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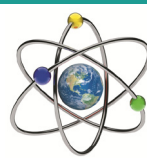
No9
2025

- 13.00.00 Pedagogika fanlari
- 13.00.01 Pedagogika nazariyasi. Pedagogik ta'limotlar tarixi
- 13.00.02 Ta'lim va tarbiya nazariyasi va metodikasi (sohalar bo'yicha)
- 13.00.03 Maxsus pedagogika
- 13.00.04 Jismoniy tarbiya va sport mashg'ulotlari nazariyasi va metodikasi
- 13.00.05 Kasb-hunar ta'limi nazariyasi va metodikasi
- 13.00.06 Elektron ta'lim nazariyasi va metodikasi (ta'lim sohaları va bosqichlari bo'yicha)
- 13.00.07 Ta'limda menejment
- 13.00.08 Maktabgacha ta'lim va tarbiya nazariyasi va metodikasi
- 13.00.09 Ijtimoiy pedagogika
- 07.00.00 Tarix fanlari
- 19.00.00 Psixologiya fanlari
- 01.00.00 Fizika-matematika fanlari
- 02.00.00 Kimyo fanlari
- 03.00.00 Biologiya fanlari
- 09.00.00 Falsafa fanlari
- 10.00.00 Filologiya fanlari
- 11.00.00 Geografiya fanlari

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AKTABGACHA VA AKTAB TA'LIMI

Pedagogika, psixologiya fanlariga ixtisoslashgan ilmiy jurnal



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THE ANTHROPOCENTRIC PARADIGM IN MODERN LINGUISTICS: COGNITIVE LINGUISTICS AND LINGUACULTURAL STUDIES IN THE STUDY OF LANGUAGE, CONSCIOUSNESS, AND CULTURE

Abstract: This article explores the shift from static structural paradigms to an anthropocentric, dynamic approach in modern linguistics, focusing on cognitive linguistics and linguacultural studies. It highlights the integration of language, human consciousness, and culture as key elements in understanding the conceptual frameworks underpinning human cognition and linguistic expression. The paper examines the distinctions and overlaps between cognitive and linguacultural concepts, emphasizing their roles in reflecting mental representations, cultural values, and the systemic organization of knowledge.

Key words: anthropocentric paradigm, cognitive linguistics, linguacultural studies, language and consciousness, cultural concepts, cognitive concepts, conceptual system, mental representations, cognitive science, linguistics and culture.

Annotatsiya: Ushbu maqola kognitiv tilshunoslik va lingvokulturologiya tadqiqotlariga e'tibor qaratgan holda zamonaviy tilshunoslikda statik strukturaviy paradigmalardan antropotsentrik, dinamik yondashuvga o'tishni tahlil qiladi. Unda til, inson ongi va madaniyatining integratsiyasi inson bilimi hamda til ifodasi asosida shakllanadigan kontseptual asoslarni anglashda muhim omillar sifatida yoritiladi. Maqolada kognitiv va lingvokulturologik tushunchalar o'rtasidagi farqlar hamda o'xshashliklar ko'rib chiqilib, ularning aqliy tasavvurlarni, madaniy qadriyatlarni va bilimlarni tizimli tashkil etishdagi o'rni alohida ta'kidlanadi.

Kalit so'zlar: antropotsentrik paradigma, kognitiv tilshunoslik, lingvokulturologiya, til va ong, madaniy tushunchalar, kognitiv tushunchalar, kontseptual tizim, aqliy tasavvurlar, kognitiv fan, tilshunoslik va madaniyat.

Аннотация: В данной статье исследуется переход от статичных структурных парадигм к антропоцентрическому, динамическому подходу в современной лингвистике с акцентом на когнитивную лингвистику и лингвокультурологические исследования. Подчеркивается интеграция языка, человеческого сознания и культуры как ключевых элементов в понимании концептуальных основ, лежащих в основе человеческого познания и языкового выражения. Рассматриваются различия и совпадения между когнитивными и лингвокультурными концепциями, подчеркивается их роль в отражении ментальных представлений, культурных ценностей и системной организации знаний.

Ключевые слова: антропоцентрическая парадигма, когнитивная лингвистика, лингвокультурология, язык и сознание, культурные концепты, когнитивные концепции, концептуальная система, ментальные репрезентации, когнитивная наука, лингвистика и культура.

