THE ROLE OF LINGUISTIC ANTHROPOCENTRISM THEORIES IN UZBEK NATIONAL LINGUISTICS

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ABSTRACT

Objectives: The primary objective of this article is to explore the impact of the anthropocentric paradigm on Uzbek linguistics and its subsequent formation. The focus is on the shift towards an anthropocentric approach in world linguistics, especially since the late 20th century. The article aims to highlight the specific areas within Uzbek linguistics that have been influenced by this paradigm, emphasizing changes and developments in scientific views and ideas.

Methods: To achieve the stated objectives, the article employs a methodological approach that involves an examination of the anthropocentric paradigm and its integration into Uzbek linguistics. It explores how the subject of language, along with its owner, national mentality, and culture, has gained prominence in linguistic studies. The methods also include an analysis of the fields that emerged based on anthropocentric views and the notable changes witnessed in 21st-century Uzbek linguistics.

Results: The results of this study shed light on the significant impact of the anthropocentric paradigm on various aspects of Uzbek linguistics. The article analyzes the emergence of fields such as Uzbek cognitive linguistics, linguistic and cultural studies, and pragmalinguistics. It delves into the exploration of spiritual values and linguistic experiences within national-cultural communities, offering insights into the signs of interdependence between language and culture.

Conclusion: In conclusion, the article synthesizes the findings by providing general conclusions on the influence of the anthropocentric paradigm on Uzbek linguistics. It underscores the importance of studying language in conjunction with its owner and cultural context. The changes and developments observed in the 21st century within Uzbek linguistics, shaped by anthropocentric views, are highlighted. The conclusion emphasizes the continued relevance of the relationship between language and culture, as well as language and thinking, within the anthropocentric approach in world linguistics. Overall, the article contributes to the understanding of the evolving landscape of Uzbek linguistics under the influence of the anthropocentric paradigm.

Keywords: anthropocentrism, linguoculturology, metaphor, precedent names, pragmatics, cognitive linguistics, anthropocentric method.

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O PAPEL DAS TEORIAS DO ANTROPOCENTRISMO LINGÜÍSTICO NA LINGUÍSTICA NACIONAL UZBEQUE

RESUMO

Objetivos: O principal objetivo deste artigo é explorar o impacto do paradigma antropocêntrico na linguística uzbeque e sua subsequente formação. O foco está na mudança para uma abordagem antropocêntrica na linguística mundial, especialmente desde o final do século 20. O artigo tem como objetivo destacar as áreas específicas da linguística uzbeque que foram influenciadas por este paradigma, enfatizando mudanças e desenvolvimentos nas visões e ideias científicas.

Métodos: Para alcançar os objetivos declarados, o artigo emprega uma abordagem metodológica que envolve um exame do paradigma antropocêntrico e sua integração na linguística uzbeque. Ele explora como o assunto da língua, juntamente com seu proprietário, mentalidade nacional e cultura, ganhou destaque nos estudos linguísticos. Os métodos também incluem uma análise dos campos que surgiram com base em visões antropocêntricas e as mudanças notáveis testemunhadas na linguística uzbeque do século XXI.

Resultados: Os resultados deste estudo evidenciam o impacto significativo do paradigma antropocêntrico em vários aspectos da linguística uzbeque. O artigo analisa o surgimento de campos como linguística cognitiva uzbeque, estudos linguísticos e culturais, e pragmática. Ele se aprofunda na exploração de valores espirituais e experiências linguísticas dentro das comunidades nacionais-culturais, oferecendo insights sobre os sinais de interdependência entre língua e cultura.

