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Abstract: In linguistics, this created the need to consider the knowledge of observing the world scene as an important linguistic and cultural tool that reflects the national-mental characteristics of the nation. After all, the stagnated moral rules, values, and aspects related to the national mentality of the people, characteristic of the national mentality, are clearly reflected in the stable units of the language formed over the centuries.

Keywords: linguistic and cultural studies, anthropocentric approach, modern trends.

Introduction

Since the end of the 20th century, the study of language based on an anthropocentric approach has stabilized, and today, the field of linguistic and cultural studies, which studies linguistic units in relation to national culture, has developed. In recent decades, attention has been paid to the study of the language itself, but its owner, along with the national mentality and national culture of that nation.

Most of today's modern trends are studied on the basis of the language-man-universe model. The human factor is at the center of the research object of such studies. Language learning based on the human factor is an anthropocentric approach. This requires turning to anthropocentric theories. Therefore, today's research is based on the anthropocentric theory.

The formation of the anthropocentric paradigm is connected with the research of the factor of the language owner - the speaking person. The emergence of the anthropocentric turn in linguistics put aside the "in and for itself" principle of structuralism and focused on the individual factor. Language is an anthropological phenomenon in late 20th century and 21st century linguistics was recognized as an anthropological phenomenon, and the main attention was paid to the study of linguistic phenomena together with the cognitive nature of a person and national-cultural characteristics. As D. Khudoyberganova said, "Anthropocentrism, which is currently recognized as one of the leading paradigms of linguistics, has its roots in the theoretical views of W. von Humboldt and L. Weissgerber. The term anthropocentrism was originally applied to the view of ancient Greek philosophy that promoted the idea that "Man is the center of the universe", and this idea was especially widespread in Europe during the Middle Ages.

Prof. Sh. Safarov explains the emergence of the anthropocentric paradigm as follows: "Undoubtedly, the connection between the language and the human mind, brain is constant, this connection is a means of ensuring human conscious activity. It is clear that we cannot live if our heart does not work, but knowing that a person's life depends on the beating of his heart does not allow us to know how and for what purpose his life is spent. Language is also a source of life, so it is necessary to know its place in life, how people use it, and how it affects the level and quality of life. All this makes it possible to know the nature and social essence of the phenomenon we use - language.

Materials and methods

Therefore, linguistics cannot be an abstract and out-of-bounds science. Language is always related to human life and social activity. A. Nurmonov gives a high evaluation to the works of Sh. Safarov "Cognitive Linguistics" and "Pragmalinguistics" in his article entitled "From Immanence to Cognition": "He boldly tackles the highly controversial theoretical problems of linguistics, engages in debates on these problems with eminent scholars of the world and expresses his independent opinion. It is a good thing that the number of cases is increasing. In this regard, the activity of

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Professor Shahriyor Safarov of the Samarkand Institute of Foreign Languages Pedagogy deserves special praise.

Professor N. Mahmudov, commenting on the formation of the anthropocentric paradigm in linguistics, expresses the following thoughts: "According to the objective nature of the language, in the anthropocentric paradigm, the human being is placed in the main place, and the language is the main element that makes up the human personality. Experts cite the famous Russian writer S. Dovlatov's wise saying that "language makes up 90 percent of a person's personality." As stated by V.A. Maslova, the human mind cannot be imagined outside of the person himself, the language, and the ability to create speech and perceive speech.

In the treatise "Cognitive Linguistics", Sh. Safarov focuses on the central concepts of this direction: concept, scenario, gelshalt, script, frame, prototype and categorization. In particular, he writes about the development of the concept as follows: "The process of the linguistic materialization of the concept has passed another important mental stage. Before the concept, formed as a result of the logical "processing" of the image, is formed as a result of the generalized reflection of reality in the mind, the imaginary reflection of this dress - the model is created . As soon as the plan of linguistic realization appears, the method of its implementation is sought. The plan and the "unspoken" model are formed in the process of non-verbal or "inner speech".

Main part

Russian linguist L.V. Adonina in his scientific work on the concept term cites 12 definitions of this term noted by well-known linguists. Also, according to his information, the concept term is classified from ten points of view. For example, universal, ethnic, group-related and personal concepts according to the standardization of the concept; to scientific, artistic, domestic concepts according to their application; according to its expression, it is divided into lexical-phraseological, grammatical, syntactic and textual concepts, etc. So, in scientific concepts, self-terms come to the fore. According to D. Khudoyberganova, "the concept is a multifaceted and multi-layered mental structure. It also shows psychological, cognitive-semantic and linguo-cultural aspects at the same time. Because the concept is characterized as an object of cognitive and linguo-cultural studies. Therefore, it is possible to evaluate the concept as subjective, social, linguistic, cultural, and artistic concepts by researchers" as an approach to the single essence from different aspects. In fact, the language system is one of the most diverse phenomena that combines the above qualities.

It is known that the concept is an important concept that cannot be observed directly. From the scientific views on the syntactic concept, it can be concluded that the sentence, which is one of the language units, is also recognized as an expression of the concept. So, according to this view, a certain concept is expressed in a sentence, and this is a syntactic concept, a concept expressed in a new syntactic way.

Syntactic concepts are determined based on the general content of sentences. Also, according to the researchers, not only a lexeme or phraseology, but also a sentence and a text are one of the forms of expressing a concept, and because it is a product of conceptualization and categorization of reality, it acquires an anthropocentric essence. Today, the ideas of hermeneutics are compatible with the idea of mental embodiment of existence advanced by cognitive sciences. In particular, it forms a commonality through the ideas of recognizing that the organs of existence given to our sense organs are mental, i.e., mental derivatives (mental concept) with a critical attitude towards setting a strict boundary between the material and spiritual worlds in existence. D. Khudoyberganova touched on the issue of text and concept, and text, especially artistic text, can be an expression of the concept. He says that individual-author approach, as well as signs of national mentality can be reflected in this. D. Khudoyberganova in her monograph entitled "Anthropocentric study of the text" gives examples of the expression of the concept through sentences: I will not give you the book. The doctor gave him

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some medicine. I sent him a letter. He sent her an invitation. For sentences, the author defines the form Someone gives something to someone as a typical proposition.

We can see that some concepts are also expressed through phraseological units. For example: "Ernesto Valverde's chair moved as a result of the Barcelona team losing points in 3 rounds in a row." (From the football review. Diyar Imomkhozhaev). Concepts can also be expressed through text. We can see the expression of motherland, mother, mother's heart, conscience, life, love and many other concepts through the text.

Many years ago I suffered from something. I hardly slept for three nights...

Then my mother looked at me for a long time and said:

My son! Because of you, when my soul and world are turned into flames and burns, not even a tip of the skirt of others can be touched! Why are you burning me so much, baby?!

Whenever I remember those words of my mother, something gets stuck in my throat... (O'tkir Hoshimov, "Inscriptions on the edge of the notebook").

Conclusion

The quoted text expresses the concept of "mother's love". This concept should be understood not by means of a sentence or a smaller language unit, but by the content of the entire main text. In the process of reading the cited text, one moves from parts to the whole and understands the concept of the general background of the text.

Grinev-Grinevich S.V. Commenting on the term and the anthropocentric approach to it, he divides the main stages of evolution into 4 stages and shows the relationship between the stages of evolution and the types of historical culture as follows: 1) the ancient period with the culture of hunting and finding random prey; 2) pre-scientific period with settlement and primary agricultural culture; 3) the early scientific period with the civilization of urban culture; 4) writes that the scientific era is connected with industrial culture.

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