



THE CONCEPT OF CHILDREN'S GAMES IN THE CONTEXT OF SOCIOLINGUOCULTUROLOGY

Xusanova Gulasal Shuhratjon qizi

Fergana state university

xusanova.gulasal.98@mail.ru

ORCID ID: 0009-0002-7696-8168

Abstract: In this article, the term sociolinguoculturology is explained, and information is provided about the fields with which it is interconnected. In addition, scientists who worked in this broad field and their opinions are presented. The fact that children's games are connected with the cultural environment has been shown in the research strategy. Anthropological studies of games are closely related to cultural change, i.e., evolution, diffusion, or survival, and to other aspects of culture, such as child-rearing practices, religion, ritual, recreation, warfare, and ecology. is indicated. Also, in the article games were studied in such ways as antiquarianism, evolutionism, diffusionism, functionalism, structuralism. It should be noted that familiarization and playing of not only folk games, but also other state games of children will help to expand their imagination, at the same time increase their thinking ability, increase their interest in knowing the world.

Key words: sociolinguoculturology, cultural studies, sociolinguistics, cultural traditions, sociology, childhood, society, civilization.

Introduction. Since ancient times, there have been such pillars and cornerstones of human civilization, in which harmony, progress and continuity of the past, present and future are preserved, not only inherited from generation to generation, but also reach the level of values. Values embody the faith and honor of the entire nation. Therefore, it is necessary to preserve, protect, develop and pass on the values of a certain part of history to the next generation.

Among the diverse cultural traditions of people, there are also common signs. Those that are common to all societies or almost all societies are called cultural universals.¹ There are almost no cultures that do not have a language with complex grammar. All cultures have certain forms of family systems, and their values are related to the care of children. Marriage, religious rituals, and property rights are universals. Anthropologists say that there are also arts, dances, decorations, games, gift-giving customs, jokes, and hygiene rules.²

While talking about sociolinguistics and the context of children's games in this article, we found it permissible to dwell a little on sociolinguistics first. Sociolinguistics is an interdisciplinary field of study that combines aspects of sociology, linguistics, and cultural studies. This field is aimed at studying the relationship between language, society and culture, analyzing how socio-cultural factors affect language, behavior and perception, how language reflects and shapes cultural identities and social structures. Sociolinguistic culture considers language not only as a communication system, but also as a means of transmitting cultural values, norms and traditions. Research in this area may include the analysis of language change

¹ Oswall Windell Hilmann. Other peoples, other customs: World ethnography and its history. New York, 1972

² Murdock George Peter. The Cunmoh Denominator of Cultures, in: Raph Linton (ed) New York, 1945

in different social groups, the study of language stereotypes and prejudices, and the role of language in the formation of cultural identity. Since sociolinguistics is a wide-ranging field, scientists from various disciplines, including sociolinguistics, cultural studies, anthropology and sociology, are involved in its study. Dell Hymes³, Harry Chick⁴, Kendall Blanchard⁵, Alyce Cheska⁶, John Robert⁷, Elkonin⁸ are among them.

Based on the idea that language plays an important role in the relationship between culture and language, lectures and articles were written on ethnolinguistics and relations between language and culture for several years. Researchers John Robert (Cornell University), Malcolm Arth (Harvard University), Robert Bush (University of Pennsylvania) comment on the game in their article "Games in Culture". did not produce a general theory dealing with anthropological problems such as functional significance in societies. In the extensive ethnographic literature on the subject, a wide range of recreational activities has been called "games," but this general category is too broad for the purposes of this article. Here, a game is defined as a recreational activity characterized by: (1) organized play, (2) competition, (3) two or more sides, (4) criteria for determining the winner, and (5) agreed-upon rules. Other recreational activities which do not satisfy this definition, such as noncompetitive swimming, top-spinning, and string-figure making, are considered "amusements"⁹. Indeed, the fact that games are based on mutual competition and competitions, based on certain rules, is a part of it that distinguishes it from other activities.

