

Theoretical Issues of Anthropocentric Linguistics

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ABSTRACT

Language is a tool with an ontological and gnesological character, created by man, manifesting human perceptions, concepts about the universe. Thinking is manifested through language as an important process in relation to a person's perception of the universe and its expression, and makes language a means of communication-interference between people. At the same time, it is argued that language is not only a means of communication-intervention, but also a fundamental tool that expresses the universe and existence in it, manifests the thoughts that arise in the human mind, human thoughts, hypotheses about nature and society, spirituality, culture, mentality. The article elaborates on the emergence of anthropocentric paradigm ideas in linguistics.

Keywords: Linguistics, anthropocentrism, perception of the universe, language and man, language and being, modern directions of linguistics.

INTRODUCTION

The emergence of language is associated with the result that a person perceives the universe with the help of sensory organs. Reflecting on the essence of language, Ferdinand de Saussure argues that the signs that form language are real objects, not abstracts, interpreting that Linguistics studies such real objects as well as their relationships, and argues that real objects are the linguistic essences of linguistic science [20: 118]. The reflection

of reality in the human mind, through contemplation, led to the emergence of their symbols and formed the basis for the creation of words. Real objects, that is, the landscape of the universe, are objects of existence of an ontological nature, which provide the basis for the manifestation of gnesology – cognitive activity and are manifested as the image of the object as realized by the subject. That is why the landscape of the universe is the basis of knowledge, it is that determine the process of formation of the human worldview. The interaction of the object and the subject in the perception of the universe led to the emergence of the term universe landscape in science. After all, the connection of the basis of cognition with objectivity arose from the fact that this concept represents a phenomenon that acquires essence for social life. The term landscape of the universe was coined at the end of the XIX century at the beginning of the XX century. It was first applied by G.Gers in physics and became an object of investigation for most scientific directions, including linguistics, as an expressive concept of the perception of the universe by human.

Linguist E. I. Zinovyeva shows that it is accepted to distinguish between the two landscapes of the universe. Conceptual landscape and linguistic landscape of the universe. The conceptual landscape of the universe is reflected through the understanding of existence with reason, the linguistic landscape manifests all information about the universe through the means of living language [21: 26-27].

The main reason why science focuses on the picture of the universe and its realization is that it is the basis of knowledge, the formation of cognitive activity as a result of a person's relationship with him, the development of the worldview, the material means for the expansion of the world of imagination and thinking. Being is realized through the linguistic image of the universe. This situation suggests that language is not only a means of understanding the universe, but also a means of preserving the knowledge accumulated by man about the universe. Reflecting on the essence and importance of language, E. N. Panov notes that language is a complex sum of symbols, with each symbol representing specific concepts of the outer

world. Alternatively, language symbols also embody the general specific characteristics of the owner of the language, the way of living, explaining that its essence lies in the fact that without its complex conscious activity does not arise [11: 38].

Yu. S. Stepanov creates a three-dimensional classification of the language based on the attitude of the sign itself to the objects expressed, as well as to users of the language. The scientist believes that studying the attitude of a character to an object that he represents is semiotics, learning within the framework of his relationship to each other is objectified by syntax. The scientist, calling the analysis based on the attitude of the sign towards users of the language a new philosophy of language – paradigm, compares it with its predecessors, noting that it has a radical differentiation, and acknowledges that as the first of its kind, the “I” who uses the entire language from it is a connection with the subject. In itself, “the philosophy of exocentric words,” a paradigm that reflects the word I [15: 216].

The study of language in linguistics in connection with its users became the basis for the emergence of an anthropocentric paradigm not only of linguistic semantics issues, but also of the role of the cognitive world of man in the representation of the world's landscapes in language through human thought, linguistic reflection of human psychic States, pragmatic processes, as well as ideas Approach to language from an anthropocentric point of view German scientist V. Von Humboldt's language and spiritual power are separated from each other, not progressing in relation to each other. Language is a manifestation of the spirit of the people. The language of the people is associated with their views, which are said to be the language of his soul and the spirit of the people [3: 167]. The anthropocentric paradigm has expanded the field of study of linguistics as a modern area of linguistics. Determined various methods and ways of linguistic interpretation of the landscape of the universe. As a result of anthropocentric analysis of language, ethno linguistics based on the study of language on the basis of ethnic relations in linguistics, interpretation of language as an expression of the process of cognition, language and thinking relations cognitive linguistics, analysis of language in relation to

culture laid the groundwork for the emergence of linguopragmatics and sociolinguistics.

