THE ROLE OF HUMAN FACTOR IN THE STUDY OF LINGUISTIC PHENOMENA

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Abstract. At the same time when the people of the world are looking for their place, it is well known that every inhabitant of our Motherland of Uzbekistan with his speech and manners, his culture of behavior demonstrates the superiority of Uzbeks over the peoples of our country. This is why scientists argue that human language is closely related to the society in which they live and express their views scientifically. The article examinesparadigm in linguistics.

Keywords: Anthropocentrism, linguistics, paradigm, language, reflection.

INTRODUCTION

At the same time when the people of the world are looking for their place, it is well known that every inhabitant of our Motherland of Uzbekistan with his speech and manners, his culture of behavior demonstrates the superiority of Uzbeks over the peoples of our country. This is why scientists argue that human language is closely related to the society in which they live and express their views scientifically.

MATERIALS AND METHODS

The emergence of the anthropocentric paradigm is also associated with the efforts of linguists to study the nature of language in more detail. Although there are different views of scientists on the causes of the emergence of the anthropocentric paradigm in linguistics, its content, each of which has its own basis, one of our tasks is to study these theories more deeply and apply them in practice. In world linguistics, the study of a text based on the anthropocentric paradigm is mainly reflected in studies of linguistic semantics, linguistic cognitology, psycholinguistics,cultural linguistics, and pragmatic linguistics. In particular, N. Khomsky, U. Chaf, B.A. Serebrennikov, L.V. Shcherba, Yu.N. Stepanov, I.R. Galperin, N.I. Karaulov, N.I. Dzhinkin, A.A. Leontiev, Y. Lakoff, T.A. Dyck, A. Veybitskaya, E. S. Kubryakova, E. Roche, V.P. Belyanin, V.Z. Demyankov, V.A. Maslova, T.M. Dridze, K.F. Sedov, A. Nurmonov, N.M. Makhmudov, E.A. Begmatov, Sh. Safarov, S. Boimirzaeva, I. Azimova, the

language system is studied on theprinciples of anthropocentrism. Linguistic units in Uzbek linguistics have been studied on the basis of the anthropocentric paradigm since the beginning of the 21st century.
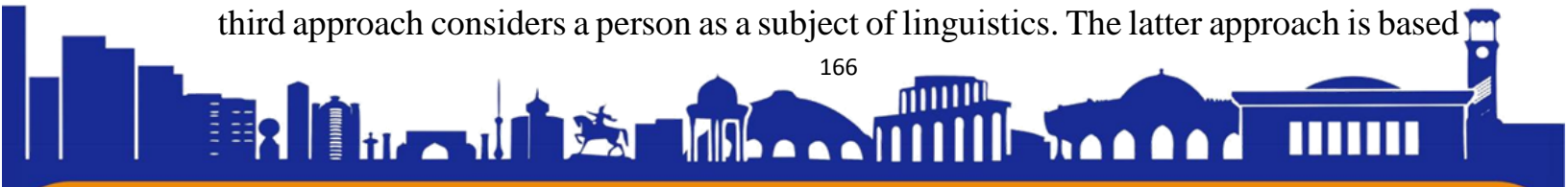
RESULTS AND DISCUSSION

The reason why anthropocentrism has become the main principle of scientific research is that a person is the basis of this or that phenomenon, and he himself participates in this analysis. Indeed, language is a human trait that cannot be imagined without thinking. Therefore, the study of the language and its levels in the anthropocentric paradigm, that is, taking into account the influence of the human factor on certain linguistic phenomena, opens the door to even greater opportunities. For example, the phenomena of language do not improve spontaneously, but directly in the process of a person's practical activity, communication, they are updated, some of its units become obsolete. Language cannot exist by itself. And at the point of formation of the language, and at the point oforientation towards the goal, there is a person, that is, the language is used and served by a person. In this process, the mental state of a person directly affects the language. The thinking of the human psyche is very complex, and theformation of thoughts is a continuous and eternal process.

The manifestations of anthropocentric analysis are obvious, especially when studying the text. In such areas of world linguistics as linguopragmatics, cultural linguistics, cognitive linguistics, psycholinguistics, neurolinguistics,ethnolinguistics, the object of research is the personality factor. The emergence of these areas is associated with a deeper study of man in science and an attempt to embrace linguistic activity in conjunction with the personal factor.

Anthropocentric language learning means identifying the national identity of a particular people. After all, "Themother tongue is the soul of the nation. A number of studies on Uzbek linguistics have shown that the scientific opinion that the language is a reflection of the mentality of the nation is expressed through the analysis of units of the Uzbek language.

