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AMALIY KONFERENSIYASI**

**YANGI DAVR ILM-
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INNOVATSION G'OYA
VA YECHIMLAR**

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Annotatsiya

Mazkur to'plamda "Yangi davr ilm-fani: inson uchun innovatsion g'oya va yechimlar" mavzusidagi XIV Respublika ilmiy-amaliy konferensiyasi materiallari jamlangan. Nashrda respublikaning turli oliy ta'lim muassasalari, ilmiy markazlari va amaliyotchi mutaxassislari tomonidan tayyorlangan maqolalar o'rin olgan bo'lib, ular ijtimoiy-gumanitar, tabiiy, texnik va yuridik fanlarning dolzarb muammolari va ularning innovatsion yechimlariga bag'ishlangan.

Ushbu nashr ilmiy izlanuvchilar, oliy ta'lim o'qituvchilari, doktorantlar va soha mutaxassislari uchun foydali qo'llanma bo'lib xizmat qiladi.

Kalit so'zlar: ilmiy-amaliy konferensiya, innovatsion yondashuv, zamonaviy fan, fanlararo integratsiya, ilmiy-tadqiqot, nazariya va amaliyot, ilmiy hamkorlik.

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FILOLOGIYA FANLARI

COGNITIVE LINGUISTICS WITHIN THE ANTHROPOCENTRIC PARADIGM

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Annotation. The article examines the theoretical foundations of cognitive linguistics within the anthropocentric paradigm of linguistic science. Drawing on Thomas Kuhn's concept of a scientific paradigm, the study analyses the three successive paradigms in the history of linguistics - the comparative-historical, the systemic-structural, and the anthropocentric. The philosophical roots of the anthropocentric paradigm are traced in the ideas of Wilhelm von Humboldt, Alexander Potebnia, Baudouin de Courtenay, and Émile Benveniste. The author interprets cognitive linguistics as one of the interdisciplinary trends generated by the anthropocentric paradigm and argues that language is an integral part of human cognition. The article analyses Ronald Langacker's view of the symbolic nature of grammar and the theory of conceptual metaphor developed by George Lakoff and Mark Johnson. It is concluded that cognitive orientation provides the theoretical foundation for the study of conceptual structures underlying linguistic units and their national and cultural specificity.

Keywords: anthropocentric paradigm, cognitive linguistics, scientific paradigm, language and thought, conceptual metaphor, conceptualisation, cognitive semantics, national and cultural specificity.

KOGNITIV LINGVISTIKA ANTROPOTSENTRIK PARADIGMA DOIRASIDA

Ganieva Zuxra Muratbayevna

Qoraqalpoq davlat universiteti tayanch doktoranti (PhD)

Annotatsiya. maqolada tilshunoslik fanining antropotsentrik paradigmasi doirasida kognitiv lingvistikaning nazariy asoslari ko'rib chiqiladi. T. Kun ilgari surgan ilmiy paradigma tushunchasidan kelib chiqib, tilshunoslik tarixidagi uchta paradigma - qiyosiy-tarixiy, tizimli-strukturaviy va antropotsentrik paradigmalar tahlil qilinadi. Antropotsentrik paradigmaning falsafiy ildizlari V. fon Humboldt, A. Potebnya, I. Boduen de Kurtene va E. Benvenist g'oyalarida ochib beriladi. Muallif kognitiv lingvistikani antropotsentrik paradigma yaratgan fanlararo yo'nalishlardan biri sifatida talqin qiladi hamda til inson bilishining ajralmas qismi ekanligini asoslaydi. Maqolada R. Langakerning grammatikaning ramziy tabiati haqidagi qarashlari va J. Lakoff hamda M. Jonsonning kontseptual metafora nazariyasi tahlil qilinadi. Xulosa qilinishicha, aynan kognitiv yo'nalish til birliklari zahiridagi kontseptual tuzilmalar va ularning milliy-madaniy o'ziga xosligini tadqiq etish uchun nazariy asos bo'lib xizmat qiladi.

Kalit so'zlar: antropotsentrik paradigma, kognitiv lingvistika, ilmiy paradigma, til va tafakkur, kontseptual metafora, kontseptualizatsiya, kognitiv semantika, milliy-madaniy o'ziga xoslik.

