



THE ANTHROPOCENTRIC PRINCIPLE IN LINGUISTICS AND ITS SIGNIFICANCE

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Annotation: This article explores the anthropocentric principle in linguistics, emphasizing its role in shaping human cognition, culture, and communication. The study highlights the interdisciplinary nature of linguistic anthropocentrism, linking it to fields such as psychology, philosophy, and cognitive sciences. The work of notable linguists, including Denisov, Kubryakova, and Baudouin de Courtenay, is examined to demonstrate the evolution of anthropocentric linguistics. The paper also discusses the practical implications of this approach in modern research, including media discourse analysis.

Keywords: Anthropocentrism, linguistics, cognitive linguistics, sociolinguistics, psycholinguistics, language and culture, media discourse

Annotatsiya: Ushbu maqola tilshunoslikdagi antropotsentrik tamoyilni o‘rganadi va uning inson bilimi, madaniyati va muloqotini shakllantirishdagi rolini ta’kidlaydi. Tadqiqot lingvistik antropotsentrizmning fanlararo tabiatini ta’kidlaydi va uni psixologiya, falsafa va kognitiv fanlar kabi sohalar bilan bog‘laydi. Antropotsentrik tilshunoslikning evolyutsiyasini namoyish etish uchun Denisov, Kubryakova va Baudouin de Kurteneyning ishlari ko‘rib chiqiladi. Maqolada ushbu yondashuvning zamonaviy tadqiqotlarda, shu jumladan media diskurs tahlilida amaliy oqibatlari muhokama qilinadi.

Kalit so‘zlar: Antropotsentrizm, tilshunoslik, kognitiv tilshunoslik, sotsiolingvistika, psixolingvistika, til va madaniyat, media diskurs

Аннотация: В данной статье исследуется антропоцентрический принцип в лингвистике, подчеркивается его роль в формировании человеческого познания, культуры и коммуникации. В исследовании подчеркивается междисциплинарный характер лингвистического антропоцентризма, связывая его с такими областями, как психология, философия и когнитивные науки. В работах известных лингвистов, в том числе Денисова, Кубряковой и Бодуэна де Куртене, рассматривается эволюция антропоцентрической лингвистики. В статье также обсуждается практическое применение этого подхода в современных исследованиях, включая анализ медиадискурса.

Ключевые слова: антропоцентризм, лингвистика, когнитивная лингвистика, социолингвистика, психолингвистика, язык и культура, медиадискурс.

Introduction. The anthropocentric principle has become increasingly significant in modern linguistic research, emphasizing the central role of human cognition, perception, and social identity in shaping language and communication. Unlike earlier structuralist and formalist approaches, which primarily analyzed linguistic structures in isolation, anthropocentric linguistics integrates language with human thought processes, cultural traditions, and social interactions. The recognition of this paradigm shift has given rise to numerous subfields, including cognitive linguistics, sociolinguistics, psycholinguistics, and cultural linguistics, which collectively seek to understand language as a reflection of human experience. This study explores the fundamental aspects of the anthropocentric principle in linguistics, its historical development, and its implications for contemporary linguistic research and interdisciplinary studies.

Methodology. The anthropocentric approach considers language not merely as a system of signs and rules but as a cognitive and social phenomenon that actively participates in shaping human identity and knowledge. Russian linguist Denisov asserts that “language is directly connected with humans, their consciousness, and activities, making speech formation and perception fundamentally human processes.” [1] His perspective underscores the idea that language and cognition are deeply intertwined, allowing humans to construct and interpret reality through linguistic means. This opinion highlights the inseparable connection between language, speech, human cognition, and activity. Indeed, language is an integral part of human consciousness, shaping thought and transmitting culture across generations. Speech, therefore, is not merely a linguistic system but also a social and cognitive phenomenon. From this perspective, the anthropological classification of language and speech as primary cultural heritage elements is justified, as they reflect human knowledge, experience, values, and influence societal development.

The integration of anthropocentrism and linguistics has given rise to various disciplines such as ethnolinguistics, sociolinguistics, linguistic culture (linguoculturology), cognitive linguistics, cultural semantics, and regional linguistics. This phenomenon is closely tied to the unique role of linguistics within the humanities, as it is regarded as one of the most valuable sources of knowledge about human nature. Anthropocentrism necessitates the holistic study of humans, positioning individuals as linguistic personalities in relation to their language.

In his work I.G. Ruzin discusses the nature of language, stating that “language is considered within its integration into life and its reflection of reality. The idea that language can only be understood in connection with humans and their world is gaining increasing prominence. All of this marks a fundamental methodological shift in modern linguistics—the transition from immanent linguistics to anthropological linguistics.” [2] In analyzing sources related to this topic, another linguist, Kubryakova, introduced a new paradigm in linguistics by centering language studies around humans. According to her, linguistics is closely

interconnected with other disciplines such as psychology, philosophy, neurobiology, cultural studies, and cognitive sciences.[3] This interdisciplinary approach enables a deeper understanding of human cognition through language. Her ideas are now being reinforced by research in cognitive linguistics, psycholinguistics, and cultural semantics.