Conclusão: Em conclusão, o artigo sintetiza os achados fornecendo conclusões gerais sobre a influência do paradigma antropocêntrico na linguística uzbeque. Ele ressalta a importância de estudar a língua em conjunto com seu proprietário e contexto cultural. As mudanças e desenvolvimentos observados no século XXI na linguística uzbeque, moldada por visões antropocêntricas, são destacadas. A conclusão enfatiza a relevância contínua da relação entre linguagem e cultura, bem como linguagem e pensamento, dentro da abordagem antropocêntrica na linguística mundial. Em geral, o artigo contribui para a compreensão do cenário evolutivo da linguística uzbeque sob a influência do paradigma antropocêntrico.

Palavras-chave: antropocentrismo, linguoculturologia, metáfora, nomes precedentes, pragmática, linguística cognitiva, método antropocêntrico.

1 INTRODUCTION

In the last quarter of the twentieth century, an important change took place in Uzbek linguistics: the influence of linguistic anthropocentrism became apparent in research. As a result of research in linguo-pragmatics, cognitive linguistics, psycholinguistics, sociolinguistics, the anthropocentric paradigm began to dominate in Uzbek linguistics. In Uzbek linguistics, it has become a reality that it is absolutely
impossible to study a language apart from the person who owns it and the ethnos to which it belongs.

It is well known that the anthropocentric paradigm is a set of doctrines and methods that study language not only as a structure but also as an open system based on communication, studying it in relation to other systems such as society, man, culture, psyche. For this reason, in recent years, the direction of anthropocentrism in world linguistics has been recognized as one of the main criteria of a linguistic approach to the linguistic system.

2 THEORETICAL FRAMEWORK

New ideas in world linguistics have also influenced Uzbek linguistics. From the last quarter of the last century in the national linguistics began to form theoretical views on pragmatics, linguoculturology, cognitive linguistics, sociolinguistics. Linguocultural studies (linguoculturology), one of the fields based on the anthropocentric paradigm, is one of the fastest growing areas of modern Uzbek linguistics. It is known that this field was formed in cooperation with the fields of ethnography, linguistics, cultural studies, psycholinguistics of the anthropocentric direction, which is one of the leading paradigms in world linguistics. Linguocultural studies is the study of the interaction and influence of language with culture, ethnos, national mentality on the basis of the principles of anthropocentric paradigm [Sabitova, 2013: 8-9]. The field was formed in the last quarter of the twentieth century, and the term “linguoculturology” appeared in connection with research conducted by the Moscow School of Phraseology under the direction of V.N. Teliya. When it comes to the emergence of linguoculturology, almost all researchers point out that the root of this theory goes back to W. von Humboldt. It is emphasized that the views of linguists as A. A. Potebnya, L. Weisgerber, H. Glints, H. Holts, U.D.Witney, D.U. Powell, F. Boas, E. Sapir, B.L. Whorf, G. Brutyan, A. Wierzbicka, D. Hymes played an important role in the formation of this field in scientific literature. The main purpose of linguocultural studies is to study the language, the thinking of the people, the specific aspects of its perception of the world. The object of this field is language and culture, and the subject is linguistic units that reflect cultural semantics. Consequently, linguistic units that carry cultural information are studied in linguocultural studies. Such language units are grouped under the term linguocultural units. Symbol, mythologeme, standard, metaphor, paremiological units, lacunae, stereotypes, precedent units, speech labels,
linguocultural codes are considered as the main linguocultural units. Linguistic units reflecting the national and cultural mentality of the speakers of the language, cultural archetypes in accordance with ancient concepts of mankind, national sociocultural stereotypes of speech, linguistic landscape of the world, The conceptual sphere, which is a set of basic concepts of culture, is regarded as the main task of linguistic cultural research in the description and definition of linguistic consciousness. [Sabitova, 2013: 8-9]

