

THE ROLE AND SIGNIFICANCE OF THE ANTHROPOCENTRIC APPROACH IN THE FORMATION OF COGNITIVE ACTIVITY

Kilichev Akram Abdusamadovich

Associate Professor, Department of Psychology, Bukhara State University

Email: akramqilichiv89@gmail.com

Phone: +998 90 635 07 75

Annotation: This article analyzes the scientific and theoretical foundations as well as the practical significance of the principle of anthropocentrism in the formation of cognitive activity. Human-centered views define the active role of the subject in the cognitive process. The article highlights the formation of cognitive activity through individual experience, social environment, and language from an anthropocentric point of view. Additionally, it explains the function of language in cognition, understanding through concepts, and mechanisms of thinking. The results of scientific research show the crucial role of the human factor in cognitive activity and demonstrate the emergence of anthropocentrism as a methodological foundation in the system of knowledge.

Keywords: Anthropocentrism, cognitive activity, human factor, concept, language and thought, subjectivity, cognitive linguistics

Annotatsiya. Ushbu maqolada bilish faoliyatining shakllanishida antropotsentrizm tamoyilining ilmiy-nazariy asoslari va amaliy ahamiyati tahlil qilinadi. Inson markazida turuvchi qarashlar bilish jarayonida sub'ektning faol rolini belgilab beradi. Maqolada bilish faoliyatining individual tajriba, ijtimoiy muhit va til orqali shakllanishi antropotsentrik nuqtai nazardan yoritiladi. Shuningdek, bilish jarayonida tilning funksiyasi, konseptlar orqali anglash va fikrlash mexanizmlari ochib beriladi. Ilmiy izlanishlar natijalari bilish faoliyatida inson faktorining muhim o'rin tutishi, antropotsentrizmning bilimlar tizimida metodologik asos sifatida namoyon bo'lishini ko'rsatadi.

Kalit so'zlar. Antropotsentrizm, bilish faoliyati, inson omili, konsept, til va tafakkur, sub'ektivlik, kognitiv lingvistika

Аннотация. В данной статье анализируются научно-теоретические основы и практическое значение принципа антропоцентризма в формировании познавательной деятельности. Взгляды, в центре которых находится человек, определяют активную роль субъекта в процессе познания. В статье освещается формирование познавательной активности с антропоцентрической точки зрения через индивидуальный опыт, социальную среду и язык. Также раскрываются функции языка в процессе познания, понимание через концепты и механизмы мышления. Результаты научных исследований показывают важную роль человеческого фактора в познавательной деятельности и демонстрируют антропоцентризм как методологическую основу системы знаний.

Ключевые слова: Антропоцентризм, познавательная деятельность, человеческий фактор, концепт, язык и мышление, субъективность, когнитивная лингвистика

The first ideas about anthropocentrism appeared during the Renaissance, although many researchers trace its roots back to antiquity. This worldview marked the beginning of the subject-object scheme of human cognition. The entire philosophy and culture of the Renaissance centered on recognizing human dignity, the right to free development, and the expression of human capabilities. A new criterion for evaluating social relations—humanism—was established. In anthropocentrism, the reflection, measurement, and interpretation of external and internal reality are inextricably linked to human consciousness and thinking, as well as to one's relationship with the world. In general, this may be described as the anthropocentrism of subjective reality. Since language is anthropocentric and designed for humans, the entire linguistic categorization of objects and phenomena in the external world is directed toward human individuality. The idea that linguistic capacity is inherently individual first appeared in the works of Wilhelm von Humboldt. The German philosopher and linguist considered language to be an intermediary link between humans and the surrounding world. According to him, the study of language is subordinated to the human goal of self-understanding and of relating to everything observed or hidden in the world. For Humboldt, language is a type of activity that transforms the external world into a domain of human consciousness.

