Onomastic Dictionaries in Pedagogical Discourse

Veronika KATERMINA¹,*, Vladimir PLAKSIN² and Anastasia ZINKOVSKAYA¹

¹Kuban State University, Krasnodar, Russia
²University of Finance under the Government of the Russian Federation, Krasnodar Branch, Krasnodar, Russia

*Corresponding author

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Abstract. The article is devoted to the role of dictionaries in pedagogical discourse. Modern onomastic dictionaries including different fragments of a linguistic worldview, give an idea about a linguistic model of the world in general and in the boundaries of the theory the author of the dictionary follows. The idea of lexicographical sources being one of the essential elements which help to understand national-cultural peculiarities of a certain people is considered to be the basic element of the text. The study of pedagogical discourse is done in some directions and according to main scientific paradigms of contemporary linguistics: structural-functional, linguaculturological and communicative-discursive approaches. We consider pedagogical discourse to be an objective dynamic system of an evaluative and meaningful communication between interlocutors of an educational process.

1. Introduction

Modern lexicography is a synthesis of philology and culture in the broad sense of the word. Researchers note that linguocultural lexicography as one of the areas of linguaculturology is developing especially actively.

The lexicographer does not quite speak on his own behalf, he acts as an intermediary between the society—the collective speaker of speech—and the individual, who, turning to the dictionary for help, asks the lexicographer a question. The answers of the lexicographer are perceived as more or less obligatory prescriptions for the readers of the dictionary since the dictionary is intended to eliminate the discrepancy between individual knowledge and the entire collective. [3]

At the same time, the dictionary itself appears to be a work of culture, an achievement of the science of a given society at a certain period of historical development. A good dictionary is included in the history of the people as a revelation, the creation of the human spirit similar to works of fine art or music. [2]

All activities of the teacher, his communicative actions are educational in nature. Students voluntarily or involuntarily perceive the teacher’s speech, his manner of communication as a model. The pedagogical discourse is formed and functions in the educational environment of the educational institution. The creation of a humanitarian educational environment at a school/university involves providing a certain moral and psychological environment backed by a set of organizational, managerial, methodological and psychological measures that ensure that students gain culture and stimulate students' own cultural-like activities.

The purpose of this article is to attempt to examine the use of dictionaries in pedagogical discourse.
2. Methods

The main method is the descriptive method; methods of cognitive science were also used—the categorization, observation, comparison, generalization, the method of conceptual and taxonomic analysis; interpretation method; functional method; data integration method.

3. Findings and Discussion

3.1 Lexicography as a Science and an Art

The tasks facing lexicography today relate to the most diverse areas of human practice: translation, teaching of the native and foreign languages, computer systems, cultural studies, ethnography, problems of professional communication, sociology, psychology and others.

Lexicography refers to the sciences which are considered quite young in linguistics. Nevertheless, its importance cannot be overestimated since dictionaries are a source of accumulation, storage of information reflecting the culture of a nation, its interests, traditions and beliefs.

Lexicography is both a science and an art. The dictionary should be reliable and convenient. It should embody the basic lexicographical principle—maximum information at a minimum of space—without prejudice to the interests of the reader. [1]

Vocabulary work is like art—it breaks through all sorts of limits of the possible, it requires artistic perception. Lexicography can be called art—the art of creating dictionaries.

Lexicographic science is built on the strict correspondence of linguistic theory, its laws and principles; lexicographic practice as an art is a separate literary genre where the skill and talent of the author—the creator of the dictionary—play an important role. [2]

Lexicographic work is a witness to a certain level of civilization of the people, it captures the state and level of production relations in the society, the development of philosophical, political, religious, scientific and technical thought of an ethnos—a carrier of the language described in the dictionary.

Language accumulates cultural knowledge and this requires the need for a systematic description of this knowledge. As V.V. Vorobyov notes, an objective, complete and holistic interpretation of the culture of a people requires an appropriate systematic approach in its description. [9]. The formation of a single cultural space through a dictionary that can act as a “mirror of culture” acquires special significance in the framework of intercultural communication when a speaker needs to overcome not only the language barrier, but also the cultural one.

3.2 Studying Pedagogical Discourse in Different Scientific Paradigms

The study of pedagogical discourse is carried out today in several planes and in accordance with the main scientific paradigms of modern linguistics, in particular, structural-functional, linguocultural, communicative-discursive approaches are distinguished. [5], [6], [7]

Pedagogical discourse is an objectively existing dynamic system of communication of the subjects of the educational process functioning in the educational environment.