The important role of language in the reflection of the landscape of the universe in the mind is emphasized in the work of world researchers. Language units provide an opportunity to make known the conclusions that a person makes as a result of his vision-observation of the universe. Through contemplation, a person realizes what is in the world, phenomena, their attitude, various aspects, and uses language to interpret and express it. It seems that language is an expression of a way of thinking. The interdependence of language and thinking is seen in the way in which knowledge acquired as a result of a person's conscious activity is expressed through language. While V. A. Maslova notes the interdependence of language's tasks of discrediting, recording, and interpreting knowledge, he argues that the mind follows these forms in the acquisition of knowledge, that a person cannot function mentally and psychologically without language [9: 7]. The role of language in cognitive activity is to transmit, receive, collect and process human-acquired information. Accordingly, the functions of language are not limited to communicative relations, since language also acts as an important weapon for the formation of ideas in the human mind. Linguist N. Mahmudov reflecting on the fact that language is a multitasking phenomenon notes that knowledge of the world has a number of tasks, such as the accumulation of knowledge, preservation, transmission to subsequent generations, the realization of beauty-categories of reflecting mental relationships [7: 6]. The processes associated with knowledge and information are cognitive processes, and the cognitive-based study of language has given rise to ideas. Cognitive linguistics came to the field as an area where cognitivism was also based on consciousness and thinking, studying aspects of the reflection of consciousness and thinking in language. The main reason for the emergence of a number of disciplines related to linguistics was the fact that linguistics was associated with a number of other disciplines, the immanent approach to language was abandoned.

LITERATURE ANALYSIS

In the emergence of anthropocentric linguistics, language was caused by the emergence of the ideas of the linguistic attitude to man. Traces of the ideas of anthropocentrism go back to long periods. In ancient philosophy, the idea of human existence at the center of all issues of philosophy showed the greatness of the life of society and the role of man in its factors of progress. Scientific sources point out that the process of the influence of language on human feelings, the significant role of man in the processes of acceptance, has led linguists to the ideas of anthropocentrism. A factor in the approach to language from a linguophilosophical point of view was also the basis for the emergence of the ideas of anthropocentrism. The linguophilosophical aspect interprets language as a tool that represents all existence. According to the linguophilosophical aspect, man is the basis of the universe, all existence in the world goes back to him. Including language, therefore, the nature of language cannot be imagined apart from the human factor. After all, the language will be the embodiment of the human world. Understanding language on a linguophilosophical basis in relation to the human factor has led to the widespread of the ideas of anthropocentrism, initially in the West and later on a large scale. Anthropocentrism on a linguophilosophical basis ideas Baduen du Kurtene, Y. L. Weisberger, V. Humboldt, A. A. Potebnya, V. V. Vinogradov, E. Sepir, B. L. Whorf is prominent in his research.

The ideas of anthropocentrism became one of the leading principles of research in all humanities in the 20th and 21st centuries. On the basis of an anthropocentric approach, various areas of science came to the field. These directions are of great importance in the study of the human and his activities. In linguistics, interest in the issue of anthropocentrism and the anthropocentricity of language grew. In the researches of N. D. Arutyunova, E. Benvenist, M. M. Bakhtin, V. A. Zvyagitsev, B. A. Srebrennikov, Yu. S. Stepanov, V. N. Teliya, V. A. Maslova, E. S. Kubryakova, L. T. Babenko, E. V. Ponomarenko, R. O. Jacobson, I. R. Galperin, E. I. Zinovyeva, V. M. Alpatov, O. V. Alexandrova the anthropocentric characteristics of language were

embodied. In these studies, the tools that cover the anthropocentric system are studied, in which language-related issues are observed together with the human factor, on the basis of other influences of its personality pragmatic, communicative, cognitive views. The studies reflect the human use of language, the concepts of the universe that surrounds us and its objects, the human perception of the connection between the concept of objects, leading to the study of language in relation to the human factor. Accordingly, anthropocentricity is considered as a universal aspect of language, and it is recognized that it applies to all branches of the structure of the language.

LANGUAGE & CULTURE

Language is universal not only for a form of primary understanding of the world, but also for the dissemination of human experiences that represent and preserve the world's Sciences. Language is a "culture mirror" [12].

The study of language in relation and interaction with culture V. N. Telia's views on the anthropological paradigm of the human being [16: 122], in which the phenomenon of culture is present at the center of linguoculturology, also furthered the study of language from an anthropocentric point of view. V. N. Telia believes that linguoculturology is intended for the human being, with the cultural factor being for the language and the language factor being for the human being. This suggests that the anthropocentric paradigm is the science of man, with the phenomenon of culture at the center [16]. V. N. Telia equates culture to language. In his opinion, culture is a form of knowledge that reflects the human worldview [16: 224]. An important aspect of anthropocentric linguistics is its interpretation as a sign of folk culture. In research on linguoculturology, it has been recognized that the anthropocentric paradigm arose on the basis of learning in the connection of human culture with its language. Special importance was attached to the interpretation of national traditions, rituals of the people as a phenomenon of a particular folk culture. It all came from the idea that there is a strong

connection between the language, culture, way of life of a person, in particular, himself. Because according to anthropocentric views, through language, the person who speaks this language is manifested.

