ROLE OF ANTHROPOCENTRISM IN LINGUISTICS

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Abstract. This article shows main importance and characteristics of anthropocentrism in linguistics. Anthropocentric expressions play an important role in conveying cultural and emotional feelings related to human characteristics and behavior.

Key words: anthropocentrism, anthropocentric paradigm, linguistics, human, language, scientific paradigm

Anthropocentrism was created as a movement with the goal of looking at language and its phenomena from the standpoint of the human factor. The development of anthropocentric orientation is linked to a stronger scientific understanding of man, the process of characterizing linguistic action, and the personality aspect. The goal of anthropocentric linguistic research is to reveal a particular people's psyche and sense of national identity.

By studying speech as a system, anthropocentric linguistics emerged that evaluated man as an integral part of this system and studied the characteristics of human use of linguistic potential. The anthropocentric study of a person's activity and his qualities serves to express the culture of language, especially the spirituality of language. (A. Mamatov)

Only when an object is working, or in other words, when a human is using it, are all of its properties taken into account and stated in language. Language ignores the subject's characteristics as well because they are unimportant for functioning. Language pictures of objects appear inadequate and "defective" when compared to the real thing since a native speaker only perceives them as comparable to people and tailored to his lifestyle.

R. Oppenheimer, the head of The Institute of Basic Researches in Princeton at the end of the 40th century, is convinced that a person's work has a direct impact



on how many issues in the field of theoretical physics are resolved. The most renowned linguists, psychologists, and cyberneticists (R. Yakobson, N. Khomsky) have participated in discussions of this issue. Scientists came to the unanimous view that a person and their awareness are at the root of all scientific issues, regardless of the branch of research that would be studied. Therefore, in the large science [3; 6–7] the anthropocentric paradigm of scientific knowledge, which refers to investigate cognitive and mental processes, emerges.

According to I.A. Boduen de Courtene, "language exists only in individual consciousness, only in an individual soul, only in mentality of individuals or in peculiarities, making the given language society," the anthropocentric paradigm is a switching interest of the researcher from objects of knowledge on the subject. The idea advanced by L. Wittgenstein that "the World is set of the facts, instead of things" has been declared during the construction of a new scientific paradigm. Language has steadily changed its focus to place the fact, the event, and the native speaker's person at the center. According to R.M. Frumkina, the anthropocentric paradigm has transformed how linguistic research subjects are designed, how general research principles and methodologies are chosen, and how conflicting meta-languages of linguistic description are expressed [1].

Language's anthropocentricity may be regarded as commonplace because many linguistic formulations use representations of people as their natural frames of reference. The current scientific paradigm has created new issues for linguistic research and calls for new methods for describing it as well as new strategies for analyzing its constituent parts and categories.

Language is regarded as the primary constructing attribute of the person, its major component, according to the anthropocentric paradigm, which places the person in the first position. Without language and the ability to generate and perceive speech, human intelligence and the person themselves are incomprehensible. "The person would not leave for frameworks of directly observable things" if language "did not interfere in all thought processes" or "if it



was not capable of creating new mental spaces" [2; 8]. The text that a person creates represents the progression of a human concept and creates the realms of possibility by encapsulating the dynamics of an idea and the techniques by which it can be expressed in language. It is important to note that anthropocentricity is not depicted to the same degree in images of the world from the researched languages.

Along with the spatial, temporal, subject, and spiritual codes, the somatic code of culture is one of the fundamental codes in which the simplistic depictions of various ethnoses of the cosmos are fixed. The cultural somatic code is concerned with universals. However, according to V.V.Krasnykh, "their use in language, the relative abundance of each in a given culture, and the metaphors in which they are realized are always national determined and caused by concrete culture" [2].

The person's native worldview develops through language as a response to practical demands and serves as the essential cognitive underpinning for its adaptation to the outside environment. Practical egocentrism structures activity such that it is best integrated into the person's cognitive area and is as convenient as feasible. [1; 69].

The worldview of people, including native speakers, their cultural and historical experiences, and the system of evaluation standards in place in a given culture, all influence their emotional and assessed attitudes toward topics and occurrences. The system of constant representations concerning standards or masters, which was created by concrete people who spoke concrete languages, is "an anthopometrical position that serves as that filter through which, like through color glass, the world is perceived" [3; 39]. The anthropocentricity of an estimation's criteria, or the way they place the subject of the estimation and some standard (typically on their own and similarly) in the foreground of the evaluation, is the first way that the criteria's cultural and national originality can be seen. An additional distinction between meaning that is really calculated and meaning that is expressively depicted is made by anthropomethricity.



To sum up, anthropocentrism is one of the main parts in linguistics and in world linguistics from language speech activity, mentality, social status, age, gender of the user to learn in connection with others, language in the process of human speech activity serious attention is being paid to the research of the observed functional capabilities. As a result of this, at the end of the last century, language was associated with the individual factor based on learning methodology and has its own analysis methods different directions of anthropocentric linguistics were distinguished and this contributes to the colorfulness of the language.

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