INTRODUCTION

Since the late 20th century, the prevailing system-structural and static paradigm has given way to an anthropocentric, functional, cognitive, and dynamic approach—one that restores the human being to the role of “the measure of all things” and places them once again at the center of the universe ^[1, p. 64]. The anthropocentric paradigm marks a shift in linguistic research from focusing on external objects of study to examining the human subject, emphasizing the interplay between language and human consciousness. Within this framework, several linguistic approaches have emerged, among which cognitive linguistics and linguacultural studies are particularly prominent. Cognitive linguistics views language as a cognitive tool involved in encoding and transforming information. Its main objective is to explore how individuals perceive, categorize, and comprehend



the world, how knowledge is structured, and which systems support various cognitive activities. Linguaculturology, a multidisciplinary field that integrates linguistic and cultural studies, examines the dynamic interaction between language and culture. It treats this relationship as a unified system of linguistic and non-linguistic elements, applying systematic methodologies to reflect current cultural values and priorities.

Many experts note that cognitive linguistics and linguacultural studies are developing within the framework of one common scientific field—the cognitive federation of sciences (a term by E. S. Kubryakova). The “birthday” of cognitive science is considered to be the symposium of the University of Massachusetts in 1956, at which scientists concluded that there is a science that studies how we perceive, remember, learn, plan, and infer. The term “cognitive science” includes a certain range of scientific disciplines that have united to jointly study the processes associated with the reception and processing, storage and use, organization and accumulation of knowledge structures, as well as the formation of these structures in the human brain. Cognitive science is associated with mathematics, logic, philosophy, anthropology, and linguistics. Each component occupies its own position in cognitive science and has a special specific weight. The present stage of cognitive science reflects a stage in its development when the resolution of a mass of pressing problems of conceptual analysis is seen in the consistent study of linguistic manifestations of the activity of human consciousness [3, pp. 34–38].

RESEARCH METHODOLOGY

The two mentioned directions of the anthropocentric paradigm (cognitive linguistics and linguacultural studies) are characterized by the “language–person” dyad, an integrative approach to language study, and the terms “concept” and “picture of the world.” Let us examine these characteristics more closely. In cognitive linguistics, a concept is understood as a functional and substantial component of memory, the mental lexicon, the conceptual system, and the brain’s language, representing the entire worldview reflected in the human mind [4, p. 90]. Concepts exist within human consciousness as complex, distinct mental entities that enable thinking processes. They also act as essential units for storing human knowledge [5, p. 54]. It is widely recognized in cognitive linguistics that concepts are linguistically objectified, meaning they are expressed through the language system of a particular language. Concepts are units of a conceptual system in their relation to linguistic expressions; they contain information about the world [6, p. 8]. At the same time, it is important to note that some conceptual information has a linguistic “binding,” that is, methods of their linguistic expression, but some of this information is represented in the psyche in a fundamentally different way—by mental representations of a different type: images, pictures, diagrams, etc.

In cognitive linguistics, the traditional pair “language–man” is expanded into a triad: “language–man–consciousness.” Both cognitive linguistics and linguacultural studies are involved in the study of concepts. However, while cognitive linguistics primarily investigates cognitive concepts, linguoculturology focuses on linguacultural or cultural concepts. Within linguoculturology, a concept is viewed as a “cultural–mental–linguistic” entity—a condensed representation of culture embedded in human consciousness. It encompasses the way culture enters a person’s mental world, including the set of ideas, associations, and knowledge connected to a word [7, p. 14].

It is widely accepted that a cultural concept is a complex, multidimensional mental construct [7, p. 41; 8, p. 129]. Furthermore, the link between linguacultural concepts and verbal expression is consistently emphasized in various definitions. For example, they are described as “significant images that reflect parts of the national worldview, encapsulated in a word” [9, p. 81], or as “individual elements of shared consciousness that symbolize actual or imagined entities and are maintained within the national linguistic memory through language” [10, p. 11].

LITERATURE REVIEW

Recently, there has been a tendency to distinguish between a cognitive concept and a linguacultural concept. For example, G. G. Slyshkin reduces these differences to the following:

- “1) for a cognitivist, one concept corresponds to one linguistic unit; for a linguaculturalist, a concept has the property of polyappealability, that is, it can and should be realized with the help of a number of linguistic units;
- 2) for a cognitivist, each word corresponds to its own concept; for a linguaculturalist, the names of concepts are a limited number of culturally significant units (only abstract entities are concepts)” [11, p. 22]. E. V. Babaeva believes that a linguacultural concept is the structure of consciousness in which the values of society are recorded. The center of a linguacultural concept is always a value. In cognitive linguistics, special attention is paid to the types of concepts, their systemic organization, and interrelations. Linguacultural studies seek to establish the value guidelines of society [12, pp. 110–111].