Today, linguoculturology is one of the most developed fields in the world, especially in Russian linguistics, and significant research has been done in this area. In this field, researchers pay great attention to such issues as the linguistic landscape of the world, linguocultural concepts, linguocultural codes, precedent units, intertextuality, linguistic consciousness, linguocultural features of stable units. In these studies, units of all levels of language, in particular, a completely new interpretation and analysis of the word and text, take precedence. At the same time, the study of linguistic units not only in terms of language laws, but also in terms of factors such as society, man, culture, psyche, national mentality, led to the emergence of new ideas, new scientific views and principles in linguistics. In the works of scholars who laid the foundation stone of Uzbek linguistics and made a significant contribution to its development, the views on the integration of language and culture are expressed in one way or another. But it should be noted that the serious and systematic implementation of linguocultural analysis of language in our linguistics began in the second decade of the 21st century. The first articles on linguocultural studies were published in the journal “Uzbek language and literature” by N.Makhmudov, E.Begmatov, A.Nurmonov. [Makhmudov, 2011; Begmatov, 2013; Nurmonov, 2013] Professor N.Makhmudov's article “Looking for ways to study the language perfectly... ” provides in-depth and substantive coverage of the essence of the field of linguocultural studies and the problems in this regard [Makhmudov, 2012]. The article provides a thorough overview of the factors that contributed to the formation of linguoculturological theory, the basic concepts in it, the differences in their interpretation. The scholar's article “Analogies - a product of figurative thinking” describes the relationship of fixed analogies in Uzbek to language and speech, as well as they are the “units that reflect the national figurative way of thinking” [Makhmudov, 2011: 19], it is important that the problem of studying the linguocultural features of such figurative units is posed. N. Makhmudov spoke about this in detail in the preface to the Explanatory
E. Begmatov focused on the identification of “properties that can provide material for the anthropocentric method in anthroponymic units” [Begmatov, 2013: 37]. According to the scientist, “anthroponyms are related to human desires and activities, they reflect human needs and creativity, the name of man reflects the cultural, spiritual and ethnic views of ancient people, in general, the names are associated with the socio-economic and cultural life of the people” it can be the basis for studying them on the basis of an anthropocentric paradigm. [Begmatov, 2013: 37] Prof. A. Nurmanov in his article comments on the theories of linguistic relativity and linguistic determinism, as well as his attitude to the relationship between language and culture. While acknowledging the views of the founders of the theory of linguistic relativity, B. Whorf and E. Sapir, that language and thought are forms of culture, he underlines that there are commonalities between languages, and writes: “Each language reflects the spirit of the people, the national culture, the way of seeing the world, the way of understanding, but there are such common features in creating images between languages that emerge as a product of universal thought.” [Nurmonov, 2013: 11] In 2015, he defended his doctoral dissertation on “Anthropocentric interpretation of literary texts in the Uzbek language.” Chapter 3 of this research, which puts forward ideas on theoretical foundations of the anthropocentric paradigm, is devoted to the analysis of Uzbek texts in the linguocultural aspect, in which there was made the linguocultural analysis of the text-metaphors and text-analogies. The study proposes to study metaphors by classifying them into 4 types (word metaphors, compound metaphors, speech metaphors, and text-metaphors), and to recognize static patterns of texts as the 5th type of precedent units. [Khudayberganova, 2015] In Uzbek linguistics, the principles of anthropocentric research began to be reflected in dictionaries. In the “Explanatory Dictionary of Uzbek language analogies” compiled under the leadership of N. Makhmudov [Makhmudov, Khudayberganova, 2013] for the first time 21 linguocultural features of more than 500 constant analogies in our language were covered. In this dictionary, the national figurative thinking of the Uzbek people, the way of perceiving the world, the axiological attitude to reality are demonstrated on the example of the constant analogy of the Uzbek language. A dictionary on linguoculturology studies compiled in 2015 [Khudayberganova, 2015] explains the meaning of more than 200 key terms in the field. At the beginning of this century, a
number of dissertation studies on linguoculturology were conducted. [Tosheva, 2017; Rustamov, 2018; Nasrullaeva, 2018; Usmanov, 2019]. In these dissertations the main focus was on study of linguocultural units. For example, Usmonov Farkhod's dissertation on “Linguistic and cultural study of analogies in the Uzbek language” identified the role of the national-cultural connotation in the semantics of stable analogies in the Uzbek language, and the images serving as a reference for analogy are grouped in the linguocultural approach and highlighted in terms of linguistic cultural codes, as well as on the basis of stable analogies analysis in the Uzbek language, specific features of the cultural norms and appropriate aspects to the axiological attitude of the Uzbek nation have been identified. [Usmanov, 2019]. In general, it should be noted that in our linguistics there has been serious research in the field of linguocultural studies, the terminology of the field has been strengthened, its theoretical foundations have been improved.

