ANTHROPOCENTRIC PARADIGM OF HUMANITARIAN THEORY AND ITS LINGODIDACTICAL TRANSLATION

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1. INTRODUCTION

The key idea of modern linguistics is the idea of an anthropocentric language, which led to the emergence of an anthropocentric paradigm. The anthropocentric paradigm is the switching of the researcher’s interests from the objects of cognition to the subject, i.e. a person in a language and a language in a person is analyzed, since, according 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”. The goal of linguistic analysis can no longer be considered simply to reveal the various characteristics of the language system. From the standpoint of the anthropocentric paradigm, a person learns the world through awareness of himself, his ideal and material activity in it. There is abundant linguistic evidence that the world is perceived us through the prism of man. For example, metaphors such as: the eye of a needle, snow wrapped the trees, the heart of the city, water gushing, computer memory, mother winter, the years pass, the wind whistles. With the formation of the anthropocentric paradigm, the focus of linguistic analysis is on the person and his existence in culture, that is, the linguistic personality in all its diversity: I am physical, I am social, I am intellectual, I am emotional, I am speech-thinking. The text as a product of human activity is the result of the dynamics of human thought and expresses the inner worlds presented in various ways using linguistic resources.

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. Cognitology, and in its composition cognitive linguistics, cognitive psychology and cognitive sociology tries to answer the question about the organization of human consciousness, the ways of knowing the world by a person, gaining knowledge, and the structure of the inner mental space. Cultural linguistics is a new scientific discipline of the synthesizing type, an independent direction of linguistics, which took shape in the 90s of the XX century. The term "cultural linguistics" appeared in the last decade in connection with the research 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 examines culture as a structural integrity, reveals the patterns of its development, sets the task of finding the general characteristics of its existence, a systematic analysis of its development, linguistics analyzes the worldview that is displayed and fixed in the language in the form of mental models of the linguistic picture of the world, then linguistic culturology also considers language, and culture in dialogue, interaction.

2. MAIN PART

Cultural linguistics studies language as a cultural phenomenon. This is a certain vision of the world through the prism of the national language, when the language acts as an exponent of a special national mentality. The subject of research in cultural linguistics is language units that have acquired a figurative, symbolic meaning in culture, recorded in myths, legends, rituals, folklore, religious texts, phraseological and metaphorical phrases, symbols, proverbs and sayings, speech etiquette, poetic and prose texts. The methods of this scientific discipline are a set of analytical techniques, operations and procedures used in the analysis of the relationship between language and culture: description and classification; open interview; linguocultural analysis of texts that are the custodians of...
culture. In general, this discipline is currently in its infancy. There is no consensus regarding the status, subject and methods of cultural linguistics.

Linguocultural studies in intercultural communication are of particular relevance. They focus on the study of the culture of another nation through its language, awareness of national identity and identity, which are reflected in the language. The assertion of the concept of "concept" in science makes it possible to consider the patterns and features of the correlation of language, consciousness and culture from new positions, and, consequently, new aspects of the interaction of cognitive linguistics, cultural linguistics, psychology, cultural studies, and philosophy. The results of scientific research in recent years urgently require a restructuring in the methodology of teaching foreign languages.

The category "concept" appears today in the studies of philosophers, logicians, psychologists, cultural studies and is formed under the influence of interpretations in various sciences. At present, it is the "concept" that is the key concept in cognitive linguistics and cultural studies. However, despite the fact that this term can be considered established for modern science, its content varies very significantly in the works of different scientific schools and individual scientists. The point is that "concept" is a mental category, unobservable, and this gives a lot of scope for its definition.

