

ANTHROPOCENTRIC PARADIGM OF HUMANITARIAN THEORY

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ABSTRACT

In modern linguistics the development of language is really connected with the human cognition. This article is dedicated the main concept of cultural linguistics – “concept”- and its key importance for learning and understanding language . It is mainly focused on linguistic personality, culture and cognitive linguistics.

KEYWORDS: *anthropocentric paradigm, metaphors, cultural linguistics, concept, human consciousness, lexical lacunae.*

INTRODUCTION

The key significance of modern linguistics is an anthropocentric language which helps to the arrival of an anthropocentric paradigm. In the anthropocentric paradigm a person in a language and a language in a person is examined. Due to I.A. Bedouin de Courtenay, “language exists only in individual brains, only in souls, only in the psyche of individuals or individuals that make up a given linguistic society”. It means that a human acquires a knowledge from the world through awareness of himself, his ideal and material activity in it. For example, metaphors such as: a friend is a treasure, the ears of the wall, the eye of the tree, mother nature, the fire of love, love wine, a stone heart, the light of life, an old flame. In the process of emergence of the anthropocentric paradigm, the focus on linguistic analysis is on the person and his existence in culture that is the linguistic personality in all its variety. The language as

a product of human activity is the outcome of the dynamics of a person view and shows the inner worlds presented in different ways by using linguistic resources.

MATERIAL AND METHODS

The basic branches of modern linguistics in the anthropocentric paradigm are cognitive linguistics and cultural linguistics. The concept is the smallest unit of cognitive linguistics. The main concepts of cognitive linguistics are the concept of data and its processing by the human sense or intellect. The structure and function of the concepts are really connected with people consciousness and linguistic forms. In this procedure some fields such as cognitive linguistics, cognitive psychology and cognitive sociology tries to find the answers of the questions dealing with the organization of human consciousness, the ways of understanding the world by a person, getting knowledge, and the formation of the inner mental space. Cultural linguistics is one of the independent brunch of linguistics, which took shape in the 90s of the XX century. The word “cultural linguistics” came into the last decade in relation with the investigation of the phraseological school headed by V.N. Telia, works by Yu.S. Stepanova, A.D. Arutyunova, V.V. Vorobyova, V.M. Shaklein, V.A. Maslova and other scientists. If culturology studies the structure, development, characteristics, coming into existence or going out of existence of the culture itself, linguistics examines the forms of the language, culture in dialogue, interaction and the specific or general features of the language.

The term “concept” was used by S.A. Askoldov-Alekseev in 1928. Concept is a product of mental process, namely the outcome of human consciousness. Concepts are not only thought, but also experienced. The classification of the concept can be diverse:

- 1) by the type of reflected knowledge, they distinguish mental pictures, schemes, hyperonyms, frames, insights, scenarios, etc.
- 2) in terms of linguistic objectivity for a person, concepts can be divided into:
 - a) verbalized having regular language means of expression in the system regularly implemented in the communicative process in a given language form.

b) non-verbalized, not having regular, standard means of linguistic objectification in the language system or having.

There are various concepts which only exist in one nation and may not be translated in other language. We can call such kind of concepts as a lexical lacunae. For example, uzbek people have some lexical lacunae in order to show the signs or symbols of their culture- “paranji”, “taka”, “patir”, “sumalak”, “ko‘rpacha”, “jamalak”, “do‘ppi”, and etc. In other nations we could not come across such kind of words.

The main areas of modern linguistics within the anthropocentric paradigm are cognitive linguistic and cultural linguistics. The key concepts of cognitive linguistics are the concept of information and its processing by the human mind; concepts of knowledge structures and their representation in human consciousness and linguistic forms. Cognitive linguistics studies how language is represented in the mind, how it is learned and used, how it changes, the universe, and the rest. Yes, cognitive linguistics is known for work on meaning in general, and metaphor in particular. According to Lakoff and Johnsons' view point “The essence of metaphor is understanding one kind of thing in terms of another”. We can express, imagine or see something by another one. Metaphors help us to decorate our speech more colourfull and meaningfull. Metaphors can make our words come to life, and often, we can use a metaphor to make our subject more relatable to the reader or to make a complex thought easier to understand. They can also be a tremendous help when we want to enhance our writing with imagery. As a common figure of speech, metaphors turn up everywhere from novels and films to presidential speeches and even popular songs. When they're especially good, they're hard to miss. The following examples help us for understanding what is methapor and in what way they are appeared in our language:

One of the most famous examples of metaphor in the English language comes from William Shakespeare's *As You Like It*. In it, the playwright writes:

All the world's a stage, And all the men and women merely players.