In recent years, in linguocultural studies, metaphor has begun to be explored both as a means of artistic representation and as a linguocultural unit and a cognitive phenomenon.

3 METHODOLOGY

The history of the study of metaphors in the Uzbek language has been found to be inextricably linked with the schools of Eastern classical literature and philosophy. [Alikulov, 1963; Usmonov, 1964; Mirtojiev, 1970; Mirtojiev, 1973; Kobulova, 2007]. Examination of metaphors in the linguocultural approach in Uzbek linguistics [Mukarramov, 1976; Kungurov, 1977; Umurqulov, 1990; Urinbaev et al., 1990; Kobuljonova, 2000; Yuldashev, 2002; Khajiev, 2007; Makhmudov, 2009; Mirtojiev, 2010; Nurmanov et al., 2013] also found its serious research development and the number of studies in this area has increased. Studies of N.Makhmudov [Makhmudov, 2015], D.Khudayberganova [Khudayberganova, 2015], Sh. Usmonova [Usmonova, 2015], N.Tukhtakhodjaeva [Tukhtakhodjaeva, 2017], D.Tosheva [Tosheva, 2017], D.Rustamov [Rustamov, 2018], G.Nasrullaeva [Nasrullaeva, 2018], Sh.Makhmaraimova [Makhmaraimova, 2018] are among them. In the research of the above-named scholars, metaphor has been recognized as a unit (object) of linguocultural studies (linguoculturology). In this regard, N.Makhmudov's article “Term, figurative word and metaphor” deserves special recognition. In this article, it is said that the phenomenon of metaphor has been studied in the world of philology for more than two thousand years.
that almost all philosophers of the ancient period interpreted metaphor, mainly as a decoration of speech, a movement of speech, a means of artistry, and it is said that by the 20th century, the view on metaphor had changed, spheres of its existence had expanded, and metaphor is literally a manifestation of fundamental cognitive activity.

It should be noted that the article highlights the fact that metaphor is not only the most effective means of discovering the world, but also serves to keep the amount of individual words in a language reasonably moderate. [Makhmudov, 2017]. As Nizomiddin Makhmudov noted, “The study of mechanisms of cognitive activity, heuristic and nominative possibilities, as well as linguistic-communicative features of metaphors in the formation and development of rich terminology of the Uzbek language contributes to the rapid development of Uzbek anthropocentric linguistics” [Makhmudov, 2017: 126]. Indeed, metaphor, which is one of the objects of study of anthropocentric linguistics, is a metaphorical linguistic unit that connects language and thought structures, connecting consciousness and culture with invisible threads. Durdona Khudayberganova considers metaphors to be an important cognitive-semantic value in the text, as well as a phenomenon that reflects the national and cultural thinking of language owners, and allows to identify textual forms of texts based on metaphors in a particular language. The scientist advanced the idea of studying metaphors by classifying them into metaphors in the form of words, phrases, sentences and microtexts [Khudayberganova, 2012: 36].

In the traditional Uzbek linguistics, a special monographic work on the theoretical foundations of semantic transfer methods has been carried out.