Dell Hymes is also an American linguist and anthropologist, one of the founders of sociolinguistics. His work had a significant impact on the development of understanding of the relationship between language, culture and society. He believes that two types of connection between language and culture are highlighted. The first, particularly associated with Malinowski and other English anthropologists, emphasizes the interconnectedness of language and culture as different aspects of the same social movement. The second, associated with Levi Strauss and other French critics, is more concerned with the harmony between language and culture as parallel systems or products of collective psychology. The existence of such connections was widely accepted¹⁰.

Theoretical basis. Language and culture are not mastered by the children of society as two separate things. The interdependence of language and culture in many human activities means that the former serves as a vehicle for learning the latter. Since language reflects cultural aspects, it is not surprising that the structural structure of language is reflected in cultural forms. That's why young people who are eager to learn a language should be taught not only the language, but also their culture, outlook, and interests.

³ ³ Hymes D. *Language in society*. – USA: Cambridge University Press, 2023.

(<http://journals.cambridge.org/action/displayJournal?jid=LSY>)

⁴ Chick G. Leisure and culture: Issues for an anthropology of leisure. *Leisure Sciences*, 1998, 20(2). – P. 111–133. <https://doi.org/10.1080/01490409809512269>

⁵ Blanchard K. *The Mississippi Choctaws at Play: The Serious Side of Leisure*. – Lamar: University of Illinois Press, 1981. – 248 p.

⁶ Cheska A. *The Anthropology of Sport: An Introduction*. – Amerika: Bergin & Garvey, 1985. – 306 p.

⁷ John R. *Act. Semantics of Natural Languages*. – Holland: D. Reidel and Company, 1972. – P. 70–126.

⁸ Elkonin. *Elkonin boxes*. – The Free Encyclopedia, https://en.wikipedia.org/wiki/Elkonin_boxes#References.

⁹ Roberts J, Arth M, Bush R. Games in Culture // American Anthropologist, 1959, 61. – pp. 597-605.

¹⁰ Mazari A, Derraz N. *Language and culture* // International journal of humanities and cultural studies, 2015, 2. – pp. 350-359.

We can determine that sociolinguistics has an important role in linguistics. Linguist and scientist A. Hojiyev explains the term sociolinguistics as follows: “*Sociolinguistics (lat. socio - society + linguistics) is a branch of linguistics that studies the conditions of social existence and social development of language. This field, which consists of the synthesis of sociology and linguistics, is the relationship between language and the facts of social life; active processes in language development under the influence of non-linguistic factors; the change of the ratio between the spoken and written form of the language with the wide spread of radio, television, cinema, etc., tasks and forms of conducting language policy; the general public is engaged in such problems as raising the culture of speech*”¹¹. The anthropologist Dell Hymes defines the term sociolinguistics as follows: Sociolinguistics is “*the use of linguistic data and analysis in other disciplines related to social life, and vice versa, the use of social data and analysis in linguistics. This word can also be taken for the relationship between languages and societies, between a specific language and social phenomena*”¹².

“Linguistics, dealing with comparative-historical and typological problems of languages in the 19th century, interprets them in common with culture. In the works of Wilhelm von Humboldt, G. Steindhal, K. Fossler, A. Schleicher, H. Paul, A. A. Potebnya, the issue of integrity of language and culture is at the center of the works. Lingvokulturology “*is aimed at studying the culture factor in language and the language factor in human*”¹³. It can be said that “This science covers issues such as how a person perceives the world, the place of symbols and symbols in culture, the role of expressions preserved in the language for centuries in expressing cultural symbols, and their significance for humans. Studying language as a cultural phenomenon means seeing the world through the lens of a national language. In this process, the language is manifested with all its national identity. As we can see, language is closely related to culture and as it develops in the work of culture and is an expression of culture”¹⁴.

In his article "Language and Culture", Abdufettah Mazari mentions the common aspects of language and culture as follows:

“Language and culture have at least three important components: 1) language learning enables students to understand the relationship between language and other cultural phenomena; 2) language learning allows for comparisons between the foreign language and the native language and highlights the similarities and differences between the two; 3) the study of foreign culture passes through knowledge of one's own culture and takes into account its linguistic aspects”¹⁵.