Many ideas and concepts of modern linguistics were developed by V.V. Vinogradov, who consistently focused on phenomena connected to the manifestation of the human factor within language. He introduced the concept of the "linguistic personality" and began its investigation through the language of literary texts. At present, identifying the various features of the language system is not the sole or ultimate aim of linguistic analysis. It has become increasingly important to study linguistic phenomena in close relation to human beings and their cognitive processes. After all, humans perceive the world and their spiritual-practical activities through cognition. Anthropocentrism should be regarded as a paradigm that thoroughly explores the issue of "the person within language." It can be stated that "behind every text stands a linguistic personality who possesses the language system." This individual becomes the starting point for linguistic analysis, shaping its direction, purpose, and interpretation. The anthropocentric paradigm places the human being at the center, treating language as a key attribute and integral part of human identity. One cannot imagine a person outside of language, or divorced from the linguistic competence necessary for producing and understanding texts. Texts created by humans are inherently individual and therefore egocentric in nature—because behind every word stands a person marked by their unique life experiences, perspectives, and cultural background. A number of studies have raised the question: "Can anthropocentrism be considered the main paradigm of linguistics at the end of the 20th and beginning of the 21st century?" To answer this, scholars turn to the term "scientific paradigm," exploring how it is used to describe the current state of linguistic science. The term paradigm was introduced by Ferdinand de Saussure to denote a system of forms of a word—that is, the cross-sectional structure of language including inflections and derivations. This term laid the groundwork for the emergence of new paradigms in scientific knowledge, later reflected in the works of American scholar Thomas Kuhn. In his 1962 book, *The Structure of Scientific Revolutions*, Kuhn explored the deep connections between scientific development and societal change, formulating the concept of the "scientific community" as the subject of logical activity. According to Kuhn, such a community operates under a shared set of assumptions—its paradigm—which researchers may accept without question. Contemporary linguistics is recognized for its polyparadigmatic nature. This creates an open question about the number of

existing paradigms at the current stage of linguistic development. As a result, the dominance of the anthropocentric paradigm is not universally acknowledged. T. Khomutova believes that the current stage of scientific development is shaped by globalization, which inevitably leads to the emergence of an integrative approach. This new approach aims to synthesize various scientific paradigms. From this perspective, language should be studied as an object that spans four domains: consciousness, language system, culture, and society. The study of linguistic material—especially lexical units—from an anthropocentric standpoint remains insufficient in scope, highlighting the urgency of continued research in this direction. Many of the problems raised in these studies have either not been addressed at all, or are so complex and multifaceted that they demand deeper exploration.

Conclusion

Thus, the following conclusions were reached:

- a) Since the mid-1980s, the fundamental distinction between earlier linguocentric (system-centric, object-centric) and anthropocentric approaches in the interpretation of linguistic phenomena has been acknowledged;
- b) Although numerous theoretical studies have explored the lexical system from a linguocentric point of view and yielded notable results, the anthropocentric perspective remains in its early stages of development;
- c) At present, it is necessary to thoroughly investigate crucial theoretical and practical categories such as the concept, as well as lexical deficiencies within the psycho-linguistic structure of individuals.

The anthropocentric orientation of cognitive activity is manifested in the subject's pursuit of self-knowledge and self-actualization, and in their perception of the surrounding world based on human values and needs. As a product of both individual and collective cognitive efforts, anthropocentric focus helps form a stable and ethically grounded worldview.

In conclusion, the anthropocentric perspective performs a vital function in cognition, as it emphasizes the interpretation of information, selection of dominant knowledge, and activation of personal meaning. The interrelation between anthropocentric orientation and personal cognitive activity indicates that this approach plays a crucial role in shaping one's worldview, which in turn influences social and professional development.

References:

1. Vorkachev, S. G. (2001). Linguoculturology, Linguistic Personality, Concept: The Formation of the Anthropocentric Paradigm in Linguistics. *Philological Sciences*, (1), 64–72.
2. Khomutova, T. N. (2009). Scientific Paradigms in Linguistics. *Bulletin of Chelyabinsk State University*, (35), 142–151.



3. Kubryakova, E. S. (2004). Language and Knowledge: On the Path to Understanding Language. Moscow: Languages of Slavic Culture.
4. Karasik, V. I. (2002). The Linguistic Circle: Personality, Concepts, Discourse. Volgograd: Peremena.
5. Maslova, V. A. (2001). Linguoculturology. Moscow: Akademia.
6. Humboldt, W. von (1984). Selected Works in Linguistics. Moscow: Progress.
7. Vinogradov, V. V. (1946). Basic Concepts of Russian Phraseology as a Linguistic Discipline. Proceedings of the Jubilee Session of Leningrad State University.
8. Khaydarov, N. (2020). Foundations of Cognitive Linguistics. Tashkent: Fan.
9. Anorkulova, O. (2022). Observations on the Concept and its Study in Uzbek Linguistics. Issues of Philology, (2), 45–52.
10. Shomansurov, A. (2018). Man and Language: Within the Principles of Anthropocentrism. Tashkent: Iste'dod.