In the new Uzbek linguistics, the researcher G. Kabuljanova studied metaphor as an object of independent research, on the basis of language and speech differences. [Kabuljanova, 2000]. G.Nasrullaeva's work on the study of anthropocentric metaphors [Nasrullaeva, 2018: 147] describes the cognitive mechanism of anthropomorphic metaphor, gender, social characteristics, and identifies its internal types and classifies them in the linguocultural aspect. In the research of Sh. Makhmaraimova “Cognitive aspect of theomorphic metaphor in the national linguistic image of the world” [Makhmaraimova, 2018: 168], ... the high frequencies of the theomorphic metaphor have been singled out, proving that they are an element that adds color to the national linguistic image of the world, among them the units popularized as linguokulturema; the “moral indicator” function of theomorphic metaphor. [Makhmaraimova, 2018: 64].
4 RESULTS AND DISCUSSION

In recent years, onomastic metaphor in linguistics has been distinguished as a type of metaphor. It is well known that “onomastic metaphors, which are one of the types of metaphors, are one of the phenomena that demonstrate the expressive potential of our language. A name that has a metaphorical meaning, in particular, appears in the literary text as an extraordinarily influential unit.” [Khudayberganova, 2018: 60-65]. Onomastic metaphors in Uzbek linguistics to some extent studied by Andaniyozova. [Andaniyozova, 2016: 54-61].

Precedent names, which are considered to be a linguocultural unit, are one of the main objects of study of linguoculturology. In general, the names used in Uzbek fiction form a whole series. Issues such as the history of their formation, linguopoetic features, their place in the Uzbek linguoculture are one of the most actual issues in our linguistics, which requires special research. [Khudayberganova, 2016: 36]. Therefore, it is safe to say that the study of precedent names from the linguistic and cultural point of view, their analysis and research in connection with the text of the fiction are one of the important problems of Uzbek linguistics. After all, they are the most basic units that represent the culture of a nation. The onomastic scale of a particular nation is considered as a multifaceted phenomenon that encompasses its history, culture, aesthetic views, and psyche. Preserving the nationality and naturalness of names and determining their conformity to the laws of the national language is a requirement of the time. Determining the place of onomastic metaphors used in the works of a particular creative person in the literary text, their study will undoubtedly have a positive impact on the development and perfection of onomastics, linguopoetics, linguocultural studies.

It is well known that one of the functions of precedent names in a literary text is that they become an onomastic metaphor. “Onomastic units can also be used metaphorically in a literary text. The expression of a metaphor with this type of unit is called an onomastic metaphor, and it is based on the use of a particular onomastic unit in another non-noun sense, i.e., the similarity between a concept and a name (e.g., the meaning of a generous person through the anthroponym Hotam). [Andaniyozova, 2016: 54]. While the onomastic unit used in a metaphorical sense is perceived as a standard of a sign in a particular linguoculture, the second aspect is related to the concepts and ideas that this unit generates in the minds of those linguistic cultures. That is, the popularity of a particular onomastic unit - its precedent - is one of the necessary conditions for its
application in a metaphorical sense. It is known that precedent names are divided into national and universal types according to which linguocultural affiliation they belong to. Names such as *Hitler* (founder of fascism), *Hamlet* (symbol of hopeful feelings), *Othello* (symbol of jealousy) are universal precedent names that are universally accepted and understood by all peoples of the world. However, each nation has its own national precedent names. For example, in Uzbek linguoculture national precedent names are considered as following: Alpomish is honor and dignity, Barchin is a devoted beloved; Karabotir is a vicious opponent; Gorogly is a fearless, brave, courageous young man; Layli is a loyal beloved, Majnun is taken as a symbol of insane love.

