

ANTHROPOCENTRIC LINGUISTICS AND ITS PLACE IN MODERN LINGUISTICS

Bibish Muhsinovna Jo'rayeva

Associate Professor, Bukhara State University,
Doctor of Philological Sciences

Madina Qosimovna Sa'dullayeva

First-Year Doctoral Candidate,
Bukhara State University

<https://sadulayevamadina7gmail.com>

Abstract: the article analyzes the role and significance of the anthropocentric paradigm in 21st-century linguistics. Language is viewed as an integral part of human cognition, culture, and social life. The anthropocentric approach enables a deeper understanding of the relationship between language and humans, exploring the cognitive, psychological, and cultural contexts of language. The article highlights scientific research conducted in Uzbek linguistics based on this paradigm, as well as the development of modern linguistic fields such as linguoculturology, cognitive linguistics, psycholinguistics, and sociolinguistics. It emphasizes that the anthropocentric paradigm serves as a fundamental theoretical basis for studying the interaction between language and humans.

Keywords: anthropocentric paradigm, linguistics, linguoculturology, cognitive linguistics, sociolinguistics, language and culture, psycholinguistics, discourse analysis, translate into Russian into English

In the 21st century, linguistics has evolved into a field that studies language not merely as a tool of communication and a product of thought, but as the cultural "key" to a nation. The foundational works of scholars such as W. von Humboldt and A. A. Potebnya laid the groundwork for the emergence of these directions. For instance, W. von Humboldt stated, "The boundaries of my language are the boundaries of my worldview." [6]

Scientific research related to the new paradigm in linguistics—anthropocentrism—began to penetrate Uzbek linguistics in previous centuries. As a result, contemporary linguistic fields saw the emergence of scientific terms such as lacuna, concept, and script. Methods for researching these areas of linguistics were developed successively, leading to the publication of numerous dissertations, monographs, and textbooks. In particular, issues related to anthropocentric fields have been analyzed in the scholarly investigations of Uzbek linguists such as A. Nurmonov, D. Khudoyberganova, and Sh. Safarov. The anthropocentric theory involves the study of the object within the subject; in other words, language is examined in the human, and the human in language. According to I. A. Baudouin de Courtenay, "...language exists only in the individual consciousness, soul, and heart; these individuals form a linguistic community." The anthropocentric scientific paradigm is characterized by shifting the researcher's interests from the object of knowledge to the subject, meaning that the person within language and language within the person are analyzed. As É. Benveniste emphasized, "The essence of language is so unique that it can be evaluated as consisting of several structures. Each of them serves as a foundation for the emergence of general linguistics." The anthropocentric direction in linguistics considers human essence in close connection with language. It is well known that the interrelationship between language and humanity originated from the ideas of the great German scholar, philosopher, and linguist Wilhelm von Humboldt, the founder of the philosophy of language. According to the scholar, language is regarded as a continuous process of spiritual creative activity that defines humanity's spiritual attitude toward the world. [2] The core idea of the anthropocentric paradigm is that humans cognize the world by placing themselves at the center.



Language, as the carrier of human thought and culture, serves this purpose. Therefore, linguoculturology emerged as a logical product of this paradigm. In today's rapidly developing world, various linguistic directions such as linguopragmatics, linguoculturology, cognitive linguistics, sociolinguistics, psycholinguistics, ethnolinguistics, neurolinguistics, paralinguistics, and gender linguistics place the human factor at the center of their research. The formation of these fields involves studying linguistic activity directly in connection with the human.

As the process of language study continues to evolve, the anthropocentric paradigm remains a crucial theoretical foundation for understanding the complexities of human communication. This approach enables a deeper exploration of language not merely as a system of rules, but as a tool for social interaction, cultural expression, and cognitive processes. Consequently, integrating the anthropocentric perspective into contemporary linguistic research facilitates new discoveries and a more comprehensive understanding of language's fundamental aspects in human life.