For the first time in domestic science the term "concept" was used by S.A. Askoldov-Alekseev in 1928. The scientist defined the concept as a mental formation that replaces in the process of thinking an indefinite set of objects, actions, mental functions of the same kind (concepts of "plant", "justice", mathematical concepts). D.S. Likhachev at about the same time used the concept of "concept" to denote a generalized mental unit that reflects and interprets the phenomena of reality depending on the education, personal history, professional and social experience of the native speaker and, being a kind of generalization of various meanings of the word in the individual consciousness of speakers, allows communicants to overcome the differences between them in the understanding of words. Concept, according to D.S. Likhachev, does not arise from the meanings of words, but is the result of a collision of the learned meaning with the speaker's personal life experience. The concept in this regard, according to D.S. Likhachev, performs a substitute function in language communication. E.S. Kubryakova offers the following definition of the concept: "Concept is an operational unit of memory, mental vocabulary, conceptual system and language of the brain, the whole picture of the world, a quantum of knowledge. The most important concepts are expressed in language ".

Analysis of various definitions shows that the understanding of the term "concept" in modern linguistics is variable. There exists as a narrow (V.V. Krasnykh) understanding of the term "concept" [(national] concept - the most general, maximally abstracted, but specifically represented by (linguistic) consciousness, cognitively processed, the idea of an "object" in the aggregate of all valence bonds marked nationally - cultural marking), and broader (V.I.Karasik, Yu.S. Stepanov, E.S.Kubryakova). Only the position that the concept belongs to consciousness and includes, in contrast to the concept, not only descriptive-classified, but also sensory-volitional and figurative-empirical characteristics is recognized as indisputable. Concepts are not only thought, but also experienced.

A review of modern scientific literature shows that controversy continues to this day on the following issues of the theory of the concept: 1. The question of the definition of the concept of "concept" is not fully defined. 2. The issue of the quantitative composition of concepts has not been resolved. If A.Vezhbetskaya considers only three concepts fundamental for Russian culture ("fate", "melancholy" and "will"), then Yu.S. Stepanov believes that their number reaches four to five dozen. These are "eternity", "law", "lawlessness", "word", "love", "faith", etc. The conceptual system is based on the existence of these primary concepts, from which all the rest develop. The observations of other researchers show that the number of these concepts exceeds several hundred. Z.I. Kirnose argues that defining the exact range of national concepts is an insoluble task. 3. The question of the relationship between the terms "concept" - "concept" - "meaning" is in the process of discussion. Now the terms "concept" and "concept" have begun to be quite clearly differentiated, for although they are of the same order, they are not equivalent categories. Many linguists consider the concept to be much broader concepts than lexical. Other researchers believe that the concept is related to a word in one of its meanings (D.S. Likhachev, V.P. Moskvin). Distinguishing and separating these terms ("concept", "meaning", "concept"), the researchers emphasize that the term "meaning" goes to the periphery of linguistic research, giving way to another - "concept", and without having completely clarified his concept. 4. The principle of describing the concept is not fully defined. Meanwhile, the correct description of the concept for applied purposes is the basis for methodological developments: creating teaching strategies, writing textbooks. The question of the typology of concepts is one of the first theoretical questions posed by cognitive linguistics in the process of its formation. The search for the definition of the concept, its mental specifics were closely related to the problem of concept classification, to which researchers paid much attention. Intensive development of cognitive linguistics, theoretical comprehension of the concept? Concept? and typology of concepts has led researchers to understand what? concept? is an umbrella term that combines different types of mental phenomena, the function of which is to structure knowledge in the mind of a person. An understanding was developed that concepts are units of thinking, which, in terms of their content and organization, can be very different while maintaining their basic functions - to structure knowledge, to act as units of the thought process. A typology of concepts is possible and necessary due to the fact that the types of knowledge represented by concepts differ. In this regard, the classifications of the concept are also diverse:
1) by the type of reflected knowledge, they distinguish mental pictures, schemes, hyperonyms, frames, insights, scenarios, kaleidoscopic concepts, etc.

