

ANTHROPOCENTRISM IN LINGUISTICS

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Annotation

This article discusses the issue of “anthropocentrism” as linguistic phenomenon, its special features.

Key words: *personality-oriented, a special cultural code, human spiritual life, reflecting the process, mirror of culture.*

Rethinking the place of man in the world led to anthropocentrism, a trend according to which man is the center and the highest goal of the universe. In modern linguistics, anthropocentrism is considered a promising direction. Anthropocentrism can be regarded as one of the leading trends in the humanities in the 20th and 21st centuries.

O.I. Leshchenko argues that anthropocentrism is a universal category permeating all spheres of human spiritual life and reflecting the process of human awareness of his special status in nature and society.

This category is personality-oriented and is constantly evolving. [Leshchenko, 2014, 177].

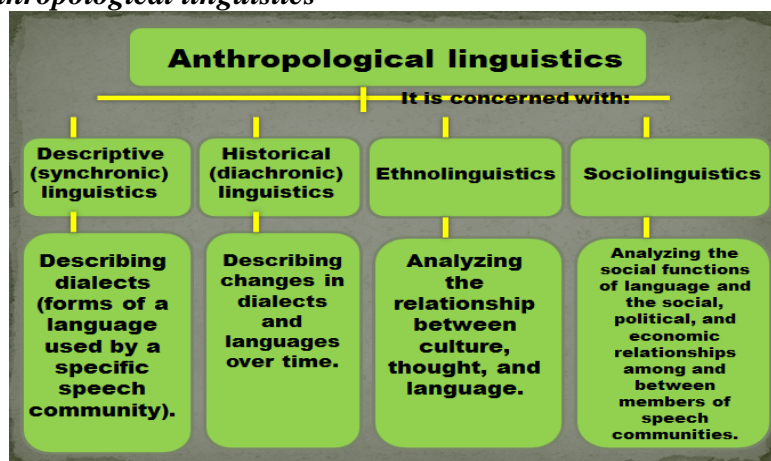
Anthropocentrism in linguistics - has led to the emergence of many interdisciplinary sciences: linguocountry studies, ethnolinguistics, linguoculturology, sociolinguistics, cognitive linguistics, etc. Perhaps this is due to the fact that linguistics occupies a special place among the humanities, because language can be seen as one of the most important sources knowledge about human beings and society.

On the other hand, there is a connection between the linguistic nomination of phenomena and objects of the surrounding world and peculiarities of their perception by a person, because language cannot “copy” reality, it is only capable of reflecting the process of its cognition by people in a certain way. [Orlova, 2012, 237].

The anthropocentrism has made it possible to consider language as a special cultural code of a nation, and not only as a means of communication, as a result, the system-structural, static paradigm has been replaced by anthropocentric, dynamic paradigm, which was able to shift interest of researchers from the object of cognition to the subject. [Surkhaeva, 2013, 70].

Natural languages has an essential role in people's lives: they are given at birth as a given, they participate in the formation of people's worldview and their attitudes to the surrounding reality. V.A. Maslova argues that language is the only tool that can help us penetrate into the hidden from us sphere of mentality, as it determines the way of world membership in a culture [Maslova, 2007, 6].

Picture 1. Anthropological linguistics



A language is a universal form not only of the primary conceptualization of the world but also of the rationalization of human experience; it is the exponent and custodian of knowledge about the world. Language is a “mirror of culture, reflecting the faces of past cultures, intuition and worldviews” [Postovalova, 1999].

The concept of linguistic personality is related to the concept of a “linguistic picture of the world” in the closest way. The concept of the “linguistic picture of the world is based on the ideas of the great German philologist W. von Humboldt, who believed that the language and spirit of the people are identical. According to his concept, put forward in the XIX century, language is the action of the spirit on articulate sound to express with the help of sound to express a thought. Language can be thought of as an activity of the spirit because people are acquainted with the human spirit only through linguistic activity and can only conceive of the human spirit as a given activity. [Humboldt, 2013, 40-42].

Therefore, in the native language of each nation is already embedded a certain worldview, influenced by a number of factors: the geographical location and history the linguistic community, its spiritual and external conditions. The destiny of a people is closely related to its language, which is capable of reflecting the entire path traversed by a given people. Language is the memory of a people, capable not only of storing memories of the past, but also of serving as the basis for further development

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