Over the last few years, not only in world linguistics, but also in the attention of the whole society, among various topics, the concept of the names of children's games and the

¹¹ Hojiyev A. Tilshunoslik terminlarining izohli lug`ati. – Toshkent: O`zbekiston milliy ensklopediyasi, – 158b.

¹² Hymes D. Foundations in sociolinguistics // Anthropology, International behavioural and social sciences library, vol 6. – 44 p.

¹³ Холмуродова М.И. Прагматик таҳлили ва уларда миллый-ментал омиллар // Tilshunoslikdagi zamonaviy yo`nalishlar: muammo va yechimlar. Онлайн халқаро илмий-амалий конференция. – Андижон, 2020. <http://conference.adu.uz>. – Б.72. (Murojaat sanasi: 28.06.2021.)

¹⁴ Маъруфова З. Мумтоз бадиий матнларда “гўзаллик” концептининг вербаллашуви: Филол. фан. б-ча фалс. д-ри (PhD) ... диссертацияси. – Фарғона, 2022. – Б. 98

¹⁵ Mazari A, Derraz N. Language and culture // International journal of humanities and cultural studies, 2015, Vol 2. – P.350-359.

issue of conveying games to the young generation remain relevant. Nowadays, when modern devices and various electronic devices are developed, it is one of the main tasks to preserve games, which are one of our ancient values, and to teach them to the younger generations. It is no exaggeration to say that games are an inexhaustible treasure of people's knowledge and experience. Children are the custodians of this treasure. For this reason, it is important to determine the place of folklore elements in these games based on the materials of children's games of the Uzbek people.

Results. While we are still moving towards progress and development, there are still many issues that need to be resolved along the way. For example, these days there is a kind of weakness, a gap between the methods of education and upbringing. Therefore, in order to fill this gap, the invaluable traditions, tangible and intangible heritages of our people, folk oral creativity, folklore, national games of the people, which are considered to be unique values, play an important role. The purpose of folk games is not only to occupy children's free time, but also to get spiritual nourishment from them. It is known that folk games are an integral part of the human material fund, and now serve as an important source for the formation of sports games. Public elections, holidays and wedding events are more lively and interesting with games.

Nowadays, it is recognized that childhood is a specific process of human life. Instead of playing with peers and discovering new things in the streets, children are glued to TV and phones. For example, even the youngest children understand the features of the telephone better than adults if necessary, or they have the opportunity to watch television programs intended for viewing by adults, and they learn the secrets of the "*adult world*" earlier than children of the previous era, and as a result, their culture, language and drastic changes are also taking place in world views. This situation may lead to drastic changes in society in the near future. Unfortunately, since the last years, our children are addicted to ready-made cultural toys, and this leads to the weakening of the spirit of resourcefulness and creativity in children. In order to prevent such drastic changes, it is an urgent issue for us adults to teach children to enjoy childhood games, to teach our national games that have been passed down from generation to generation for centuries, and to preserve our national values. Because games are a school of life for children.

In the explanatory dictionary of the Uzbek language, the word "*O'yin*" is defined as follows: "1) A free action or exercise for the purpose of entertainment, recreation, education; 2) Training conducted on the basis of certain rules to compete with others; 3) An exercise in which money or something is placed in the middle; 4) Art consisting of a combination of rhythmic movements and facial expressions; dance; 5) A light, pleasant movement of the horn during flight; 6) Performance, concert, circus show, etc.; 7) Chaotic, but unique attractive movement; 8) Recreational activities, tricks, etc.; 9) About a not-so-difficult, not-difficult job; 10) About a woman with watery feet and a perverted woman"¹⁶.

In English, the word "**Game**" is defined in the Cambridge online dictionary as follows: "1) an interesting activity or sport, mainly played by children or requiring a certain object; 2) a specific competition or event where people play games; 3) training that is not taken seriously; 4) one of the exercises in the competition, for example, tennis; 5) organized sports competitions

¹⁶ O'zbek tilining izohli lug`ati. – Toshkent: G'ofur G'ulom nomidagi nashriyot matbaa ijodiy uyi, 2023. – B. 470-471.

performed by children at school; 6) a competition consisting of several sports events; 7) desire to perform new, difficult or risky tasks; 8) using a certain system of rules to achieve what one wants by deception; 9) playing computer games”¹⁷.

