



## THE IDEA OF AN ANTHROPOCENTRIC APPROACH IN LINGUISTIC RESEARCH

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### ANNOTATION

*In this article, the idea of an anthropocentric approach in linguistic research was studied and their relevance was revealed. This article is a study of exterior in the implementation of the idea of anthropocentric approach in linguistic research, the existing state of the problem and the situation analyzed by the researchers. Foreign experiments were studied and partial examples were given.*

**KEYWORDS:** *anthropocentric theory, linguoculturology, anthropology, cognitive anthropology, cognitive categories.*

### DISCUSSION

The idea of looking at the language from an anthropocentric point of view is now positively perceived by the general public: in many language constructions, the idea of a person is made natural and correct. Although this scientific approach (sphere) has been studied in foreign linguistics for centuries, tilni sets new tasks in the study, tilni requires new perspectives in relation to new methods of description, language units, concepts and rules.

Anthropocentric theory is the study of the object of study in the subject, in other words, the language is subject to analysis in the person, in the human language. "Language is only in the mind, spirit, soul of an individual, this individual forms the language community," I.A. Boduen De Cortene said. Language the idea of learning from anthropocentric point of view is the main focus in modern linguistics. At present, the purpose of linguistic analysis is not only to study the manifestations of various systems of language.

Language-complex event as E. Benvenist pointed out, "the language itself is so unique that by nature it can be assessed as consisting of several structures. Each of them can serve as the basis for the occurrence of general linguistics.

Language is a multidimensional phenomenon, which occurs in a person's society: it is both a systemic and a systemic; it is both an activity and a dressing of the same activity; it is both a meaning and a substance; it is an object of irregular development and an orderly, self-

governing; it is an independent and dressing process..." [2; 8].

Watching from the opposite side, we discover that there is a language, while describing its complexity. To solve the feature of the complexity of the language, Yu. S. Stepanov describes it in several images. None of these images can reflect the full appearance of the language:

- 1) language as the language of the individual;
- 2) language as a member of the family of languages;
- 3) language as a system;
- 4) language as a device;
- 5) language as a character and type;
- 6) language as a computer;
- 7) language as a space of ideas and a "dwelling of the soul" (M. Haydegger), that is, as a result of the complex cognitive activity of man [1; 31,33]. In this sense, according to the seventh definition, language is, first, the result of people's activities, secondly, the result of the activities of creative persons and tilni the result of the activities of normalizing (state, institutions, rule and normative developers). At the end of the XX century, another interpretation was added to this image: language is the dressing of Culture, an important part of it and the condition of existence, the factor of the formation of cultural signs. From the anthropocentric point of view, one realizes, prevents human existence by means of his own consciousness, through his own theoretical and practical activity. Many facts inherent in the



language prove our imagination of the universe through the human "mirror".

A person who knows himself as a measure of all things gives the right to create in his own mind an anthropocentric order of things that can be learned only at the scientific level, and not in practice. This order of consciousness indicates the spiritual presence of man, the root causes of his actions, the steps of values. We can only understand all this by researching phrases and patterns in which human speech, he actively used, expressed a more sensual attitude towards others.

In anthropocentric theory, the methods of developing the subject of linguistic research have changed, the selection of general principles and methods of research is being made (R.M.Frumkina). Apparently, the formation of anthropocentric theory changed the research direction of linguistics in its place in man, in his culture. In other words, the focus of culture and cultural traditions is on all aspects of man - language owner: physical, social, intellectual, I (Men, Ya) - emotional, JT-speech creator. Felling-emotional "I" (Men, Ya) is manifested in various social mental situations.

In this way, the language owner enters the information-communication process as a multifaceted subject. These aspects also depend on the strategies and tactics of speech communication, on the psycho-psychological positions of the participants in communication, on the cultural idea, purpose of information. Man imagines the universe as he separates himself from it. He puts his "I" against all other things. It seems that our thinking and language are built on this basis: what kind of speech creation process recognizes the existence and thereby confirms the reflection of the universe in the means of the subject. Taking into account the above, it should be borne in mind that in linguistics anthropocentric theory is a theory that must always be taken into account, even if it is in the direction of traditional or system-structural linguistics. Thus, anthropocentric theory puts a person first, and language is the main material, part of the descriptive structure of a person. Human thinking can not exist outside the language and language skills as a person himself. If language had not interfered in all cognitive processes, had not created a specific new environment, a person would not have been able to achieve the status of an observer. Human-created text reflects the course, direction of human thinking, creates worlds of priced power, displays the power of thought and the ways to demonstrate it with the help of language units. In modern linguistics, the main Direction formed within the framework of this theory is cognitive linguistics and linguoculturology.

Linguoculturology is a subject "aimed at studying the factor of culture in language and the factor of language in Man" (V.N.Teliya) is a fan. Hence, linguoculturology is the fruit of the fact that in linguistics, the anthrocentric theory develops in later years.

In the middle of the XX century, the US linguist D.Haimz laid the theoretical and methodological foundations of "the study of language and speech in an anthropological plan" (1963). He argues that "the task of linguistics is to explain the knowledge of the language from the point of view of language, while the task of anthropology is to transfer the knowledge of the language from the point of view of man". A.Duranti, however, notes that linguistic anthropology is distinguished from other branches of linguistics by the emphasis on individual observation of material existence. (1992) This direction is also referred to as "human language structure".

Even anthropocentrism was criticized because Soviet linguistics was based on Mark-Leninist philosophy, and their theoretical sources were different. But Y.S.Stepanov noted that in the last decade there was no linguist who did not criticize dogmatic structuralism and did not tend to anthropocentrism in the language (1975).

Anthropology is one of the first Sciences about man and his culture, studies human behavior, the establishment of norms, prohibitions, taboos associated with the entry of Man Into the system of sociocultural relations, the influence of culture on sexual differentiation, the fact that love is a cultural phenomenon, mythology is a cultural xodisa. This science arose in the XIX century in English-speaking countries and is divided into several branches. One of the important areas of interest to us is cognitive anthropology. On the basis of cognitive anthropology lies the view of culture as a system of logos. These emblems are associated with the ability of a person to understand, the shape and spiritual structure of the universe. In the opinion of researchers of cognitive anthropology, all cognitive categories are concentrated in the language, which are distinguished by the fact that they constitute the existence of a human mind and culture. These categories are not immanent for the existence of man, but are formed in the process of man's attitude to culture.

A harrowing new member of the language sees the world as the result of his own thinking, and not as the result of tests, but through experiences that are integrated into the concepts of language by his ancestors. This experience will be preserved both in the archetypes and in the archetypes; having mastered this experience, we will try to use it and modernize it a little. But in the process of understanding existence, new concepts arise. They



are divided by language, cultural wealth is also considered.

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