V. A. Maslova notes that the anthropocentric paradigm arose as a result of the researcher's interest in the perception of the object through the subject, that is, the study of human language, language on the basis of human attitude. According to the scientist, cognitive linguistics, linguoculturology is formed on the basis of the ideas of anthropocentrism, cognitive linguistics is the science of human activity, which relies on the development of information through the human mind and its manifestation in language forms through knowledge. Linguoculturology, on the other hand, is the science that studies language as a phenomenon of culture [8: 3]. According to Maslova, from the point of view of the anthropocentric paradigm, a person knows the world on the basis of self-realization. The emergence of the anthropocentric paradigm led to the transformation of linguistic issues into a person and his place in culture [8: 4]. According to the scientist, the anthropocentric paradigm prioritizes a person, while language characterizes important aspects of it.

While R. R. Yanmurzina acknowledges that conceptual studies are also characteristic for linguoculturology and cognitive linguistics, she argues that cognitive concept for cognitive linguistics as their distinct aspect is a cultural concept subject for linguoculturology [18: 132].

Language and human connectedness is seen in the way language is created by man and serves man. Linguist O.V. Alexandrova points out that language serves a person not only for reasoning, but also serves to react to thought, express emotion, evaluate, etc [1: 5]. Researcher K.Kropacheva believes that the place of man in the process of understanding and interpreting the world was the basis for the emergence of the ideas of anthropocentrism, at the heart of the perception of the world is man [6: 18]. Language is a tool that not only reflects the universe that strikes us, but also ensures the connection between the existing object and its name, its realization by man. Each folk language represents the world of this people. The American

linguist E. Sepir makes special mention of the fact that language is the whole activity of a person without understanding language, as he comments that it is impossible to understand a person, his psychic, intellectual, spiritual and social aspects, his history [13: 231]. The connection of the anthropocentricity of language with the human factor is associated with the object of the universe landscape, human existence on the basis of its linguistic reflection and perception of concepts about the universe.

Since V. Humboldt comments on the essence of the language, each language must be able to express everything, otherwise the people to whom it belongs will not be able to go through all the stages of its development. But in every language there is such a part that it remains hidden. Like the person himself, each language is an infinity that gradually opens over time [3: 258]. The important role of language in human life lies in the presence of the possibility of informing us about what is not known to us, of the definition of the universe by a person. When describing the landscapes of the universe, certain words appear in the language, based on the fact that a person distinguishes between existing things and phenomena. The appearance of words, forming a specific language, in which a person's understanding and perception of the universe is reflected. Everything in the universe is named as it is understood by man. In this, the subject, the thing, the specificity of the phenomenon will be expressed.

The breadth of a person's world of thinking lies in the fact that a word is created on the basis of everything – the specificity of objects. The creation of synonymous, variant words in language also came from naming a person based on his perception, differentiation of things, phenomena. The relationship between language and its creator is not limited to the creation of language. According to anthropocentric linguistics, language is a code that represents national culture. It is a tool that expresses the worldview of an individual, implying his attitude towards life.

The anthropocentricity of language forms a communicative triangle through the anthropocentric system. This Triangle consists of an addresser (speaker) – text (information) –

addressee (receiver) [4: 4]. An important role in the emergence of anthropocentric ideas was played by the consideration of the relationship between language and its creator. As language is created, it becomes a tool that does not exist if it is not in activity. The functioning of the language is not related to its practical application, but to such tasks of the communicative process as the duration of information communication, language processing, data storage. Since the current activity of the language is formed on the basis of an addressee – text – addressee unit, then at least two people work. In this process, the language performs not only the task of transmitting information, the intended purpose of communication constitutes the essence of the speech process. The goal is varied, carrying out tasks such as delivering a message, influencing, expressing emotional-emotional feelings, etc., and influencing a person through language. In linguistics, anthropocentrism is interpreted not only as a paradigm, but also as a method of learning a number of disciplines, including language. Commenting on the study of language on the basis of an anthropocentric method, B.A.Srebrennikov concludes that “anthropocentrism as an important principle of research is characterized by the importance of the object under study for man, its focus on human activity, the study of the human personality and its influence on its development” [14: 212].

As an active member of society, man is the founder of creation in existence, including language. The landscape of the universe does not exist without a person, nor is it perceived without a person. A person, on the basis of the existing individual characteristics in himself, his life experiences, his acquired knowledge of the perception of the world, realizes the world that surrounds him and interprets him for his various circumstances. This process does not take place without language. While V. Humboldt argues that language is the spirit that manifests the external world of man, he argues that language is an important link between man and the world that surrounds him, with the aim of learning language focusing on a person’s self-awareness, his attitude towards the hidden world that surrounds him [3: 383]. The imagination in relation to man and the world that surrounds

him in the study of language also laid the groundwork for the emergence of anthropocentric ideas. Because language is a product of a person's creative activity and is a phenomenon that manifests the character of the owner of the language.