In the explanatory dictionary of the Russian language, the word “Игра” is defined as follows: “1) entertainment, having fun with something; 2) Activities used for entertainment, recreation or sports competitions; 3) A set of elements for such activity; 4) sports competitions; 5) creating professional situations and finding their practical solutions”¹⁸.

Discussion. It can be seen that the word game has a different meaning in each nation. There are no free-motion, money-playing training sessions in Uzbek in English or Russian. In English, the scheme of wanting to do new, difficult or risky work, using a certain system of rules to achieve what one wants by deception, is not found in Uzbek and Russian languages. The scheme of creating professional situations in Russian and finding their practical solutions is not available in Uzbek and English.

According to the researcher of Uzbek children's poetic folklore, Oxunjon Safarov, “...it is customary to use game and dance concepts indiscriminately, as if they are the same phenomenon and there is no difference between them. In fact, they are fundamentally different phenomena, each of them has its own nature, lives and develops on the basis of its own laws. Both grew out of the movement. Because of this, “game” has become a relatively broad concept, it is also used in the sense of dance event”¹⁹. Nowadays, we can see these concepts separately from each other.

S. A. Shmakov expressed the educational importance and potential of games as follows: “The game was born with the child like a shadow, it became his companion, a reliable friend. But we don't think it's good for it to last for a long time. The game attracts people's attention due to its huge, sometimes invisible educational reserves and wide pedagogical possibilities²⁰. The advantage of educating a perfect person by means of games is that it is not difficult to introduce children to this process (game), no compulsory means or methods of education are used. Participation in children's games is based on the principle of voluntariness. Traditional methods of education, such as classrooms and classrooms, are brought to the playground. In the course of the game, children develop qualities such as entrepreneurship, courage, agility, alertness.

There are a number of experts who have made significant contributions to game theory, and one of them is Z. Freyd, who advocates two different approaches to games. “In the framework of the first approach, games are viewed as a means of satisfying needs that are not possible in social life, while in the second approach, specific needs and feelings of the child emerge as the subject of the game. In this process, the child changes his nature and becomes active in the game”²¹.

B. P. Nikitkin also recommends using games as an auxiliary tool for adapting students to social life, helping them understand reality, teaching and treatment. In his research, he distinguishes the tasks of dramatic games. According to the scientist, “...during the games,

¹⁷ GAME | English meaning - Cambridge Dictionary <https://dictionary.cambridge.org/dictionary/english/game> (Murojaat sanasi: 17.01.2024)

¹⁸ Толковый словарь Ожегова <https://slovarozhegova.ru/word.php?wordid=9431> (Murojaat sanasi: 17.01.2024)

¹⁹ Safarov O. O'zbek xalq bolalar o'yinlari. – Toshkent: Sharq, 2013. – B 3-4.

²⁰ Yo'ldosheva R. O'zbek xalq o'yinlarining tarbiyaviy ahamiyati... – 26 b.

²¹ Фрейд А. Психология Я и защитные механизмы. – Москва: Педагогика пресс, 1993. – C. 144.

there are functions such as the performance of specific life roles, the expression of the child's experiences, the application of roles that allow wider manifestation of the identity, the child's growth, development, the expression of growth, and the solving of their problems during the game”²².

In conclusion, many linguists have expressed their opinion on the origin of the games, and have emphasized that their author is the people and the wisdom of the people. Folk songs are the masterpieces of wisdom acquired in life, the spiritual and cultural heritage of the people tested in the age-old experience; children enter the big life through play; games prepare children for life; It affects them in every way. In fact, the games that arose due to socio-biological necessity gradually acquired a high aesthetic essence. Today, games have an important ethno-pedagogical essence in educating the young generation from moral, mental and physical aspects. Such multi-tasking of games increases the need for them.

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