Onomastic metaphors have a specific significance that defines the characteristics of the national mentality, and at the same time they are effective and relevant as a means of speech. Thus, in Uzbek linguistics, it can be said that metaphor has been widely studied as a universal means of knowing the world and as a specific linguocultural unit. However, it is worth acknowledging that there are a number of problems in this area, and certain tasks need to be done in this regard. In particular, expanding the scope of linguocultural research is one of the important tasks of linguoculturology. There are such figurative expressions, fixed units in our language, the study of which in the linguocultural approach serves to show the undiscovered aspects of the Uzbek language. Riddles, phrases, proverbs are such units. The semantic and grammatical features of riddles have been studied in Uzbek linguistics. [Saparniyazova, 2005] The Uzbek people's figurative thinking, the breadth of imagination, the uniqueness of the rhetoric in the expression of reality through language, have such features that they serve as an important object for linguocultural research. Anthropomorphism, one of the most ancient ways of understanding the world, is evident in riddles. In them, the objects of existence are manifested in human appearance: as researchers note the most of the riddles consist of metaphorical text [Saparniyazova, 2005]: *Oq yer ochdim, qora bugdoy sochdim* (Kogoz, yozuv) - *I opened the white ground, I sprinkled the black wheat* (Paper, writing). *Qora sigir qarab turar, Sariq sigir yalab turar* (Qozon, olov) - *The black cow is staring, The yellow cow is licking* (Caulderon, fire). The content expressed in the text of such riddles refers to a different context. In her research, M. Saparniyazova cites the riddle of *Fatima-Zahra are fighting, they are dividing the heritage* (Scissors) as an example. [Saparniyazova, 2005: 60] Such texts are concise expressions of figurative perception of reality. Another feature of the riddles is that they use a high level of linguocultural codes.
In particular, the representation of an entity and its objects by means of anthropomorphic code, zoomorphic code, and thing-object codes is highly applicable in riddles.

Theoretical views on pragmatics, one of the main branches of linguistics, also play an important role in Uzbek linguistics. From the last quarter of the twentieth century, there was need for pragmatics research in Uzbek linguistics. As a result, pragmatics approach was also established in linguistics on the basis of syntactic and semantic research. As the founders of this direction, it would be appropriate to cite the first research of A. Nurmanov and N. Makhmudov on the presupposition. [Nurmonov, 1986; Makhmudov, 1986]. It has been argued that language is a system of signs, that its essence and function must be studied in close connection with the science of logic, and that this process cannot be carried out without participation of the human factor.

At the beginning of the century, the theoretical foundations of pragmatics research in Uzbek linguistics were reflected in a number of works of Uzbek linguists. In particular, the monograph “Fundamentals of Uzbek pragmatics” extensively studies the process of formation of pragmatics and the issue of speech acts. [Khakimov, 2013]. In the subsequent works of the author of the monograph, the development of this field and its theoretical aspects were fully scientifically substantiated. In particular, the book “Fundamentals of Pragmatics” provides a detailed account of the theorists of the theory of speech act and the scientific chronicle of the work done in this direction. [Khakimov, 2020.] Deixis theory, implicature units, theory of speech act, specific classifications of J. Austin and J. Searle concept, the problem of interrelation with pragmatics and other levels of language, in particular, pragmaphonetics, lexopragmatics, morphopragmatics, pragmasyntax, pragmasemantic and pragmastilistic characters and features are described in detail. The author's views on text theory, as well as his views and comments on the private neutral and private emotional relationship [Khakimov, 2020: 310-319], first described as pragmatics features of the scientific text, are due to the development of pragmatics research in Uzbek linguistics indicates that a foundation has been laid for research. In this work, the first theoretical ideas about the pragmatic functions and properties of prosodic means are also put forward.

Another theorist of pragmatics in Uzbek linguistics is Sh. Safarov. [Safarov, 2008]. In the research work of the scientist, mainly the theoretical foundations of the guarantee of effective communication and its stages have been studied on the basis of both western and eastern methods. The author's views on the problem of deixis and its
linguistic and philosophical boundaries, the role of deictic characters in the relationship of human thought to existence and the text of the dialogue he composes are noteworthy. In particular, the views expressed on the deixis of the individual emphasize that the characteristics of personal pronouns must be measured in terms of the national thinking of each nation. This situation is important in the process of interpreting the text of communication.

