FEATURES OF LINGUISTIC ANALYSIS OF A LITERARY TEXT BASED ON ANTHROPOCENTRIC APPROACH

Akramova Surayyo Renatovna

BDPI associate professor.

Abstract. *This article attempts to shed light on the importance of using a certain principle of analyzing literary texts based on the anthropocentric approach in modern linguistics.*

Key words*: literary text, anthropocentric approach, linguistics, principle.*

ОСОБЕННОСТИ ЛИНГВИСТИЧЕСКОГО АНАЛИЗА ХУДОЖЕСТВЕННОГО ТЕКСТА НА ОСНОВЕ АНТРОПОЦЕНТРИЧЕСКОГО ПОДХОДА

Аннотация. *В данной статье предпринята попытка пролить свет на важность использования определенного принципа анализа художественных текстов на основе антропоцентрического подхода в современной лингвистике.*

Ключевые слова: *художественный текст, антропоцентрический подход, лингвистика, принцип.*

In the history of linguistics, a number of studies conducted by world linguists on linguistic semantics, pragmatics, cognitive linguistics, as well as certain works devoted to the linguopoetic, pragmatic, derivational, and communicative properties of the text, have reflected an anthropocentric orientation.

Based on this approach, there is a need to study the written text, in particular, the poetic speech text, from an anthropocentric perspective. Literature is like a vast ocean, with incomprehensible secrets hidden in it. It is natural for every writer or poet to have their own unique perspective and vocabulary, especially in their writings.

Anthropocentrism (from the Greek word "anthropos" - "man", Latin "centrum" - "center") is a scientific direction whose main problem is man as the center of the universe. The term anthropocentrism was coined by the ancient Greek philosopher, who advanced the idea that "Man is the center of the universe", and this idea became widespread in Europe in the Middle Ages. In linguistics, the study of the language system from an anthropocentric perspective is reflected in research on linguistic semantics, cognitive linguistics, psycholinguistics, pragmatic linguistics, and linguoculturology.

In works created on the basis of the anthropocentric paradigm, the language system is studied in connection with the personal factor.

Although the studies of Uzbek linguists on linguistic semantics, pragmatics, and cognitive linguistics demonstrate anthropocentric tendencies, these studies are still insufficient. In Uzbek linguistics, D. Khudoiberganova carried out one of the first studies on the anthropocentric study of the text.

This study served as the basis for a number of subsequent works. In anthropocentric scientific studies, man and everything related to him (society, nature, culture, knowledge, etc.) are considered in close connection with each other. Nowadays, various disciplines (philosophy, ecology, linguistics, logic, etc.) study man in relation to their object of study. However, it is impossible to understand all the diversity and essence of human activity, their cognitive mechanisms, without language, which is the main tool of human activity. That is why "language is the main activity of the human spirit, it is the basis of all other types of human activity." The anthropocentric direction in linguistics considers human nature in close connection with language. As is known, the interdependence of language and human nature originated from the ideas of the great German scientist, philosopher, and linguist Wilhelm Humboldt, who was the founder of the philosophy of language. According to the scientist, language is considered a continuous process of spiritual creative work, which characterizes the spiritual relationship of humanity to the world. Paying special attention to the role of language in the knowledge of humanity, he calls language one of the factors that determine the spiritual and creative individuality of a person, their self-determination and self-development of the inner self. In his linguistic and philosophical works, Humboldt considered the development of language to be connected with the inner world of human nature, and he put forward the thesis that language and the spirit of the people are inseparable, identical and closely interconnected, in a unity of time: "Language is the external manifestation of the spirit of nations: the language of a nation is its spirit, the spirit of a nation is its language, and it is difficult to imagine anything like that"[1].

According to the scientist, the spirit of the people occupies a leading position in this unity, and it is precisely the spirit of the people that determines the formation of the language. "We must see in the spirit of the people a clear defining principle and basis for the differences between languages, because the spiritual strength of the nation is only the most important and independent basis, and language is dependent on it. At the same time, he eloquently expresses the idea that the spirit of the people is manifested only through language: "Among all the manifestations in which the spirit and character of the nation are expressed, only language can find its own unique and elegant expression. "It penetrates into the spirit and character of the nation and their inner secrets." The assumptions put forward by the scientist are related to the fact that the essence of man, his soul is based on language, that the human interpretation of the world is implemented in it, and therefore language is a way of thinking of people.

These postulates constitute the theoretical basis of the anthropocentric paradigm and are the methodological basis for many scientific studies. In general, in the world of linguistics, the study of the text based on an anthropocentric approach, the influence of national cultural factors on the basis of specific communicative situations, and the study and teaching of the language in a universal-objective, subjective-national aspect, in conjunction with the speaker, are of great importance.