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The history of linguistic science is most productively understood as a sequence of epistemological shifts, each reorienting the discipline around a new conception of its proper object. Following the terminology introduced by Thomas Kuhn, who defined a scientific paradigm as "a widely accepted scientific achievement that serves as a model for problem-solving within a scientific community over a certain period of time" [4; B.17.], contemporary scholars of linguistic methodology have identified three successive paradigms in the history of the discipline: the comparative-historical, the systemic-structural, and the anthropocentric [8; B.4.]. Whereas the comparative-historical paradigm, which dominated the entirety of the

nineteenth century, oriented linguistic inquiry towards the diachronic reconstruction of language families, and the systemic-structural paradigm subsequently directed attention towards the language system as an autonomous formal object - placing the word, the sign, and the structure at the centre of analysis - the anthropocentric paradigm represents a fundamental reorientation of the researcher's interests away from the object of knowledge and towards the knowing subject itself [8; B.4.].

As E. S. Kubryakova has argued, this shift produced not the displacement of earlier paradigms but rather their integration within a broader, human-centred framework, so that at a given historical moment different paradigms may coexist, each studying language from a distinct angle while complementing the others [5]. Under the anthropocentric paradigm, the constitutive research question becomes the relationship between the human being and language: language is analysed in the human being, and the human being is analysed in language [1; B.14.].

This reorientation has deep philosophical antecedents. Its theoretical foundations reach back to Wilhelm von Humboldt, who argued that language is not merely an instrument of communication but the very medium through which the human mind constitutes its relationship with the world: "language is, as it were, the outer appearance of the spirit of a people; the language is their spirit and their spirit is their language" [3; B.46.]. For Humboldt, language and thought are not independent processes brought into external contact but aspects of a single constitutive activity: the human mind comes to know reality precisely by articulating it in language. This conviction was reformulated with characteristic force by Émile Benveniste, who demonstrated that human subjectivity itself is linguistically constituted: "it is in and through language that man constitutes himself as a subject" [2; B.224.]. The tradition running from Humboldt through Potebnia and Baudouin de Courtenay - who insisted that "language exists only in individual brains, only in souls, only in the psyche of individuals or persons constituting a given linguistic community" [8] - to Benveniste thus established the philosophical preconditions for the formal institutionalisation of the anthropocentric paradigm in modern linguistics.

The theoretical coherence of this paradigm is further defined by a set of core assumptions. Anthropocentric linguistics is concerned with the study of the "human factor" in language; language is considered the primary instrument of both communication and cognition; language serves as a means of storing and transmitting information and diverse knowledge structures externalised in linguistic expressions; the discipline is inherently interdisciplinary in scope; language studies involve both linguistic and extralinguistic factors; and, crucially, knowledge of language is derived from and grounded in language use [1; B.14.]. Presently, a significant amount of linguistic research is conducted within the anthropocentric paradigm. The paradigm shift resulted in alterations in linguistic perspectives, research methodologies, and the development of new interdisciplinary linguistics trends (sociolinguistics, psycholinguistics, cognitive linguistics, linguoculturology, gender linguistics etc.) [1; B.14.].

Among the interdisciplinary trends generated by the anthropocentric paradigm, cognitive linguistics occupies a position of particular importance for the present study. Emerging in the final decades of the twentieth century, cognitive linguistics proceeds from the assumption that language is an integral part of human cognition and that linguistic structures

both reflect and shape the ways in which human beings conceptualise experience [1; B.15.]. Rather than treating language as an autonomous formal system, it regards linguistic meaning as grounded in embodied experience, perception, and general cognitive processes such as categorisation, attention, and metaphorical mapping. As Ronald Langacker has argued, "grammar is symbolic in nature" and cannot be meaningfully separated from semantics, so that the description of language becomes inseparable from the description of conceptualisation [7; B.12.]. Within this framework, the theory of conceptual metaphor developed by George Lakoff and Mark Johnson demonstrated that metaphor is not merely a rhetorical device but a fundamental mechanism of thought, whereby abstract domains of experience are structured in terms of more concrete, embodied ones [6; B.3.]. It is precisely this cognitive orientation - with its emphasis on the conceptual structures underlying linguistic expression and their national and cultural specificity - that provides the theoretical foundation for the analysis undertaken in the present research.

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