

## Impact Factor:

ISRA (India) = 6.317  
ISI (Dubai, UAE) = 1.582  
GIF (Australia) = 0.564  
JIF = 1.500

SIS (USA) = 0.912  
PIHLI (Russia) = 3.939  
ESJI (KZ) = 8.771  
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630  
PIF (India) = 1.940  
IBI (India) = 4.260  
OAJI (USA) = 0.350

SOI: [1.1/TAS](https://doi.org/10.15863/TAS) DOI: [10.15863/TAS](https://doi.org/10.15863/TAS)

## International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2022 Issue: 07 Volume: 111

Published: 14.07.2022 <http://T-Science.org>

Issue

Article



Makhbuba Yusupdjanovna Sobirova

Namangan State University

Assistant professor, candidate of Pedagogical Science

## ANTHROPOCENTRIC APPROACH TO LANGUAGE

**Abstract:** In the article, the occurrence of anthropocentric orientation rated as a radical turn in linguistics and research in this regard are analyzed. The fact that the text is the most important source in the coverage of the language and relationships of personalities and the attitude to the analysis of the text from an anthropocentric point of view will be highlighted.

**Key words:** anthropocentric orientation, language and relationships of personality, text, analysis of the text, anthropocentric paradigm, approach from the anthropocentric point of view.

**Language:** English

**Citation:** Sobirova, M. Y. (2022). Anthropocentric approach to language. *ISJ Theoretical & Applied Science*, 07 (111), 36-39.

**Soi:** <http://s-o-i.org/1.1/TAS-07-111-8> **Doi:**  <https://dx.doi.org/10.15863/TAS.2022.07.111.8>

**Scopus ASCC:** 1203.

### Introduction

In today's world, the occurrence of anthropocentric orientation is rated as a radical turn in linguistics, and many studies are being created in this regard. Anthropocentric paradigm in linguistics occurred as an antipositive action on the immanent way of learning language. Directions, formed in the last century, such as cognitive linguistics, linguoculturology, linguopragmatics, psycholinguistics, ethnopsycholinguistics, neurolinguistics are developing as an independent field of anthropocentric linguistics. Attention, initially, was paid in issues of the language and culture, language and human factor, language and history by V. von Humboldt, A. Vaygerber, I. Blumfield, E. Sepir, Boduen de Kurtene, A. A. Potebnya in linguistics [1].

Studying text on the basis of anthropocentric paradigm in the World linguistics, especially, researches related to linguistic semantics, linguocognitology, psycholinguistics, linguoculturology, pragmatic linguistics are leaped out. Particularly, in the works of linguists such as N. Khomsky, U. Chaif, B. A. Serebrennikov, L. V. Shcherba, U. N. Stephanov, N. I. Karaulov, N. I. Jinkin, A. A. Leontev, J. Lakoff, T. A. van Dake, A. Vejbitskaya, Ye. s. Kubryakova, E. Rosh, V. P. Belyanin, V. Z. Demyankov, V. a. Maslova, T. M. Dridze, K. F. Sedov, A. Nurmonov, M. N.

Makhmudov, E. A. Begmatov, Sh. Sarafov, S. Boymirzayev, I. Azimova, the language system was studied on the basis of the principles of anthropocentrism.

Formation of the anthropocentric paradigm is related to studying the speaker's – language owner's factor. The emergence of an anthropocentric turn in linguistics, leaving aside the principle of 'in and for oneself' of the study language of structuralism, focused on the factor of personality [2].

The roots of anthropocentrism, which are now recognized as one of the leading paradigms of linguistics, were fed by the theoretical views of V. von Humboldt and L. Weisgeiber [3].

The word *anthropocentrism* is formed from combinations of words that come from the Greek anthropos - human and the Latin centrum – center [4].

The term of *anthropocentrism* was originally applied to views promoting the idea of ancient Greek philosophy 'human is the center of the universe', especially spread in the Middle Ages in Europe [5].

Prof. Sapharov explains the emergence of the anthropocentric paradigm as follows: "The system-structural paradigm has embarked on the path of eliminating the shortcomings of the previous comparative-historical paradigm caused by the "atomistic", that is, a separate, isolated analysis of linguistic phenomena. The main effect of the system-structural direction is to prove that language is a

## Impact Factor:

**ISRA (India) = 6.317**  
**ISI (Dubai, UAE) = 1.582**  
**GIF (Australia) = 0.564**  
**JIF = 1.500**

**SIS (USA) = 0.912**  
**PIIHQ (Russia) = 3.939**  
**ESJI (KZ) = 8.771**  
**SJIF (Morocco) = 7.184**

**ICV (Poland) = 6.630**  
**PIF (India) = 1.940**  
**IBI (India) = 4.260**  
**OAJI (USA) = 0.350**

systemic phenomenon. But, it turned out that these two paradigms had a common drawback: in these directions, the language was separated from its host – human. Attempts to eliminate this disadvantage have led to the creation of paradigms of pragmatic and cognitive linguistics” [6].