This laid the foundation for the development and emergence of linguoculturology, pragmatics, sociolinguistics, cognitive and psycholinguistic principles at the beginning of our century. Text and speech began to be viewed not simply as a sequence of relatively independent utterances combined syntactically and semantically, but as a method of verbal communication that has social significance in a particular situation, a mental construct that expresses the worldview, social position, thinking, and national identity of the interlocutors.

The development of the anthropocentric paradigm, also known as the nominative-pragmatic paradigm, is associated with the study and knowledge of the individual, the state and characteristics of the speaker and listener in a given situation.

In world linguistics, the anthropocentric approach is synonymous with the national-Lycan worldview. Based on the theory of the Russian linguist V.A. Maslova, the anthropocentric paradigm is considered an open paradigm that encompasses cognitive linguistics, linguoculturology, ethnolinguistics, and psycholinguistics. Manifestations of anthropocentrism were also presented in the studies of W. Humboldt and L. Weisgerber. In the process of elucidating the general semiological nature of the linguistic sign in linguistics, as well as in studies on semantics, cognitive linguistics, psycholinguistics, pragmatic linguistics, and linguoculturology, the issue of the anthropocentric approach has been considered. In works created on the basis of the anthropocentric paradigm, the language system has been studied in connection with the personal factor.

Any text is a product of a certain era, a product of linguistic ability, which emphasizes a certain reality in the language medium. Through a text that is understandable to him, the child creates in his mind a worldview of the world, which is arranged in an anthropocentric order.

In particular, the significance of the text from a cognitive and linguistic-cultural point of view is reflected in the principle of unity of form and content, harmony of generality and specificity.

Since the early years of the 21st century, research based on the anthropocentric paradigm has begun to emerge in Uzbek linguistics.

This work has been carried out mainly in the following areas:

1) sociolinguistics;

2) cognitive linguistics;

3) linguistic pragmatics;

4) psycholinguistics;

5) general theoretical issues of the anthropocentric paradigm.

These studies, although they do not address the anthropocentric paradigm, are considered preliminary works that reflect the principles of this paradigm.

S.M. Mominov's doctoral dissertation on "Socio-linguistic characteristics of Uzbek communication behavior" examined the communication behavior of Uzbeks from a socio-linguistic point of view.

The study also included views on the aspects of communication behavior related to national characteristics, as well as its connection with human psychology and physiology, which can be assessed as an anthropocentric approach to the language system.

Anthropocentric paradigm in linguistics. It is appropriate to say the following about this paradigm:

The anthropocentric paradigm studies language together with its "owner" - a person. The human factor is at the center of research based on this paradigm. This paradigm began to take shape at the end of the 20th and the beginning of the 21st centuries. This paradigm was based on the views of W. Humboldt (1767-1835). "Language is, first of all, a means of expressing a person's inner world, perception of the world, way of thinking and development. Many people view language as a means of communication. In fact, this is a misconception that arose as a result of a misunderstanding of the essence of language. Language is not only a means of communication, it is also a means of knowing the world, seeing and hearing it, determining the way of thinking of a person" (N. Mahmudov).

The anthropocentric paradigm was formed as a result of the emergence of antipositivist views that study language in an immanent manner, that is, in isolation from its owner. In world linguistics, the study of text based on the anthropocentric paradigm is mainly reflected in studies of linguistic semantics, linguocognitology, psycholinguistics, linguoculturology, and pragmatic linguistics. In particular, the language system was studied in connection with the personality factor in the works of such linguists as N. Chomsky, U. Cheif, B. A. Serebrennikov, L. V. Shcherba, Y. N. Stepanov, I. R. Halpern, N. I. Karaulov, N. I. Jinkin, A. A. Leontiev, J. Lakoff, T. A. Dek, A. Vezhbitskaya, E. S. Kubryakova, E. Rosh, V. P. Belyanin, V. Z. Demyankov, V. A. Maslova, T. M. Dridze, K. F. Sedov. Uzbek linguistics began to study linguistic units based on the anthropocentric paradigm at the beginning of the 21st century. The work carried out to date in this regard is devoted to the theory of cognitive linguistics, the sociolinguistic and pragmatic properties of the text, the discursive-cognitive aspects of the text, the content

perception of the journalistic text, the sociopsycholinguistic study of the speech of Uzbek children, and the theoretical problems of the anthropocentric paradigm.