It includes participants of the discourse, pedagogical goals, values and content. In addition, this type of communication ensures that students acquire advanced experience in designing and evaluating any pedagogical or social phenomenon in accordance with the norms of cultural activity. Personal experience can be considered as the experience of cultural co-authorship in the joint creative activity of the student and teacher to transform social and pedagogical reality. [8]

The goal of pedagogical discourse is, like the goal of education as a whole, of a three-component nature: in the professional field it is the formation of key competencies of the participants in the educational process, in public life it is the full socialization of the individual in society and in the personal sphere it is the formation of a valuable person. The general goal of pedagogical discourse is to create the
conditions for the formation of an integral person in all the diversity of their psychophysical, social and personal characteristics.

The axiological orientation of participants in pedagogical discourse refers to recognizing and consolidating the moral values of the society, special values of pedagogical ethics, adhering to social traditions fixed in systematic knowledge of the laws of society and nature, revealing the content of the basic concepts of pedagogical discourse.

Pedagogical discourse can be represented in the form of a multicoloured speech fabric that weaves in the communication space as the speech interaction develops forming a unique combination of language shades and cultures due to the individuality of the participants in communication.

3.3 Onomastic Dictionaries in Pedagogical Discourse

Modern linguistic and cultural dictionaries cover various fragments of the language worldview with their description and also give an idea of the language model of the world as a whole and within the framework of the concept that the author of a particular dictionary follows.

Linguocultural lexicography is constantly developing and modifying. There is a tendency to expand the objects of the vocabulary description: new objects of description, new sources of factual material appear, the semantic development of objects in the cultural aspect deepens.

In this paper, as an example, we would like to consider a dictionary of proper names. [4]

A proper name being an important element plays an important role in the system of language and culture. Being a part of phraseology and paremiology, as well as literary texts, it contributes to the identification of national and cultural features of a particular ethnic group.

The analysis of the peculiarities of phraseological units with a proper name allows us to conclude that cultures of different nations have much in common, especially those that go back to biblical commandments and values since the most common meanings and images of biblical characters coincide among different peoples. At the same time, it should be noted that since languages, culture and history of different peoples differ greatly, in these cases, the figurative component of phraseological unit lies in national identity associated with the history of a particular nation, its mentality, way of life, traditions and customs. [10]

The dictionary entry has the following structure. After the heading name, its diminutive forms are given which have been found in proverbs, sayings, riddles, folk signs, and phraseological units as well as in texts of fiction. After the name its etymology and its interpretation in a literary text are given.

The connotations of the given name with examples of proverbs/phraseological units as well as excerpts from fiction texts follow. Sometimes the connotative meaning of names is limited territorially and the dictionary gives notes indicating this. The dictionary also indicates connotative proper names that have become appellatives, proper names in phraseological units.

Riddles with proper names occupy a huge layer in the culture of any nation. In Russian they also denote a variety of household items, natural phenomena, etc.

The Russian language is characterized by the presence of a large number of proverbs and sayings with the names of saints. Saints are a part of the life of the Russian people, helpers in their work. In this dictionary, proper names taken from Orthodox folk dictionaries that reflect folk signs with a proper name as well as the names of saints are considered with the day of celebration of the saints and a quote from a literary work.

The dictionary entry for each name concludes with a review of the social functioning of the proper name which shows the possible transitions of names from one name to another during this period.

Here is an example of a dictionary entry named after “Vasily”:

Vasily / Vassenka / Vasil / Vaska / Vasya

Etymology (Greek tsar). And he loved (Vasily)—the powerful, unrestrained love of the sovereign, the one who commands life and death and does not know the pangs of the tragic impotence of human love
(L.N. Andreev. Life of Vasily Thebes). Was Vasil Leontich manager—a position that in no law is accurately outlined, but powerful and multi-strong (K.A. Fedin. Brothers).

Connnotation. 1. Poor. They collect it for a candle by Vasily Kuzmich / Ten years later, when my grandmother calmed down forever, my grandfather (Vasily) walked through the streets of the city, poor and crazy, begging pitiously under the windows:—My good cooks, give me a piece of cake, I would like a pie! Oh, you and ... (A.M. Gorky. Childhood).

Territorial Use. Vasily Ivanovich—the honorary nickname of any Chuvash. ... but when they came to the battle, Sitov suddenly said to the Mordvin: Retreat, Vasily Ivanovich (A.M. Gorky. In people).

