive, to memorize, compare, classify, and refine their existing knowledge. Thus, the didactic game helps children to learn something in an easy, relaxed way. Didactic play as a game form of learning is a very complex phenomenon. In contrast to the educational essence of classes, two principles operate simultaneously in a didactic game: educational- educational and game-intensive. In accordance with this, the teacher at the same time a teacher and a participant in the game, teaches children and plays with them, and children learn by playing. The educational and cognitive essence of each didactic game is represented by certain didactic tasks that pursue, for example, the goals of sensory and intellectual development of children. The presence of didactic tasks that contain educational games gives the game a purposeful, didactic character.

In pedagogy, the system of didactic games was created in connection with the development of the theory of sensory education. Its authors are such well-known educators and psychologists as L.A. Wenger, A.P. Linguoculturology is "a complex scientific discipline of a synthesizing type that studies the relationship and interaction of culture and language in its functioning and

reflects this process as an integral structure of units in the unity of their linguistic and extra-linguistic (cultural) content using systematic methods and focusing on modern priorities and cultural institutions (a system of norms and universal values)." The task of linguoculturology is to comprehensively describe linguistic units that interact synchronously in the discourse of language and culture. An urgent task of modern linguistics is the formation of a toponymic picture of the world. From the point of view of linguoculturology, the toponym is certainly of particular interest. The toponym functions at two levels of the communicative space of a linguistic personality - at the level of language and at the level of culture. A toponym, like any proper name, is a specific conglomerate of linguistic and extralinguistic plans, information about the word is intertwined with regional and cultural information about the object.

Linguoculturology is a science that arose at the junction of linguistics and cultural studies and explores the manifestations of the culture of the people, which are reflected and entrenched in the language. At the same time, attention should not be focused on the "butt" nature of the new science, because this is not a simple "addition" of the possibilities of two contacting sciences, namely, the development of a new scientific direction capable of overcoming the limitations of the "narrowly departmental" study of facts and thereby providing a new vision and explanation of them. It seems rational to distinguish two periods in the development of linguoculturology: the first period - the prerequisites for the development of science - the works of V. Humboldt, A. A. Potebni, E. Sepir, etc.; and the second period - the formation of linguoculturology as an independent field of research. The dynamics of the development of science allows us to predict another - the third period, on the threshold of which we are now on - the emergence of a fundamental interdisciplinary science - linguoculturology. This research is devoted to the construction of such a scientific discipline.

The subject of modern linguoculturology is the study of the cultural semantics of linguistic signs, which is formed by the interaction of two different codes - language and culture, since each linguistic personality is simultaneously a cultural personality. Therefore, language signs are able to perform the function of the "language" of culture, which is expressed in the ability of a language to reflect the cultural and national mentality of its speakers. In this regard, we can talk about a "cultural barrier" that can arise even if all linguistic norms are observed.

We have always distinguished between situations where we can use language data in order to learn something about culture, as well as those when we turn to cultural realities to understand the facts of language. At the turn of the century, the place and weight of cultural argumentation in modern language science changed, primarily in cognitive semantics. The analysis of linguistic units in the context of culture has led to the formulation of a number of new problems for linguistics. Linguoculturology, as an independent branch of knowledge, must solve its specific tasks and at the same time answer, first of all, a number of questions that can be formulated in the most general way as follows:

- how culture participates in the formation of linguistic concepts;
- to which part of the meaning of a language sign are "cultural meanings" attached;
- are these meanings understood by the speaker and listener and how do they affect speech strategies;
- does the cultural and linguistic competence of a native speaker exist in reality, on the basis of which cultural meanings are embodied in texts and recognized by native speakers.

As a working definition of cultural and linguistic competence, we accept the following: this is a natural mastery of the processes of speech generation and speech perception by a linguistic personality and, most importantly, mastery of cultural attitudes; to prove this, new technologies of linguistic and cultural analysis of linguistic units are needed in the light of the following tasks:

-what are the conceptual sphere (the set of basic concepts of a given culture), as well as cultural discourses focused on the representation of speakers of one culture, multiple cultures (universals); cultural semantics of these linguistic signs, which is formed on the basis of the interaction of two different subject areas - language and culture;

-how to systematize the basic concepts of this science, i.e. to create a conceptual apparatus that would not only allow analyzing the problem of interaction between language and culture in dynamics, but would ensure mutual understanding within this scientific paradigm - anthropological, or anthropocentric.

The above list of tasks cannot be considered final, since progress in their solution will generate the next cycle of tasks, etc. These are the so-called high, or general epistemological tasks that R.M.Frumkina considers common to all sciences, but there are also particular tasks related to the problem of translation, language teaching, compiling dictionaries where cultural information would be taken into account, etc. It seems that they can be solved only after solving "high" tasks or at least with some advance in solving epistemological problems. When solving these problems, one extremely important feature must be taken into account, which creates an additional difficulty in studying this problem: the cultural information of language signs is mostly implicit, it seems to be hidden behind linguistic meanings.

V. N. Telia offers his own way of interpreting the national and cultural meanings of linguistic units - from the position of an internal observer, "from within" the language. For example, when interpreting the collocation of a sick conscience in the linguistic and cultural aspect, not only the value modality is important (as if conscience suffered from a disease), but also the fact that this causes psychological discomfort, because a moral flaw causes disapproval, condemnation in society, and it is said in informal speech conditions under a certain scenario of socio-cultural statuses and the roles of the interlocutors. Within the framework of our concept, in addition to the method of interpretation proposed by V.N.Telia, it is necessary to recognize the analysis of linguistic facts from the perspective of an external observer.