It should be noted that a number of small but significant works have been done in the field of pragmatics before and after these two authors in Uzbek linguistics. It would be appropriate to cite among them U. Rakhimov's candidate dissertation on the particles presupposition, [Rakhimov, 1994], A. Pardaev's monograph “The role of Uzbek auxiliary word groups in the linguistic system and linguo-pragmatic analysis” [Pardaev, 2013]. U. Rakhimov's research covers the particles presuppositions, the differences and similarities between presuppositions and main meaning, while A. Pardaev's works express the views on the stylistic aspects of pragmatics. There is no doubt that these studies have made a significant contribution to the establishment and development of pragmatics in Uzbek linguistics.

One more research at the turn of the 21st century focused on the pragmatic study of children’s speech. This work, which is the first pragmatic approach to children's speech, is based on the fact that the speech acts specific to children's speech are related to their psychological state and age characteristics. The study notes that the frequent use of question sentences in children's speech is determined by the curiosity inherent in their world, the desire to know the world. Based on his observations, the author includes affirmations, questions, requests, orders, apologies, wishes, demands among the illocutive acts in children's speech, and proves with examples that they rarely contain acts of advice, sarcasm, warnings, promises as in the speech of adults. [Kurbonova, 2018: 15]. The scientist distinguishes the pragmatic barrier in children's speech in two ways: 1. The occurrence of a pragmatic barrier in children's speech. 2. Perception by children the speech of others as a pragmatic barrier. [Kurbonova, 2018: 16]. This distinction takes into account the lexical, social, and cognitive characteristics of children's and adult speech. In particular, the frequent occurrence of a pragmatic barrier through speech used with phraseological units reveals the speech of school-age children, highlighting the importance of a psychological and cognitive approach to pragmatics research in problem coverage.
Certainly, there are a number of other studies in Uzbek linguistics, which more or less have contributed to the coverage of the field. It would be correct to say that the above-mentioned researches determine the initial stage of development of the field of pragmatics in Uzbek linguistics. There is still a lot of work to be done in this area. In particular, the study of communication theory and the principles of its formation in the combination of pragmatics, psycholinguistic and cognitive knowledge, to ensure the compatibility of other areas with pragmatics, especially sociolinguistics and psycholinguistics, which are very relevant today, and to plan work in this area.

At the end of the 20th century, Uzbek linguistics began to develop views on cognitive linguistics. [Safarov, 2006]. In the study “Cognitive Linguistics” there were written theoretical ideas about the templates (in the mind) scenario, script, frame, gestalt, prototype and categorization, which form the unifying semantic structure of the text. The author’s views on the national-cultural features of linguistic-cognitive activity serve as a theoretical basis in the coverage of issues of language and culture. At the same time, it contributes to the development of research in this direction in Uzbek linguistics. It can be said that the combination of language and culture issues directly with language and thinking issues has raised the Uzbek national linguistics to a higher level.

5 CONCLUSION

The anthropocentric paradigm has had a positive effect on Uzbek linguistics. New fields such as pragmatics, sociolinguistics, linguoculturology, cognitive linguistics have been formed in the Uzbek national linguistics. Language has been studied not only as a system of signs relations, but also as an important product of human and national thinking, as one of the most important stages of its cognitive activity and as a means of accumulating the spiritual heritage of an ethnos from generation to generation. In particular, as a result of the study of the system units as a linguo-cultural unit, the linguistic and valuable view of the world, the notions’ concept entered the Uzbek linguistics. Many set phrases, which are considered to be the richness of the vernacular, have been studied in connection with ethnos national thinking. Pragmatics research has also shown that verbal communication depends on factors such as personality, purpose, nationality, age, gender, on the example of Uzbek language materials.

The anthropocentric paradigm is now widely used, without denying other paradigms, as an important factor in the development of Uzbek linguistics.
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