Shakespeare is comparing the world to a stage by saying one is the other. However, he doesn't believe the world is a literal stage; the comparison is rhetorical. By comparing the world to a stage, and the people in the world as players on it, he is inviting us to think about the similarities between the two, and by extension, the meaning of human nature and our place in the world.

At the stage of my analysis, we shall analyze the source domains of the given target domain conveys. For this purpose we use the materials of explanatory and encyclopedic dictionaries:

All the world is a stage. [5, 1]

The world – 1) all of the living human inhabitants of the earth; 2) the concerns of this life as distinguished from heaven and the afterlife; 3) all of your experiences that determine how things appear to you; “his world was shattered”; “we live in different worlds” 4) the third planet from the sun, the planet we live on; 5) a part of the earth that can be considered separately, the outdoor world or the world of insects;

A stage – 1) a large platform on which people can stand and can be seen by an audience; 2) a section or portion of a journey or course; 3) any scene regarded as a setting for exhibiting or doing something; 4) a specific identifiable position in a continuum or series or especially in a process; 5) any distinct time period in a sequence of events;

We can see from the definitions, they have some similar background the source domain is “the world” which is the main meaning, and as a result of it the target domain “a stage” appeared.

Metaphors work best when they connect abstract concepts to something common that readers already understand well. For example, in the Einstein quote, abstract disciplines are described as a tangible object in nature to show how they relate to one another.

“All religions, arts, and sciences are branches of the same tree.” —Albert Einstein. [5, 2]

Clearly, Einstein was not talking about literal tree. But he is showing a close relationship between topics by suggesting that they are all part of the same living thing. He also basically raises an interesting question- if art, religion, and science are all branches, what should we call the tree's trunk?

Romeo and Juliet (1597): Shakespeare's tragedy features several metaphors. When Romeo sees Juliet at the beginning of the famous balcony scene, he speaks the iconic line, "But soft! What light through yonder window breaks? It is the East, and Juliet is the sun!" Upon seeing Juliet alight upon her balcony, Romeo uses metaphor to compare her visage to the sun.

Juliet is the sun.[5, 3]

Juliet- 1)the name of girls; 2) the star of Romeo; 3) she can effect or control the heart of beloved one; 4) a girl considered as a source of love or separation or happiness go Romeo;

The sun- 1) the star that is the source of light and heat for the planets in the solar system; 2) any star around which a planetary system revolves; 3) a person considered as a source of warmth or energy or glory; 4) expose to the rays of the sun or affect by exposure to sun;

This is one of the famous metaphors in all of English literature. Obviously , Juliet, is not literally the sun, or Romeo would burn to death. The effect of using metaphor here is similar to the effect of simili, but stronger. Because Romeo does not insert "comparing" words into his line, we get the sense that he is really stunned by Juliet's beauty. She is, for him, just as radiant as the sun.

CONCLUSION

To sum up, the role of human is great in modern linguistics. Because it studies the language through the human consciousness or mental representation. This process helps to understand the main meaning of the language. That's why the human is in the center of the modern linguistics. Any language does not exist without the human. When we know a language we can speak and be understood by others who know that

language. It means that we have the capacity to produce sounds that signify certain meanings and to understand or interpret the sounds produced by others. Everyone knows a language. Even a child is as proficient at speaking and understanding as its parents. The ability to carry out the simplest conversation requires profound knowledge that most speakers are unaware of this. Knowing a language means knowing what sounds are in that language and what sounds are not. This unconscious knowledge is revealed by the way speakers of one language pronounce words from another language. All of these factors tend the investigations to be carried out dealing with the interrelation of language and culture.

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