S. G. Vorkachev writes on this subject: "Linguocognitological studies have a typological orientation and are focused on identifying general patterns in the formation of mental representations. The interest of linguaculturalists is focused on studying the specific in the composition of mental units and is aimed at a cumulative and systematizing description of the distinctive features of specific cultural concepts" [1, pp. 43–44]. Therefore, what sets a cultural concept apart from a cognitive concept is its emphasis on values. Cognitive linguistics seeks to identify types of concepts: scheme, frame, scenario, etc. The result of linguacultural studies is dictionaries not of words, but of concepts—fundamental concepts of culture (values) [7]. V. I. Karassik gives a description of such dictionaries in the article "Ethno-specific Concepts" [13, pp. 84–93]. Differences also exist in the structure of cognitive and linguacultural concepts.

In cognitive studies, a field model of a concept is known, according to which a concept consists of a core—prototypical layers, the most vivid primary images; periphery—abstract features; interpretative field—conclusions from different cognitive features [5, pp. 12–16]. V. I. Karassik suggests considering a cultural concept as a multidimensional semantic formation, in which the conceptual, figurative, and value sides are distinguished. The conceptual side of a concept is the linguistic fixation of the concept: its designation, description, attribute structure, definition, and comparative characteristics of this concept in relation to a particular series of concepts. The figurative side is the visual, auditory, tactile, and taste characteristics of objects, phenomena, and events, which in one form or another are reflected in our consciousness. The value side of the concept characterizes the importance of this formation for both the individual and the collective [8, p. 154]. In the late 20th century, linguistics saw the addition of the term "picture of the world" to its vocabulary.

ANALYSIS AND RESULTS

In this case, we are interested in the linguistic picture of the world. In contemporary linguistics, the linguistic picture of the world is generally understood as the entirety of knowledge about the world that is reflected through language. Cognitive linguistics typically distinguishes between the linguistic picture of the world and the conceptual picture of the world, with the widely accepted view that these two do not fully overlap. The conceptual picture is seen as broader and more comprehensive, since it includes not only verbally encoded information but also non-verbal knowledge. Within linguoculturology, which focuses on values expressed in language, the concept of the value picture of the world is introduced. When examining the value picture of the world in language, linguoculturology scholars consider the following principles. Thus, linguacultural studies declare the need to highlight the value picture of the world along with the linguistic one, within the framework of the general picture of the world. It is possible that in the future, the problem of distinguishing between the conceptual picture of the world and the linguacultural view will become increasingly relevant. Both cognitive linguistics and linguacultural studies adopt an integrative approach to the study of language, as objective research often requires synthesizing insights from multiple scientific disciplines. Thus, these areas take into account both linguistic data proper and the achievements of related disciplines.

It should be noted that within the framework of cognitive linguistics and linguacultural studies, a huge number of areas are developing. For instance, in the 1990s political linguistics emerged—primarily drawing from cognitive linguistics and political science—as a field focused on the study of political discourse. Around the same time, a new direction in linguacultural studies with a philosophical name began to emerge—axiological linguistics, whose subject of study was values. The presented theoretical review shows that cognitive linguistics and linguacultural studies, on the one hand, have similar features: an integrative approach to language and maximum attention to studying concepts and the picture of the world. On the other hand, the fact of the distinction between these concepts is obvious. The current state of cognitive language research in different countries could be summarized by the well-known proverb "so many people, so many opinions." At first glance, this situation looks more like chaos than order. The main reason for this, as we see it, lies in the different interpretations of the concepts of "cognition" and "cognitive" themselves, or more precisely, in whether cognition is identified with knowledge or considered differently. Representatives of the exact sciences consider "cognitive" to be primarily biological and view the mechanisms of thinking and speech production as neurophysiological processes. Philosophers identify cognition with knowledge and consider it within the boundaries of conscious human thought activity. Psychologists consider cognition as the functioning of cognitive processes in the human psyche (logical thinking, imagination, attention, memory, etc.).

In all these branches of knowledge, their own methodology has developed, which is called cognitive, but its content differs significantly. Linguists from different countries and different scientific schools, depending on the dominant aspect of their research approach—psychological, sociocultural, or other—are guided by the methodology of different fields of knowledge, creating their own on this basis. As a result, the names of concepts often coincide, but at the same time are filled with completely different content. This has led to a skeptical perception by a number of scientists of cognitive linguistics as an independent scientific discipline and to significant disagreements among those who consider themselves cognitive linguists. However, the search for a common denominator in this area is undoubtedly necessary, and we will try to take a step in this direction.