In linguistics, the anthropocentricity of language is associated with most facts in language construction. In the framework of these facts, researcher A. G. Iltubayeva, introduces the cognitive and pragmatic specificity of functional method, genre, addresser and addressee, their linguistic, psychological, socialistic-cultural aspects, etc. The researcher notes that anthropocentricity finds its expression using certain linguistic means, representing such linguistic units as the anthropocentric marker of language [4: 11]. The researcher argues that the anthropocentricity of language is an anthropocentric marker of language in various ways in which human emotions are expressed, emotional-expressive means, as well as linguistic games. V. M. Alpatov describes that the manifestation of any linguistic expression on the basis of the intuition of the owner of the language indicates that all linguistic research is anthropocentric in nature [2: 20-21]. It seems that the anthropocentricity of language covers its general side, all aspects of the language system, from phonetic units to all units within a particular language, to the manifestation of the human world in the use of language tools. The growing popularity of the direction of anthropocentrism in linguistics, the increase in attention to it, is also in the fact that within the framework of this paradigm, attention is paid to its various aspects in connection with the creator of the language. As a result of the approach to language on the basis of anthropocentric linguistics, the connection of language with national culture, spirituality was achieved through language, the reflection of mental state, the importance of language in the life of society, the embodiment of ethnic factors in language. In other words, anthropocentric analysis acts as an opener in the disclosure of language, its essence in relation to its creator. Learning language based on an anthropocentric paradigm has resulted in new mechanisms of language analysis. In the center of the analysis of language materials, the importance of the incomparable role of a clear-minded person with personal,

social, intellectual characteristics, active members of live communication began to be taken into account.

In the sources of anthropocentric research, these linguistic issues are recognized as communicative, social processes of language, spiritual and cultural views of language owners, national identity of the people, ethnic aspects being studied in connection with language, in which the thinking of the language creator feels the universe, cognitive activity becomes the basis for the creation of language. This indicates a wide branch of anthropocentric linguistics and the presence of its point of intersection with other directions. The roots of anthropocentric views in Uzbek linguistics also go back to the distant past. After all, in the works of representatives of Uzbek culture, one can meet many ideas about the perception of a person through his speech, about the fact that language is a means by which a person manifests his entire being. Speech culture has also been a tool for human evaluation as a benchmark of human speech. In studies of speech culture in the last century, language was studied in connection with its owner and gave rise to the first steps of Uzbek anthropocentric linguistics. The sphere of speech culture is a purely linguistic direction that studies language in relation to man. It examines many important issues such as the use of language in the speech process as appropriate for the purpose, the meaningful, affective expression of speech, the assessment of the person who speaks through speech.

“The main goal of linguistic anthropocentrism is the calculation of the study of the linguistic system as a phenomenon associated with nonlinear factors such as social processes, national mentality, thinking, psyche, culture of the Ethnos, in which the language is approached not only as a means of interaction between people, but also as a cognitive activity of a particular person (people)” [22: 3]. Professor D. Khudoyberganova determines the object of verification of anthropocentric linguistics. It is known that there is human participation, from the naming process, which is the basis for the creation of the language, to the process of the highest stage of language development. While anthropocentrism studies language in relation to the human factor that is its creator, it also studies all the tools that relate to the linguistic system, speech

processes, and issues such as the representation of the human world through speech.

CONCLUSION

Much research in the field of linguoculturology, pragmalinguistics, sociolinguistics, cognitive linguistics, Psycholinguistics has the character of anthropocentrism, in which many issues such as the appropriate use of language units for purpose, the role of addresser and addressee in the process of communication, the position of language in the life of society, its influence on the individual, the realization of national culture through language are subject to analysis and laid the ground for the formation of Uzbek anthropocentric linguistics. In Uzbek linguistics, scientific and theoretical research has also been carried out, which serves to shed light on the theoretical foundations of anthropocentric linguistics [7]. In these studies, units of artistic text, metaphors analyzed on an anthropocentric basis on the example of the text, serve as an important resource for the creation of new scientific research in this direction.

While anthropocentric linguistics studies the language system in connection with its founder, the study of the question of the manifestation of the human cognitive world, the way of thinking through language is one of the main issues. Because, the expressiveness, attractiveness of the language is an important aspect that affects the feelings of the owners of the language. In language, the emergence of these features is not a simple phenomenon, but the result of observations of human conscious activity, achieved on the basis of differentiation, comparison of phenomena of something in the universe. The creation of language tools and the acquisition of meaning and essence into it is the peak of a person's creative skills.

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