Based on Kubryakova's perspective, language analysis is not limited to studying linguistic units but also explores how human perception is reflected in language. Due to anthropocentric linguistic research, language is increasingly viewed not just as a means of communication but as a key instrument of human cognition and world perception. Consequently, contemporary linguistics is advancing in directions such as understanding cognitive processes through language, metaphorical thinking, semantic modeling, and conceptual categorization.

Furthermore, Kubryakova paid special attention to national and cultural thinking within the framework of linguistic anthropocentrism. According to her, national language is closely linked to a people's worldview and logical thinking system, reflecting their cultural heritage and historical experiences. Therefore, linguistic anthropocentrism not only examines the relationship between language and cognition but also analyzes national identity through language.

Today, Kubryakova's research holds both theoretical and practical significance. In particular, studies on how human expression is represented in language are closely related to advancements in artificial intelligence, neurolinguistics, and translation theory. Overall, her views on anthropocentrism have initiated a new stage in the development of linguistics, forming one of the key methodological foundations of contemporary linguistic research. The anthropocentric approach contributes to a deeper understanding of the interconnection between humans and their language, reinforcing ties between linguistics, psychology, philosophy, and cognitive sciences.

Polish linguist I.A. Baudouin de Courtenay, in his 1899 work *Phonology*, highlighted *anthropophony* as an independent field dedicated to the study of human speech sounds. He emphasized that "language exists solely within human cognition, within the psyche of individuals forming a specific linguistic community." [4]

Baudouin de Courtenay was among the first scholars to explore the social stratification of language, working with concepts such as *national language* and *individual speech*. He argued that "language can only exist in society, as human intellectual development occurs through communication with others." This perspective positions linguistics as both a psychological and sociological science.

He analyzed language on two levels: **national language**, which represents a broader societal phenomenon, and **individual speech**, which reflects personal linguistic expression.

Discussion and Results. This perspective aligns with anthropocentrism, as language is perceived, assimilated, and utilized by individuals while simultaneously serving as a collective social heritage. His ideas laid the groundwork for the development of anthropocentric principles in linguistics. As a result, language has been recognized as an inseparable part of human

cognition and social life, contributing to the emergence of disciplines such as cognitive linguistics, psycholinguistics, and sociolinguistics. This demonstrates that linguistics extends beyond the study of formal linguistic structures to encompass a multidisciplinary scientific domain deeply interwoven with human and societal aspects.

The anthropocentric paradigm in linguistics has led to the emergence of interdisciplinary fields that examine the relationship between language and human cognition. Cognitive linguistics, for instance, explores how language reflects conceptual categories and thought processes, while psycholinguistics investigates how linguistic structures are acquired and processed by the human brain. The integration of these disciplines with neurobiology, artificial intelligence, and philosophy has expanded the scope of linguistic research, providing new insights into the nature of human intelligence and social interaction.

Many scholar studies on national and cultural thinking within linguistic anthropocentrism further illustrate the significance of language in shaping societal identity. According to them, a nation's language is deeply embedded in its worldview and logical reasoning system, encapsulating cultural experiences, traditions, and historical narratives. This perspective aligns with contemporary research on linguistic relativity, which examines how linguistic diversity influences cognitive patterns and perceptual biases among different linguistic communities. [5]

The anthropocentric perspective is increasingly applied in modern technological and media studies. In artificial intelligence, researchers strive to develop language models that emulate human cognition and communicative behavior, incorporating anthropocentric principles to enhance natural language processing and machine translation systems. Understanding language as a cognitive and cultural phenomenon allows for more accurate and contextually appropriate AI-driven communication models. From this standpoint, our research aims to examine the significance of this principle in media discourse. The application of the anthropocentric approach in media studies will provide deeper insights into how language reflects and influences societal perceptions and cognitive processes.

In media discourse analysis, anthropocentric linguistics helps uncover how language shapes public perception and ideological narratives. By examining linguistic structures within news media, advertisements, and digital communication platforms, researchers can identify how language reinforces social constructs, political ideologies, and cultural norms. The anthropocentric lens thus provides a deeper understanding of how language influences social consciousness and identity formation in the digital age.

Conclusion. The anthropocentric principle in linguistics has redefined the way scholars approach language, emphasizing its intrinsic connection to human cognition, culture, and social identity. The works of Denisov, Kubryakova, and Baudouin de Courtenay have laid the foundation for this paradigm, leading to interdisciplinary advancements in cognitive science, psychology, and artificial intelligence. The application of anthropocentric linguistics in media discourse and AI-driven communication further underscores its relevance in contemporary

research. As linguistic studies continue to evolve, the anthropocentric perspective will remain integral to understanding the complex relationship between language, thought, and society.

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