2) in terms of linguistic objectivity for a person, concepts can be divided into:

- verbalized, having regular language means of expression in the system, regularly implemented in the communicative process in a given language form;
- non-verbalized - not having regular, standard means of linguistic objectification in the language system or having

The national specificity of concepts is manifested in the existence of differences in concepts of the same name in different national cultures, in the presence of endemic, unique concepts that are characteristic only of one culture. In close concepts of different cultures, national specificity is manifested in the fact that comparable concepts do not completely coincide in their content, and it is the discrepancies that can be very significant for intercultural communication. The national specificity of concepts is manifested in the presence of mismatched cognitive features, different brightness of certain cognitive features in national concepts, different field organization of concepts of the same name (what constitutes the core in one language may be peripheral in another culture), differences in the imaginative component, interpretational field, the presence of different cognitive classifiers and their different status in the categorization of the denotation (some classifiers are more important and brighter in one culture, others in another), different assessments, etc. However, the national specificity of concepts is most clearly manifested in the presence of non-equivalent concepts (lexical lacunae) in national concept spheres. Non-equivalent concepts can be identified through non-equivalent language units. A non-equivalent unit is an indicator of the presence of some uniqueness, national originality of the concept in the minds of the people. Wed Russian non-equivalent units and, accordingly, the concepts they represent: perhaps, spirituality, intelligentsia, non-resistance, loyalty, decency, ingenuity, heart-to-heart talk, clarification of relations, collegiality. Examples of national concepts presented in the conceptual spheres of the Anglo-Saxon world: life quality - "quality of life!", privacy - "privacy", self - "personality independence", quality time - "time spent on a favorite or important occupation", tolerance - "tolerance", political correctness - "political correctness", fun - "everything that brings joy, entertainment, pleasure", fortnight - "a period of time lasting two weeks", challenge - "some difficult task or problem that stimulates to take up its solution, requiring efforts, courage, courage and exertion of forces to solve it and providing people with an opportunity to test their strength in solving this problem, to prove their ability to be at their best in solving it", fair play - "fair play", diffamation - "public insult, humiliation, disinformation". In one of the Paleo-Asian languages, there is the concept of "sailing downstream in a canoe, landing on the shore to lie on the bottom of the boat and spend the night in it." Examples of such concepts can be multiplied. However, it should be borne in mind that verbal lack of expression does not guarantee conceptual lack of equivalence of the concept. In another language, a concept can be expressed by a phraseological unit, a stable combination of words, it can have a stable descriptive expression. In addition, a concept may be present in the national conceptual sphere, but be lexically unexpressed, non-verbalized. For example, The most reliable way to identify non-verbalized conceptive - contrastive studies that allow one to find units that do not have translational correspondences in one of the languages. In the Russian language, when compared with the English language, the absence of designations for the following concepts is revealed:

- flap - "any object hanging over the edge of something";
- pet - "an animal kept at home for fun";
- fortnight - Friday evening, Saturday and Sunday;
- abseil - "two-week period of time";
- accept - "treat favorably";
- acclaim - "to applaud loudly, to greet loudly";
- acephalous - "to descend from a steepness on a rope";
- exposure - "scorched by the sun";
- afterthought - "thought that came later";
- exeat - "permission to leave the university or monastery";
- ess - "S-shaped sharp bend in the road";
- educrat - "education bureaucrat";
- advisee - "seeking advice, seeking advice", and others.

3. CONCLUSION

So, if the establishment of the national specificity of concepts requires a description of the concepts of two cultures and a comparison of these concepts in terms of the composition of cognitive features and their status, brightness in the structure of the concept, then the identification of non-equivalent, endemic concepts requires a thorough cognitive, cultural and historical analysis. The structure of the concept is complex. It includes: everything that relates to the structure of the concept; what makes it a fact of culture: the original form (etymology); history, condensed to the main features of the content; modern associations; assessments, connotations. The concept has a layered structure, its layers are the result, the "sediment" of the cultural life of different eras. It is made up of historically different layers, different in the time of formation, and in origin, and in semantics. And its structure includes: main (actual) sign; additional (passive, historical) feature; internal form (usually unconscious). Internal a form, an etymological sign, or an etymology, are revealed only to researchers, for the rest they exist indirectly, as the basis on which the remaining layers of meanings have arisen and remain.
REFERENCE