Appellatives. 1. Vaska—the nickname of goats and cats. And the old cat, Vaska, seemed to be more affectionate to him than to anyone in the house (I. A. Goncharov. Ordinary story). Katerina Vasilievna takes the cat to her lap:—Oh, Vaska, Vaska, Vasily Kotovich! (A.S. Neverov. In a new way). In addition to Gnedok, we had dogs, geese, the goat Vaska, but the eagle lived for some time (F.M. Dostoevsky. Convict animals). 2. Vaska—a) a boy, a servant; b) footage, i.e. a board on a stand, with a notch on the heel, for inflating the boots.

Connotational phraseologisms. 1. Vasilievskaya oath—purification by the establishment of the Orthodox Church with a bell ringing. Woe to the one who goes (to Vasiliev’s oath), and twice to the one who leads. Woe to the one who walks, and twice as the lead. V.I. Dahl. 2. Vasya-Tyanik—the nickname of a weak, puny person. Vasya-Tyanik—a penny for a penny. 3. Vaska listens, but eats—one speaks, and the other does not pay any attention to him. “He is spoiling, he is a plague, he is an ulcer of these places!” (And Vaska listens, but eats) (I.A. Krylov. Cat and cook). Vaskino’s Kotovskoe affair: listen and eat (G. Golovin. The dead person’s birthday).

Saints. Vasily Kapelnik, Vasily the Confessor (February 28/March 13). Vasily Kapelnik—dripping from the roofs. On Vasily-Kapelnik, children often grow from sheep’s shortness of breath in the belly, and there is a need for Matrenin’s slander and help (S.V. Maksimov. Midwife-healer). Vasily Pariysky (April 12/25). Earth soars. On Vasily and the earth will be swept like an old woman in a bathhouse. Goblin boils ... breaks trees, but as soon as the Erofei of the offer on its head is enough, it will go cursed through the ground and sleeps until Vasily Pariysky, as spring begins to soar the earth (P.I. Melnikov-Pechersky. In the forests).

Riddles. Three brothers are coming / Towards the elder /– Hello, big man! – they say /– Great, Vaska the pointer, / Mishka the middle, / Grishka the orphan, / Yes baby Timoshka (fingers). Vasily goes, / Vasilista cries / “Don’t cry, Vasilista: / I will come in the fall –/ I won’t forget you!” (Ice flow).

Social function of a name. A universal name, characteristic of all classes.

Vasily Andreевич Brekhunov (merchant of the 1st guild, church warden)—L.N. Tolstoy. The owner and employee; Vasily Danilovich Vozhevatov (rich merchant)—A.N. Ostrovsky. Homelessness; Prince Vasily Sergeevich Kuragin – L.N. Tolstoy. War and Peace; Vasily Denisov (nobleman) L.N. Tolstoy. War and Peace; Vasily Vasilievich Soleny (staff captain)—A.P. Chekhov. Three sisters; Vasily Ivanович Bazarov (doctor)—I.S. Turgenev. Fathers and Sons; Vasenka Veslovsky (nobleman)—L.N. Tolstoy. Anna Karenina; Vaska (Cossack)—I. S. Turgenev. Freeloader.

Studying names is not only science but also art; and there should be susceptibility, a sense of aesthetics and an understanding of the human soul. Thus, the study of such dictionaries is an invaluable contribution to the development of lexicography and serves as an important material in the classroom when studying the national cultural characteristics of a particular ethnic group.

4. Summary

Pedagogical discourse which has informational, semiotic, anthropological and culturological sources is considered by scientists and scholars not only as a product of activity but also as a process of its creation and the effectiveness of this process is determined by a number of external and internal factors.
External factors are determined by the social and educational environment in which pedagogical discourse is created and operates and internal factors are associated with personal qualities and attitudes of the subjects of the educational process.

The integrity of the process of designing pedagogical discourse, therefore, depends on the objective and subjective foundations of the teacher’s activities, on understanding his actions to transform the goals, content, technologies and criteria for assessing education proposed to him into his own, subjective author’s model of pedagogical discourse with individually meaningful and revised target, substantive, procedural and criteria characteristics adapted to his own, author’s vision of pedagogical reality.

A dictionary in the society plays an important role of an authoritative adviser for users, a kind of social institution that regulates the use of words and the life of a language within a certain norm.

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