The formation of the anthropocentric paradigm is associated with the study of the factor of the speaker - the owner of the language. The emergence of the anthropocentric turn in linguistics pushed aside the structuralist principle of studying language "in and for itself" and focused on the individual factor.

The roots of anthropocentrism, which is currently recognized as one of the leading paradigms in linguistics, were nourished by the theoretical views of W. Humboldt and L. Weisgerber.

Scientists express the following opinions about the formation of the anthropocentric paradigm:

1. The anthropocentric paradigm was formed as a result of the emergence of anti-positivist views on the study of language in an immanent manner, that is, in isolation from its owner (A. Nurmonov).

2. Prof. Sh. Safarov explains the emergence of the anthropocentric paradigm as follows: "The system-structural paradigm itself took the path of eliminating the shortcomings that emerged as a result of the "atomistic", that is, the analysis of linguistic phenomena separately, in isolation, of the comparative-historical paradigm that had emerged before it. The main result of the system-structural approach is the proof that language is a systemic phenomenon. However, these two It also became clear that the paradigm had a general flaw: in these areas, language was separated from its owner - man. Attempts to eliminate this flaw led to the creation of the paradigms of pragmatic and cognitive linguistics."[2].

The formation of the field of anthropocentric linguistics (or anthropocentric paradigm; neolinguistics) in linguistics is associated with the study of the factor of the speaker, that is, the speaker. "The emergence of an anthropocentric turn in linguistics is explained by the fact that the attention of researchers has shifted from the question of "how language is constructed" to the question of "how language functions." In order to study how language functions, it is necessary to consider language from the point of view of the individual who owns it," emphasizes V.A. Maslova. The human mind cannot be imagined outside of the human mind, language, and the ability to create and comprehend speech. According to some linguists, the anthropocentric paradigm completely rejected the "in and for itself" principle that emerged in the last century as a result of the successes of structuralism. The main emphasis was placed on the performer of speech activity, that is, the speaker of the language who creates and comprehends speech.

The introduction of the category of "language owner" into the scientific paradigm requires the further activation of concepts such as personality, linguistic consciousness, thinking,

activity, mentality, and culture in linguistics. The main directions of anthropocentric linguistics are as follows:

Cognitive linguistics

Linguoculturology

Psycholinguistics

Pragmalinguistics

Sociolinguistics

Ethnolinguistics

Neurolinguistics

Linguopersonality

Computational linguistics

According to researchers, cognitive, sociolinguistic, ethnolinguistic, psycholinguistic, neurolinguistic, pragmatic, and linguocultural directions are considered mini-paradigms that are part of the anthropocentric paradigm[3].

In anthropocentric linguistics, the term concept is often encountered. While the concept was used in linguistics as a synonym for the word understanding until the 1980s, its current interpretation has taken on a broader meaning. N.Y. Shvedova notes that the concept is understood in a social or subjective way, reflecting an important material, intellectual, spiritual aspect of human life, having its own historical roots, reflecting the general experience of the people.

The ideas about the term concept were explained by Uzbek linguists N.Mahmudov, Sh.Safarov and A.E.Mamatov[4].

Scientists emphasize that anthropocentric linguistics is a set of views, ideas, and teachings that study language not as a dry structure, but as an open system based on live interaction and communication, analyzing it in close connection with other systems - society, man, culture, psyche, etc., and aimed at analyzing man within language or language within man.

In this regard, it is said that a person plays the role of a "golden bridge" in illuminating the relationship between different spheres of social life. For example, in the process of anthropocentric analysis of a text (in particular, in the areas of linguo-personality, sociolinguistics), factors influencing individual speech are taken into account.

Specialists engaged in text analysis should take into account the author of the created text and its aspects, that is, the following: the author's age, gender, physical condition (healthy, sick, etc.), mental state (delusional, mentally ill), intellectual capacity (broad or narrow worldview), place of birth or long-term residence (in the city, in the village, in the mountains, in the desert or in America, India, etc.), The profession of the parents (baker, tailor, businessman, farmer,

teacher, doctor, etc.), the social class surrounding him (intellectuals, thieves, gossipers, etc.), the foreign language he learned (English, Turkish, Russian, etc.), the society in which he lived, the person's origin (from nobles, slaves, peasants, etc.), nationality (Uzbek, Kazakh, Arab, Chinese, etc.) This helped me to understand the text better.

In conclusion, it is worth saying that the anthropocentric analysis of the text requires serious work and responsibility from the researcher.

After all, each speaker reflects his or her own psyche, experiences, actions, and views in words, and in the process of research, the life path and creative examples of this person must be studied in a comparative, chronological manner.

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