

LINGUISTICS IN THE ANTHROPOCENTRIC PARADIGM
METHODOLOGICAL FOUNDATIONS OF SCIENCE

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Annotation: The purpose of the article is to discuss and find out some features of modern linguistics. Moreover, the article illustrates the theoretical foundations of the study of culture through language.

The theoretical foundations of the study of culture through language show that the largest, most important information about man and the world is stored and carried by language. The nature, living conditions, customs, culture and art of each nation are reflected in the language. Accordingly, the idea of learning culture through language is not new, it was first discussed by A. Bruckner, W.V. Ivanov, V.N. Toporov, N.I. Tolstoy and others expressed their theoretical views. Russian ethnolinguist E. Bartminsky took part in solving this problem at the beginning of the last century. In their works, it is recognized that culture is a science close to linguistics, that it is impossible to understand the secrets of text and language without a deep analysis of the issues of interaction and enrichment of different cultures that have arisen in the history of human development¹.

Undoubtedly, the integral connection between language and culture is an undeniable phenomenon. Similar aspects of language and culture – the connection of language with culture according to its origin, improvement together with society can be explained as follows:

both language and culture play an important role in the formation of consciousness, which represents the human worldview;

the subject of these phenomena is always a person (individual) or society (society);

traditionalism and historicism are considered characteristics of both phenomena;

language and culture are always changing pragmatically, and the results achieved are reinforced and stabilized by them.

Language and culture are inextricably linked with the process of communication, the formation of an individual and society as a whole. Language appears as the main form of existence of national culture and its expression. Since the issue of "language and culture" is extremely complex and multifaceted, it is approached in different ways. In particular, in the views put forward by the school of E. Sepir and B. Whorf, it is recognized that people see the world differently through their native languages. Since each language reflects existence in its own ways, languages differ from each other according to their "linguistic view of the world". In the hypothesis of E. Sepir and B. Whorf, the following main issues are distinguished: 1. Language is related to the way of thinking of the people who speak it. 2. The way of knowing the world depends on the languages in which subjects

¹ Maslova V.A. Lingvokulturology: Ucheb. posobie dlya stud. higher fly deluded. Moscow: Izdatelsky center "Akademiya", 2001. S. 28.

think². As a phenomenon, the points of intersection of language and culture also imply the existence of differences:

language is a self-evolving phenomenon, that is, language can be created by many people, but even so, people cannot change their language at will;

culture is related to the active participation of a person, it is created by people, it develops under the influence of new reality, new events (for example, the 21st century is the age of high technologies, human culture is changing: lifestyle, art, structure of society, family relations, etc.);

At a time when language is the property of any person, the mass character of language as a phenomenon is considered completely natural, elitism and stratification are valued in culture.

At the same time, language is an integral part of our inherited culture, the main tool for knowing and mastering culture. Science, religion, literature can only be understood through language.

Any language also embodies a system of national, specific features that define the national characteristics of the people to which it belongs, the worldview and shape the world view. There are theoretical views that language represents the frame of mind and national thinking of the people who speak a certain language. For example, in the language of the Eskimos living in the north, snow is called by five different names depending on the location and precipitation.³ Or cheese and cheese products in French and English with more than 120 words and phrases⁴. In the Uzbek language, these are reflected only by the words snow and cheese. Considering the existence of such facts, it can be concluded that different peoples see the same object or the same world differently.

It is known that language is constantly moving and becoming active as a social phenomenon. Language is not only a means of expressing a certain idea, but also a product of thinking, a whole world, as a composition of the universe, moreover, it is an important part of culture, it serves to reflect its essence in the human mind. All the changes taking place in the society find their reflection and expression in the language⁵.

Every nation has keywords that represent the mentality of that nation. For example, in German culture, attention, order, precision; conservatism, loyalty to traditions, nobility in English culture; In Uzbek culture, words such as politeness, hospitality, tolerance, stability are closely related to the cultural and historical traditions of the people.

Thus, language is a unique system that shapes the worldview of a person and leaves its mark on the consciousness of a people who speak a particular language. It is necessary to be aware of the linguo-cultural features of language units in a particular language. Otherwise, they can become a sufficient obstacle in the communication process. For example, in everyday English communication, the word "please" is used many times. Pass me the salt, please. Can I have some more tea, please! And it goes on like this every time, no matter what you ask. Uzbek also has the word "please", but in everyday communication it is not necessary to use it in every sentence.