There are different interpretations of the principle of anthropocentrism in linguistics. The first approach involves adding a "linguistic personality" to the object of linguistic science. The second approach is associated with the recognition of language as a part of a person, which is reflected in modern linguistic philosophy. The third approach considers a person as a subject of linguistics. The latter approach is based
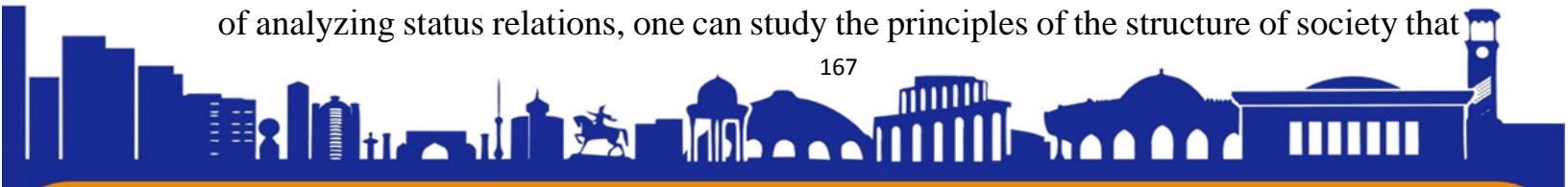
on the recognition of language as a constituent element that makes a person human. The last approach to the implementation of the anthropocentric principle was developed by W. Humboldt. Some scholars have called this the "anthropocentric shift" in twentieth- century philology. The anthropocentric aspect is the subject of numerous modern studies of the relationship between language and thinking, the origin of language and speech, modern oral speech, lexicology, lexicography, cognitive linguistics, various aspects of studying the linguistic landscape of the world. constitutes the basis. On the basis of the ideas expressed in them, it can be concluded that it is advisable to study the language and its levels in the anthropocentric paradigm.

In particular, such an approach to the Uzbek language has appeared in recent years and has attracted the attention of our linguists. The value of the principle of anthropocentrism in the study of language, scientific work on the problems of studying the Uzbek text in the anthropocentric paradigm.

With dating , the anthropocentric paradigm has taken its place in linguistics, as a result of which the linguistic methodology is enriched with anthropocentric principles, cognitive linguistics, psycholinguistics, cultural linguistics,etc. from a linguistic point of view in an anthropocentric paradigm.

One of the factors contributing to the application of the anthropocentric principle in research is the growing roleof the human factor in linguistics. Since a person is an object of study in almost all sciences, it is necessary to refer tothe conclusions of disciplines such as philosophy and psychology in order to have a clear understanding in the processof studying the human factor in terminological studies. After all, the latest trends in linguistics are inextricably linked with its "intersection" at the junction of other disciplines. At the same time, the human factor takes into account the general characteristics of a person: his psyche, will, interests, motives. In particular, in linguistics, various psychological categories are mastered, which are studied in harmony.

It is important to understand that the specificity of each person can influence the structure of the language, thescope of its use, in order to understand the social status of a person from a linguistic point of view. First, social status as a unifying element of society in one way or another determines the behavior of people, is stabilized in the semantics of a number of linguistic units. Status is a normative category; in the process of analyzing status relations, one can study the principles of the structure of society that

exist in a coded state in natural language.

Second, social status is a pragmatic component that falls under a variety of characteristics such as value, modality, emotionality, and stylistic register. The definition of their nature, relationships, combinatorics of choice means to some extent the specifics of the pragmatic side of the language. The social position of a person is one of the abstract concepts that combine the system of concepts of sociolinguistics and linguistic semantics based on pragmatics.

Language - culture - ethnos are closely interrelated, and the modern paradigm of linguistics opens up ample opportunities for conducting terminological research based on anthropocentric principles, taking into account the human factor. Thus, at the present stage of linguistic research, it becomes obvious that it is advisable to study the language not only as a means of communication, but as an integral part of folk culture. A comprehensive study of the essence of the anthropocentric trend, one of the latest trends in linguistics, its wider practical application will give promising results in the future.

In the light of the anthropocentric paradigm, which includes the "human factor" in the study of language, the consideration of linguistic phenomena through the prism of peculiar triads "language-person-communication", "language-person-thinking", and "language-person-culture" seems to be very relevant. This is due to the fact that, on the one hand, the language in all diversity of its functioning is predetermined by a person, his knowledge and experience (a person in a language); on the other hand, language is a means of knowing a person, his thoughts, consciousness and intellect (language in a person). It should be noted that the principle of anthropocentrism naturally presupposes an interdisciplinary approach, going beyond the limits of "internal linguistics" into the space of a person and his activities. The anthropocentric approach, being especially significant in the study of a literary text, involves its complex, interdisciplinary analysis from the standpoint of such areas as linguistic personology, text linguistics, communicative linguistics, cognitive linguistics, linguoconceptology, and linguoculturology. The most significant characteristic of the discourse for our research is anthropocentrism, which involves researching the discourse in the close trinity of author-text-reader. However, it must be emphasized that the distinctive feature of literary discourse is the peculiar, complex nature of communicative activity: external - author-reader and internal - personage-personage. The anthropocentric paradigm involving the research of the human factor in language,

is a macro-paradigm that combines such areas of linguistics as cognitive linguistics, linguo- pragmatics, linguoculturology, linguo-conceptology, psycholinguistics, sociolinguistics, etc. The anthropocentric approach to language learning is based on the principles of interdisciplinarity and integrity, which implies a comprehensive study of linguistic phenomena in the relationship and interaction of their semantic, stylistic, pragmatic, cognitive characteristics. The study of a literary text from the position of anthropocentrism is due to the ontological essence of the literary text, which is one of the artistic forms of human cognition of the surrounding reality.

CONCLUSION

To sum everything up, DL is understood by us as a combination of human abilities and characteristics that determine the production and perception of discourse by them. The structure of the DL of the author and the character differ in: a) the degree of semantic-stylistic language complexity; b) the nature of the linguistic representation of communicative- pragmatic factors; c) the depth of reflection of the intellectual sphere; d) the degree of expression of universal and nationally specific cultural values; e) reflect the psychological, individually personality characteristics of the character, representing a certain psychological type.

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