Every specific method of scientific research has its own scope of application, i.e. the axiom of modern science is the thesis about the limitations of any method. The interacting language and culture are so multidimensional that it is impossible to know their nature, functions, and genesis using one method. This explains the existence of a number of methods that are in a complementarity relationship with each other. In linguoculturology, linguistic, as well as cultural and sociological methods can be used - the methodology of content analysis, frame analysis, narrative analysis dating back to V. Methods of field ethnography (description, classification, method of survivals, etc.), open interviews used in psychology and sociology, the method of linguistic reconstruction of culture used in the school of N.I. Tolstoy; it is possible to study the material both by traditional methods of ethnography and methods of experimental cognitive linguistics, where the most important source of material are native speakers (informants). These methods enter into a relationship of complementarity, special

connectedness with different cognitive principles, methods of analysis, which allows linguoculturology to explore its complex object - the interaction of language and culture.

In our opinion, very little time is devoted to the study of proper nouns in primary school. Onomastic vocabulary (first names, patronymics, surnames, geographical and other names) is presented in all textbooks of the Russian language, starting with the "Primer". But the spelling of proper nouns is specially studied only in the sections "Big letter in animal nicknames", "Big letter in the names of countries, cities, villages, streets, rivers", "Big letter in names, patronymics, surnames" during the study of spelling.

The game accompanies a person throughout his existence, is an important element of ontogenesis and phylogeny, the role, functions of the game in society and its relation to it serve as an indicator of cultural and social development, political and ideological orientation of society. The analysis of the game from the point of view of reproducing the reflexive way of being of a person is of considerable interest for the very reason that in a number of studies, gaming activity is considered as the most correct type of human activity.

The game in a peculiar way models and reflects the consciousness and self-awareness of society, being a specific indicator of its state, dominant value orientations. After all, the game is a form of free self-identification of a person, the realization of the "man of the possible". In it, "a person strives to overcome his own limitations and compulsions, to dynamically determine the possible completeness of existence."

A detailed analysis of the scientific and encyclopedic literature makes it possible to determine that lexeme units on the topic of "game", which represent a set of ethnographic facts (because culture characterizes the game as one of the phenomena of human existence), are considered as special art facts of objective reality, which are reflected in the subconscious, should be included in the framework of the study of linguistic and cultural characteristics of the studied language in different countries. This idea is based on the joint work of three linguists: A. Rum, L. V. Kolesnikov, G. A. Pasechnik. It is difficult to disagree with their research, insofar as national identity and specificity determine aspects of the linguistic understanding of the theory of categorization.

Categorization in this way is not only the core for the process of organizing acquired knowledge about the surrounding reality, but also the basis for predicting the likely course of events. The category, as a fundamental conscious property of perception, combines a perceptual reflection of reality with a language that preserves social experience and fundamental values and allows increasing the flow of information received from the outside. Then it is striking that even ancient philosophers and scientists were interested in studying this phenomenon.

Aristotle called the game a device for spiritual peace and upbringing of children, that is, their preparation for adulthood, and the Dutch philosopher-historian Johan Huizinga gives a broader definition of the word "game". He believes that this is the sum of all types of social activity, it is the source of the culture of human activity, its highest manifestation. A game is an object of logical analysis of a language. To this end, let's consider the process of category formation, which is an amazing phenomenon of consciousness and language in the theory of Ludwig Wittgenstein in the study of categories from different angles. The following is a summary of Wittgenstein's position on this issue from Anthony Kenny's book Wittgenstein: "There is no

general characteristic of everything that we call games; but we cannot, on the other hand, say that "game" has several independent meanings, for example, as "bank". Just think about ball games: some, like tennis, have a complex system of rules; but there is a game that consists of just throwing the ball as high as possible, or a game that children play is to throw the ball and run after it. Some games are competitive, others are not."

Wittgenstein also gave an example of a category of games that is very close to the category of games being studied: "Consider, for example, what you call a game. These are board games, card games, ball wrestling, etc. What do they have in common? If there is something in common between them. After all, when you look at them, you don't see anything inherent in them all, but you can find similarities, kinship, and even these common features." According to V. Demyankov, categories are based on the location of structured images in the world. Awareness and understanding of reality is realized through consciousness, which determines the general properties of concrete or abstract objects and phenomena defined in conceptual formations and formed from past and new experiences. Thus, the process is carried out by identifying the categorical features of the object under study.

With the help of concepts, it is possible to reconstruct and describe the linguistic picture of the world, understood as "a national picture of the world, long established and preserved to the present day, supplemented with acquired knowledge, reflecting the worldview, perception of the world, fixed in linguistic forms, limited by the framework of the conservative national culture of this people." Yu. D. Apresyan notes that The linguistic picture of the world is sometimes called naive, although naive does not mean primitive. The "naivety" of the linguistic picture of the world is the experience of dozens of generations; "naivety" is associated with reflecting the everyday perception of a system of things, as opposed to their scientific understanding and explanation. A phraseological picture of the world is a fragment of a linguistic picture of the world. It should be noted that the reflection of the cognitive, cultural and social characteristics of native speakers and the geographical conditions of their residence in the linguistic picture of the world is determined by the mentality of the nation. Dubov gives a generalized definition, according to which mentality is "an integral characteristic of people belonging to a certain culture, which makes it possible to describe the features of people's vision of the world around them and explain the specifics of their reaction to it." D. O. Dobrovolsky notes that the well-known national and cultural originality of figurative linguistic signs, including phraseological units, is not subject to doubt. The phraseology of each language makes a great contribution to the formation of a figurative picture of the world. The worldview through linguistic images, which are preserved in phraseology, being deeply national, nevertheless are based on some common, i.e. universal, logical-psychological and linguistic foundations proper. The study of phraseological units of the world as integral parts of linguistic worldviews will make a great contribution to the development of local lore, linguoculture, cognitive linguistics and solving problems related to intercultural communication.

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