



ANTHROPOCENTRIC VIEWS IN THE LINGUISTIC LANDSCAPE OF THE WORLD

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KALIT SO‘ZLAR

Antropotsentrizm, lisoniy manzara, dunyoqarash, kognitsiya, til idroki, sotsiolingvistika, semantik tuzilmalar.

КЛЮЧЕВЫЕ СЛОВА

Anthropocentrism, linguistic landscape, language worldview, cognition, language perception, sociolinguistics, semantic structures.

KEY WORDS

Антропоцентризм, языковая картина, мировоззрение, когниция, восприятие языка, социолингвистика, семантические структуры.

ANNOTATSIYA

Ushbu maqolada olamning lisoniy manzarasini o‘rganishda antropotsentrik yondashuvning roli va ahamiyatini ko‘rsatilgan. Antropotsentrik qarash insonlarning tilni jamiyatda qanday idrok etishi, yaratishi va undan foydalanishiga asoslangan. Tadqiqotda til va dunyoqarash o‘rtasidagi munosabat o‘rganilib, til qay tariqa insonning idrok va tajribasi asosida shakllanishi ko‘rsatilgan.

АННОТАЦИЯ

В данной статье исследуется роль и значение антропоцентрического подхода в изучении языковой картины мира. Антропоцентрический взгляд фокусирует внимание на том, как люди воспринимают, создают и используют язык в обществе. В исследовании рассматриваются взаимосвязь между языком и мировоззрением, подчёркивая, как язык формирует и сам формируется человеческим сознанием и опытом.

ABSTRACT

This article explores the role and significance of anthropocentric approaches within the linguistic landscape of the world. Anthropocentric perspectives focus on how humans perceive, create, and use language within society. The research delves into the relationship between language and worldview, highlighting how language shapes and is shaped by human cognition and experience.

Introduction. In recent years, linguistics has increasingly focused on the central role of humans in the creation and use of language. This anthropocentric view holds that language is not merely a passive tool of communication but an active medium through which humans construct their understanding of the world. According to linguistic anthropologists, the way individuals use language reflects their unique cognitive and social experiences, which in turn shape the broader linguistic landscape [1]. This paper examines how anthropocentrism informs the development of linguistic landscapes and explores the ways in

which language is used to mediate human experience in the world.

Anthropocentrism is the philosophical perspective that places humans at the center of understanding the world. In linguistics, this manifests in the theory that language is a product of human cognition and is used to structure human experience. According to Whorfian theories of linguistic relativity, the structure of a language influences the way its speakers perceive reality [2]. In this sense, language acts as a filter, shaping not only how people communicate but also how they experience the world around them. For instance, languages differ in how they



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categorize colors, spatial relations, and temporal concepts, which suggests that speakers of different languages may have distinct cognitive experiences of the same phenomena [3]. Thus, anthropocentric approaches argue that language is not only a reflection of the external world but a tool through which humans interpret and give meaning to that world.

The linguistic landscape of a society is intricately tied to its cultural worldview. The Sapir-Whorf Hypothesis posits that language shapes thought and, consequently, how people interpret reality. This hypothesis underlines the anthropocentric nature of linguistic processes, where human perception is seen as the foundation for language and communication. From an anthropocentric viewpoint, language not only represents the external world but also encodes the cultural and cognitive frameworks through which individuals perceive their environment. This dynamic is evident in how different cultures use language to categorize and describe phenomena in ways that reflect their unique values and worldviews [1]. For example, in some Indigenous languages, the concept of time may be more fluid, emphasizing cyclical or event-based understandings of temporality, rather than linear timeframes common in Western languages [4]. Such linguistic differences reflect deeper cultural variations in how humans relate to the world around them. Through anthropocentric lenses, language becomes more than a communicative tool—it is a window into the cognitive processes and cultural narratives that guide human existence.