Linguistics and its various fields developed according to their own development process in each period. For example, in the 18th century, comparative historical studies on related languages prevailed, while the structural paradigm, which dominated in the previous century, was replaced by a set of anthropocentric, functional, cognitive paradigms. In the anthropocentric paradigm, these

² Khudoyberganova Z.N., Mamarajabov B.B. Language and culture: the question of interaction and interaction// Modern education / Sovremennoe obrazovanie, – T., 2016, – No. 1. – pp. 30-34.

³ Krupnik, Igor et al. (2010) "Franz Boas and Inuktitut terminology for ice and snow: from the emergence of the field to the 'Great Eskimo Vocabulary Hoax'". SIKU: Knowing our Ice: Documenting Inuit Sea-Ice knowledge and Use. New York, NY: Springer. pp. 385–410.

⁴ <https://culturecheesemag.com/cheese-dictionary/>

⁵ Jo'raeva M.M., Khamidova M.Kh. Lingvokulturology and lingvokulturrema// Scientific information of Bukhara State University, 2019. – No. 4 (76). - B. 111-114.

interests have shifted from the objects of awareness to its subject (man). In other words, language in man and man in language has been studied.

XXI century linguistics is characterized by the active study of language as the code of the nation. On this basis, the science of linguo-cultural studies (often called linguo-cultural studies or linguistic cultural studies), which can be considered an independent branch of linguistics, was formed in the 90s of the 20th century. First scientific works of scientists like V. Humboldt⁶ and A.A. Potebnya⁷, later V.V. Vorobev⁸, V.M. Shaklein⁹, V.N. Telia¹⁰, V.A. Maslova¹¹.

In accordance with the objective nature of language, in the anthropocentric paradigm, man is given the main place, and language is the main element that makes up the human personality. In recent years, the directions of cognitive linguistics and linguoculturology formed within the framework of this paradigm in modern linguistics are rapidly developing, focusing on the cultural factor in language and the linguistic factor in man¹². Below we will try to distinguish between these two directions, citing some factors and examples.

Cognitive linguistics studies language as a cognitive mechanism in its transformation and codification. Lingvoculturology studies the interaction and influence of culture and language, language as a phenomenon of culture. These two directions of the anthropocentric paradigm are characterized by the dyad of "language and man". In addition, the terms "concept" and "world image" have a special meaning and importance in these areas of linguistics.

In cognitive linguistics, a concept is understood as an operative structural unit of memory, a mental lexicon, conceptual systems, and the entire image of the world reflected in the human mind. In other words, concepts are reflected as units that summarize human knowledge. Thus, in cognitive linguistics, the dyad "language and man" changes to the triad "language-man-consciousness".

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⁶ Humboldt V.F. Izbrannye trudy po yazykoznaniiyu / Per. G. V. Ramishvili. - Moscow: Progress, 1984. - 400 p.

⁷ Potebnya A. A. Some symbols and Slavic folk poetry. O svyazi nekotoryx predstavleniy v zyyke. O kupalskikh ognnyakh i srodnykh s nimi predstavleniyax. O dole i srodnyx s neyu sushchestvax. - Kharkiv, 1914 - S. 244.

⁸ Vorobev V. V. Lingvokulturologiya: (Teoriya i metody) - Moscow: Izd-vo Ros. un-ta drujby narodov, 1997. – 331 p.

⁹ Shaklein V.M. Lingvokulturnaya situatsiya: struktura i voprosy istoricheskoy rekonstruktsii: Autoref. dis. ... doc. Philol. nauk / Rossiyskiy universitet drujby narodov. Moscow, 1997.

¹⁰ Telia V.N. O metodologicheskikh obsovaniyax v lingvokulturologii// Mejd. conference "Logic, methodology, philosophy science". - Moscow, Obninsk 1995. - S. 23-35.

¹¹ Maslova V.A. Introduction to Linguistic Culture. Uchebnoe posobie. - Moscow: Nasledie, 1997, - 208 p.

¹² Mahmudov N. In search of ways of perfect study of the language... // Uzbek language and literature. - Tashkent, 2012. - No. 5. - B. 3-16.

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