Prof. N. Makhmudov, speaking about the formation of the anthropocentric paradigm in linguistics, expresses the following opinion: “In accordance with such an objective property of language, a person is promoted to the first place in the anthropocentric paradigm, and language is the main element that makes up the human personality. Experts recalled the wise words of the famous Russian writer S. Davlatov “language makes up 90% of the human personality”. As V.A. Maslova noted, it is impossible to imagine a human mind outside of itself, outside of language and the ability to create speech and perceive speech” [7].

Indeed, the text is the most important source of illumination of the relationship between language and personality. after all, it is not only a speech structure embodying all levels of language, but also a phenomenon that fully reveals the linguistic potential of the speaker's (writer's) personality. The external and internal structure of the text can be likened to an all-shaped mirror reflecting the linguistic abilities of native speakers of a particular nationality. According to N.I. Jikin's interpretation: “I person speaks not by means of individual statements, but by means of a text” [8].

M.Yuldashev, who studied the literary text from a linguopoetic point of view, in his scientific work he draws attention to the following points of prof. N.Makhmudov:” The interpretation of language as a means of communication only and only between people is no more than at least a generalization of a natural language, this complex and greatest phenomenon, equating it with an artificial language (for example, Esperanto) that has lost a certain national appearance or national-spiritual soil, unification with a conditional "language" created for the purpose of regulating traffic movements... Taking into account that people also express various feelings through language, such as their feelings and experiences, their joys and sorrows, their surprise and surprise, their presence in the soul, which do not always pursue purely communicative goals " [ 9 ] .

Although the materials of the Uzbek language are not studied in a broad aspect based on the anthropocentric paradigm in Uzbek linguistics, several studies of a cognitive, psycholinguistic, linguoculturological nature have been conducted. Anthropocentric features of a literary text, including the issues of its creation and meaningful perception, have not been studied in Uzbek linguistics in monographic form [10].

In linguistics, the formation of the field of anthropocentric linguistics (or anthropocentric

paradigm; neolinguistics) is associated with the study of the personality factor of a native speaker - speaker. The emergence of an anthropocentric turn in linguistics is explained by the fact that the attention of researchers has shifted from the question “how language works” to the question “how language works”. To investigate how language works, it is necessary to consider language from the point of view of the human factor that it is”[11].

Indeed, language is one of the most effective ways of expressing human emotions. Due to fact, it has such a property that can “control” the reader's feelings - to cause various experiences and emotions in his soul. The approach to text analysis from an anthropocentric point of view has become one of the leading directions of modern linguistics. In world linguistics, the study of the connection of the text with the personal factor can be traced mainly in the works of cognitive, psycholinguistic and linguoculturological aspects. In particular, the artistic text will embody many possibilities, such as spiritual excitement, crying, laughter, immersion in the world of fantasy, the formation of aesthetic thinking, teaching a deep, different view of events. Certain linguistic units are actualized in the expression of the mental state of a person. From such units, tone and associative words can be considered as the most active accentual units. These units can be one of the important factors in the study of psycholinguistic features of texts in the Uzbek language.

Of course, there are many of the texts of educational and moral character in the Uzbek language. This is explained by the socio-moral views formed in the East, as well as the primacy of national values.

As recognized in linguistics, in the anthropocentric paradigm, the main emphasis is on the speaker, that is, the speech developer and the owner of the language who perceives it. The study of the language personality factor, a native speaker, led to the formation of an anthropocentric paradigm in linguistics. Such directions as cognitive linguistics, linguoculturology, linguopragmatics, psycholinguistics, ethnopsycholinguistics, neurolinguistics, formed from the 2nd half of the 20th century, have been developing as independent branches of anthropocentric linguistics.

It should be noted that the introduction of the category "language owner" into the scientific paradigm necessitates the further activation in linguistics of such concepts as personality, linguistic consciousness, thinking, activity, mentality, culture. The Uzbek language system should also be studied on the basis of anthropocentric approach, which is considered one of the leading paradigms in World linguistics. This, along with increasing the development of Uzbek linguistics to a higher level, serves to show the unity of our language with society, culture, national mentality and spirituality. Based on

## Impact Factor:

ISRA (India) = 6.317  
ISI (Dubai, UAE) = 1.582  
GIF (Australia) = 0.564  
JIF = 1.500

SIS (USA) = 0.912  
PIIHQ (Russia) = 3.939  
ESJI (KZ) = 8.771  
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630  
PIF (India) = 1.940  
IBI (India) = 4.260  
OAJI (USA) = 0.350

the requirements of the new era, the principles and technologies of the anthropocentric approach provide information to professors-teachers and university students teaching their native language about the directions of anthropocentric linguistics, the study of the relationship of linguistic phenomena with human factors and their advantages, with their familiarization with the latest achievements in the field of linguistics, formed today as an independent scientific paradigm in the world language education.