The term “linguistic landscape” traditionally refers to the visible language in

public spaces, such as signage, advertisements, and street names. However, in a broader sense, the linguistic landscape includes the variety of ways language is used in different social and cultural contexts to reflect and construct reality. The anthropocentric perspective views the linguistic landscape as a cultural artifact, shaped by human actions and perceptions [5]. Gorter’s interpretation of the linguistic landscape expands its meaning beyond visible signs to include how language, influenced by human actions and perceptions, shapes and reflects reality. His anthropocentric view underscores the idea that language actively constructs cultural and social identities, showing its deep connection to how humans experience and understand the world. In multilingual societies, the linguistic landscape often reflects power dynamics, social hierarchies, and cultural identities. For example, the dominance of a particular language on public signs may signify the cultural and political power of its speakers, while the presence of minority languages can be an indicator of cultural diversity or resistance [6]. This anthropocentric focus on how humans shape and are shaped by their linguistic environment highlights the reciprocal relationship between language and social identity. Moreover, the way humans modify their linguistic landscape, such as the introduction of bilingual signage or the promotion of endangered languages, reflects anthropocentric efforts to preserve cultural heritage and maintain linguistic diversity. These actions emphasize the role of humans not just as users of language, but as agents of linguistic change who actively participate in shaping their communicative environments.



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Language plays a crucial role in mediating human experience, shaping how people interpret their interactions with the world and others. According to Vygotskian theories of sociocultural development, language serves as a primary tool through which individuals internalize and process their social experiences [7]. This suggests that language is not only a reflection of individual cognition but also a key medium through which societal norms and values are transmitted. For instance, anthropocentric approaches to language recognize that metaphors used in everyday speech are often grounded in bodily and sensory experiences. Cognitive linguists like Lakoff and Johnson [8] argue that metaphors are central to human thought and help individuals understand abstract concepts through more concrete, familiar experiences. Phrases like “grasping an idea” or “seeing the point” rely on physical metaphors to express cognitive actions, demonstrating the close relationship between language, the human body, and the mind.

This anthropocentric focus on the embodied nature of language reveals how deeply intertwined language is with human experience. It highlights that language is not a neutral medium but a tool that shapes how people perceive, interpret, and engage with the world around them. The principle of linguistic relativity, often associated with Edward Sapir and Benjamin Lee Whorf, supports the anthropocentric notion that language influences thought and shapes human perception. According to this theory, speakers of different languages experience the world in unique ways because their languages encode different categories of meaning [2].

Anthropocentric perspectives on linguistic relativity emphasize that humans are not passive recipients of language but active creators of meaning. For example, in languages that have grammatical gender, speakers often attribute gendered characteristics to inanimate objects, which can affect their perceptions of those objects. In Spanish, the word for “sun” (el sol) is masculine, while in German, “sun” (die Sonne) is feminine. Studies have shown that speakers of these languages often describe the sun with characteristics traditionally associated with masculinity or femininity, demonstrating how language shapes thought at a fundamental level [9]. From an anthropocentric perspective, this phenomenon underscores the active role that humans play in constructing their understanding of the world through language. It also suggests that language is not simply a reflection of the external world but a cognitive tool that humans use to create and manipulate their reality.

Anthropocentric views of language emphasize its role in shaping personal and collective identity. Language is a primary means by which individuals express their identity and align themselves with particular social or cultural groups. For instance, the use of dialects or sociolects can signal belonging to a specific community, while language choice can reflect cultural pride or political resistance [10]. In multilingual contexts, language becomes a powerful tool for negotiating identity. Speakers often switch between languages or language varieties depending on the social context, a phenomenon known as code-switching. This linguistic flexibility allows individuals to navigate different social



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identities, aligning themselves with different cultural groups in different contexts. From an anthropocentric perspective, such linguistic behavior demonstrates how humans use language not only to communicate but to actively construct and perform their social identities.

Conclusion. Anthropocentric approaches to language place humans at the center of linguistic analysis, recognizing that language is not just a passive tool for communication but an active medium through which humans construct their reality, shape their cognitive experiences, and express their identities. Through the lens of anthropocentrism, language becomes more than a means of conveying information—it becomes a reflection of human thought, culture, and social interaction. This perspective highlights the intricate relationship between language, cognition, and worldview, demonstrating that the ways in which humans perceive and experience the world are deeply influenced by the languages they speak. In examining the role of language in shaping human experience, the concept of linguistic

relativity underscores how speakers of different languages may conceptualize the world differently. Anthropocentric theories reveal that humans are not merely shaped by language but are active agents in using language to navigate and modify their environment, shaping both individual and collective identities. The flexibility and adaptability of language in multilingual contexts further emphasize the human capacity to use language as a tool for social negotiation and cultural expression. Ultimately, the anthropocentric view of language asserts that language is a uniquely human phenomenon, inseparable from the cognitive and cultural processes that define human existence. By understanding language through this lens, we gain insight into how humans use linguistic tools to interpret the world, construct meaning, and engage with others. Future research in linguistic anthropology and cognitive linguistics will continue to explore these dynamics, providing deeper insights into the profound connection between language, thought, and human experience.