To begin with, let us turn to the etymology of the word cognition. Its Latin ancestor *cōgnitiō* has the following main meanings: cognition; acquaintance (with someone); knowledge; idea, concept (of something); judicial investigation [Španár, Hrabovský 1987: 106]. Even from this standard set of meanings it becomes obvious that cognition is not limited to knowledge and can be understood in at least three aspects:

- a) cognition as the active process of understanding and internalizing reality;
- b) knowledge as a result of this process;
- c) an idea of something, which, as is known, can have not only a logical but also a figurative character in a person's consciousness.

Our task is to show that the presence of all these directions in the research range of cognitive linguistics is not mutually exclusive but rather complementary. Linguistics, as one of the sciences about man, must take into account various aspects of his existence. Therefore, "cognitive linguistics is not so much a new direction in science as an awareness of what a linguist should actually do" [Norman 2013: 9; similarly, Tabakowska 2000].

The terminological apparatus of cognitive linguistics has largely absorbed elements borrowed from other humanities: for example, the terms concept and categorization of the world are borrowed from philosophy, *gestalt* is used in psychology; the terms language picture of the world, conceptualization, categorization, as well as the main term concept, are also used in general semantics and linguacultural studies [cf. Mechkovskaya 2010]. On the one hand, this is justified by the fact that in linguistic interpretation they acquire their specific content, which was absent in the primary source; on the other hand, this has become one of the reasons for mistrust of the terminology of cognitive linguistics and the ongoing disputes between representatives of the humanities about the legitimacy of its separation as an independent branch of knowledge.

CONCLUSION

The evolution of modern linguistics toward an anthropocentric paradigm marks a significant shift in scholarly focus—from the structural properties of language to its functional, cognitive, and cultural dimensions. Within this paradigm, cognitive linguistics and linguacultural studies represent two interrelated yet distinct approaches that emphasize the centrality of the human factor in language. Both fields analyze how language reflects and shapes mental representations, with cognitive linguistics focusing on the mechanisms of knowledge organization and conceptualization, and linguacultural studies emphasizing the cultural and value-laden content embedded in language.

The comparative analysis of cognitive and linguacultural concepts reveals important methodological and theoretical divergences. Cognitive linguistics tends to treat concepts as universal mental units tied closely to language and thought, while linguacultural studies underscore the culturally specific and axiologically charged nature of conceptual structures. This distinction is further reflected in their respective structural models of concepts, with cognitive science favoring functional typologies and field models, and linguacultural studies employing multidimensional frameworks that integrate conceptual, figurative, and value components. Ultimately, both approaches contribute to a more holistic understanding of language as not only a system of signs but also a medium of human consciousness and cultural expression. The interdisciplinary nature of these fields, situated within the broader framework of cognitive science, underscores the need for continued integrative research that bridges linguistic, psychological, and cultural perspectives. Such efforts are essential for revealing the complex interplay between language, mind, and culture in the construction of the human worldview.

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- 13.00.00 Pedagogika fanlari
 - 13.00.01 Pedagogika nazariyasi. Pedagogik ta'limotlar tarixi
 - 13.00.02 Ta'lim va tarbiya nazariyasi va metodikasi (sohalar bo'yicha)
 - 13.00.03 Maxsus pedagogika
 - 13.00.04 Jismoniy tarbiya va sport mashg'ulotlari nazariyasi va metodikasi
 - 13.00.05 Kasb-hunar ta'limi nazariyasi va metodikasi
 - 13.00.06 Elektron ta'lim nazariyasi va metodikasi (ta'lim sohaları va bosqichlari bo'yicha)
 - 13.00.07 Ta'limda menejment
 - 13.00.08 Maktabgacha ta'lim va tarbiya nazariyasi va metodikasi
 - 13.00.09 Ijtimoiy pedagogika
 - 07.00.00 Tarix fanlari
 - 19.00.00 Psixologiya fanlari
 - 01.00.00 Fizika-matematika fanlari
 - 02.00.00 Kimyo fanlari
 - 03.00.00 Biologiya fanlari
 - 09.00.00 Falsafa fanlari
 - 10.00.00 Filologiya fanlari
 - 11.00.00 Geografiya fanlari



MAKTABGACHA VA MAKTAB TA'LIMI

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