The study of the mutual influence between language and humans, as well as the integration of linguistic, cultural, and cognitive contexts, serves to deepen the comprehension of language's role in human society. Language and culture are inextricably linked to the processes of communication, individual formation, and societal development. Language manifests as the primary form of existence and expression of national culture. The issue of "language and culture" is extremely complex and multifaceted, leading to various approaches. In particular, the views presented by the school of E. Sapir and B. Whorf acknowledge that people perceive the world differently through their native languages. Since each language reflects reality in its unique way, languages differ from one another in terms of "linguistic worldview." [4] The anthropocentric paradigm possesses unique value in revealing the complexities of human thought. This paradigm emphasizes that thought cannot be fully understood without being expressed through language. This perspective holds profound significance for cognitive sciences and linguistics, as it compares the hypothesis that thought exists independently while being tied to language. On the contrary, language and thought develop together, influence each other, and shape human cognition in a dynamic and interconnected manner. This viewpoint also reinforces the idea that cognitive processes are not universal but are formed under the influence of language, culture, and context. Thus, studying the relationship between language and thought from an anthropocentric perspective allows for a more complete and nuanced understanding of humanity's interaction with the world.

One of the earliest works in Uzbek linguistics analyzing texts from an anthropocentric perspective is I. A. Azimova's dissertation titled "Psycholinguistic Study of the Semantic Perception of Newspaper Texts in Uzbek." [4] In the research, anthropocentrism is examined not merely as a linguistic structure, but as an open system based on communication and interaction. As A. Rahimov notes, in linguistics, various aspects of language and societal life are interconnected, with humans serving as the "golden bridge" between these domains. Therefore, cognitive, sociolinguistic, ethnolinguistic, psycholinguistic, neurolinguistic, pragmatic, and linguocultural paradigms are regarded as sub-paradigms within the broader anthropocentric paradigm.

In contemporary linguistics, the anthropocentric study of language systems is primarily evident in directions such as linguistic semantics, cognitive linguistics, psycholinguistics, pragmatics, and linguoculturology.

The renowned Uzbek linguist Professor N. Mahmudov emphasizes the importance of the anthropocentric paradigm in linguistics as follows: "Stemming from the objective nature of language, the anthropocentric paradigm places the human at the center and views language as the primary factor shaping human personality." The essence of the anthropocentric paradigm is



explained by the shift from the question "How is language structured?" to "How is language used?" To understand how language is utilized, it is necessary to study the speech-cognitive processes of the individual who possesses it. This, in particular, requires a new approach in linguoculturology to identify the connection between language and culture.

Conclusion. The anthropocentric paradigm has exerted a significant influence on the development of linguistics in Uzbekistan and has laid the foundation for the formation of directions such as sociolinguistics, cognitive linguistics, and discourse analysis. This paradigm recognizes the central role of humans in linguistic activity and emphasizes the organic interconnection between linguistic processes, social behaviors, cultural norms, and cognitive processes.

By focusing on how humans comprehend, interpret, and apply language, communication can be studied on the basis of deeper and more comprehensive models. Language is analyzed not only as a system of rules but also as a tool for social interaction, cultural expression, and cognitive processes.

Therefore, applying the anthropocentric approach in contemporary linguistic research leads to new scientific discoveries and a deeper understanding of language as an integral part of human life. In general, the anthropocentric paradigm has become one of the primary approaches in studying the relationship between language and humans in Uzbek linguistics.

Incorporating social, psychological, and cognitive factors in linguistics holds significant importance for creating new theoretical and practical approaches. By integrating the contexts of language, culture, and thought, the role of language in society is understood more profoundly.

List of References:

1. Usmonova Sh. Lingvokulturologiya – T.: 2019. – 248 pp.
2. Kholiqova G.A. The Study of Proverbs in Uzbek Folk Oral Creativity //Contemporary Linguistics and Derivational Patterns// – Samarkand 2018. – 239 pp.
3. Yoqubjonova M. On the Concept and Methods of Its Study// Young Translator//– T. : 2020. – 144 pp.
4. Solijonov Mukhammadjon, Kholiqova Lutfiya. Linguistics in the Anthropocentric Paradigm: Methodological Foundations of Science. Published by International Journal of Social Sciences & Interdisciplinary Research, under Volume: 11 Issue: 12 in December-2022, p. 175.
5. Shomaksudov Sh., Shorahmedov Sh. Ma'nolar Mahzani "O'zbekiston Milliy Ensiklopediyasi" – T.: 2001 – 448 pp.
6. Saidova, Mukhabbatkhon, Kuziev, Umijon. Lingvokulturologiya (Methodological Manual). Namangan, 2017. — p. 5.
7. www.google.uz