Native language teaching based on the principles and technologies of the anthropocentric approach:

- approaches linguistic phenomena based on the principles of the anthropocentric scientific paradigm;
- forms the ability to analyze issues of language and thinking, language and culture, attitudes to language and society;
- forms the ability to analyze a text taking into account the human factor;
- forms an anthropocentric paradigm of language and speech phenomena.
- studies linguistic analysis of language and speech phenomena based on the principles of the anthropocentric paradigm.

The formation of the anthropocentric paradigm is associated with the study of the factor of a personality - a native speaker.

The anthropocentric idea of language forms the basis of modern linguistics. To date, the purpose of linguistic analysis cannot be considered simply to determine the various characteristics of language systems. Language is a multifaceted phenomenon that arises in human society: it is a system and an anti-system, an activity and a product of this activity, a soul and a substance, etc. Although Yu. S. Stepanov

presented it in the form of several images to explain the complex essence of language, none of them can fully reveal all sides of the language: 1) language is the language of an individual, 2) Language is a member of language families, 3) language is a structure, 4) language is a system, 5) language is a type and characteristic; 6) language is a computer, 7) language is the space of thoughts and the "house of the soul", i.e. language is a complex cognitive activity of a person.

From the point of view of the anthropocentric paradigm, a person learns the world through self-knowledge, through his theoretical and practical activities. For example, no abstract theory can explain why, when thinking about the feeling of fire, they talk about the *flame of love, the flame of the heart, warm friendship, etc.* Awareness of all things in their own dimension gives a person the right to create an anthropocentric order of things in his consciousness. It will be possible to study it not at the household, but at the scientific level. This order, existing in the brain, consciousness of a person, determines his spirituality, values and motives of behavior. all this can be understood by studying human speech, especially the expressions that it uses the most.

Thus, by teaching their native language based on the principles and technologies of the anthropocentric approach, students learn about the latest achievements and new directions of modern linguistics, get acquainted with the best practices in world and Uzbek linguistics in the study of linguistic phenomena based on a new approach, acquire professional competence in the analysis of linguistic units in connection with the human factor.

## References:

1. Vorkachev, S.G. (2001). *Lingvokul'turologija, jazykovaja lichnost', koncept: stanovlenie antropocentricheskoj paradigmy v jazykoznanii. filologicheskie nauki*, Moskva, № 1, p. 64.
2. Maslova, V. A. (2001). *Lingvokul'turologija*. (p.17). Moscow: academia.
3. Maxmudov, N. (2012). *Tilning mukammal tadviki j'yllarini izlab .... ŷzbek tili va adabijoti*, Toshkent, № 5, pp. 3-16.
4. Pimenova, M.V., & Kondrat'eva, O.N. (2014). *Konceptual'nye issledovanija. vvedenie*. (p.8). Moscow: flinta.
5. (0215). Retrieved from <http://ph.ras.ru/elib.html>: Novaja filosofskaja jenciklopedija.
6. Safarov, Sh. (2008). *Pragmalingvistika*. (p.35). Toshkent: "ŷzbekiston millij jenciklopedijasi".
7. Maxmudov, N. (2012). *Tilning mukammal tadviki j'yllarini izlab.... ŷzbek tili va adabijoti*, Toshkent, № 5, b. 6-7.
8. Zhinkin, N.I. (1982). *Rech` kak provodnik informacii*. (p.108). Moscow: nauka.
9. Jyldashev, M.M. (2009). *Badiij matnning lingvopojetik tadviki: filol. fan. d-ri ... dis*, (p.104). Toshkent: ŷzr fa tai.
10. Hudajberdieva, D. (2015). *ŷzbek tilidagi badiij matnlarning antropocentrik talkini. filol. fan. d-ri ... diss*. (p.198). Toshkent: ŷzr fa tai.
11. Dorofeev, Jy. (n.d.). *Antropocentriзм v lingvistike i predmet kognitivnoj grammatiki*.

|                       |                                 |                               |                             |
|-----------------------|---------------------------------|-------------------------------|-----------------------------|
| <b>Impact Factor:</b> | <b>ISRA (India) = 6.317</b>     | <b>SIS (USA) = 0.912</b>      | <b>ICV (Poland) = 6.630</b> |
|                       | <b>ISI (Dubai, UAE) = 1.582</b> | <b>ПИИИ (Russia) = 3.939</b>  | <b>PIF (India) = 1.940</b>  |
|                       | <b>GIF (Australia) = 0.564</b>  | <b>ESJI (KZ) = 8.771</b>      | <b>IBI (India) = 4.260</b>  |
|                       | <b>JIF = 1.500</b>              | <b>SJIF (Morocco) = 7.184</b> | <b>OAJI (USA) = 0.350</b>   |

---

Retrieved from  
<http://www.nbuvb.sov.ya/portal/sog-gum/ls/2008-17/dorofeev.pdf>

12. Sobirova, M. (2022). *Ta'limga antroposentrik yondashuv*. Monografiya. (p.152). Namangan: Usmon Nosir media.