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FALSAFA

TARBIYA JARAYONIDA IJTIMOIIY FALSAFIY QARASHLARDAN FOYDALANISH METODIKASI

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KALIT SO‘ZLAR

Ijtimoiy-falsafiy qarashlar, tarbiya jarayoni, pedagogik metodika, tarbiyaviy faoliyat, falsafiy tamoyillar, ijtimoiy muammolar, qadriyatlar, nazariya va amaliyot integratsiyasi.

КЛЮЧЕВЫЕ СЛОВА

Социально-философские взгляды, учебный процесс, педагогическая методология, воспитательная деятельность, философские принципы, социальные проблемы, ценности, интеграция теории и практики.

KEY WORDS

Socio-philosophical views, educational process, pedagogical methodology, educational activity, philosophical principles, social problems, values, integration of theory and practice.

ANNOTATSIYA

Mazkur maqolada tarbiya jarayonida ijtimoiy-falsafiy qarashlardan foydalanish metodikasi tahlil qilingan. Ijtimoiy-falsafiy yondashuv asosida tarbiyaviy jarayonlarni samarali tashkil etish, shuningdek, tarbiyaviy faoliyatda ijtimoiy muammolarni hal qilishda falsafiy tamoyillarning ahamiyati ko‘rsatib o‘tilgan. Muallif tarbiya jarayonida zamonaviy ijtimoiy-falsafiy bilimlar va qadriyatlarni qo‘llashning nazariy va amaliy jihatlarini tadqiq qilgan. Shu bilan birga, pedagogik jarayonni yanada takomillashtirish uchun ijtimoiy-falsafiy qarashlardan foydalanish mexanizmlari ishlab chiqilgan.

АННОТАЦИЯ

В данной статье анализируется методология использования социально-философских взглядов в процессе образования. Показана эффективная организация образовательного процесса на основе социально-философского подхода, а также значение философских принципов в решении социальных проблем в образовательной деятельности. Автор исследует теоретические и практические аспекты применения современных социально-философских знаний и ценностей в образовательном процессе. Также разработаны механизмы использования социально-философских взглядов для дальнейшего совершенствования педагогического процесса.

ABSTRACT

This article analyzes the methodology of using socio-philosophical views in the process of education. Effective organization of educational processes based on the social-philosophical approach, as well as the importance of philosophical principles in solving social problems in educational activities are shown. The author researched the theoretical and practical aspects of the application of modern socio-philosophical knowledge and values in the educational process. At the same time, mechanisms for using socio-philosophical views have been developed to further improve the pedagogical process.

Kirish. Tarbiya jarayoni inson shaxsini shakllantirish va ijtimoiy hayotga tayyorlashning muhim vositasi sifatida jamiyat

taraqqiyotida alohida o‘rin tutadi. Har bir davrda tarbiya jarayonini tashkil etishda ijtimoiy-falsafiy qarashlar muhim ahamiyat



kasb etgan. Tarbiya jamiyat ehtiyojlariga javob beradigan shaxslarni shakllantirishning dolzarb jarayoni hisoblanadi. Shu nuqtayi nazardan, tarbiya jarayoniga falsafiy yondashuv kiritish nafaqat pedagogik samaradorlikni oshiradi, balki tarbiya jarayonini chuqur ijtimoiy maqsadlar bilan uyg'unlashtirishga xizmat qiladi.

Zamonaviy ta'lim jarayonida tarbiya usullarini takomillashtirishda ijtimoiy muammolarni tahlil qilish, shaxsni ijtimoiy jihatdan yetuk va mas'uliyatli qilib tarbiyalash masalalari tobora dolzarb bo'lib bormoqda. Shu bilan birga, tarbiya jarayonida ijtimoiy-falsafiy tamoyillarni qo'llash orqali o'quvchi-yoshlarda tanqidiy fikrlashni rivojlantirish, ularni milliy va umumbashariy qadriyatlar ruhida shakllantirish imkoniyatlari kengayadi. Ushbu maqola tarbiya jarayonida ijtimoiy-falsafiy qarashlardan foydalanish metodikasini o'rganishga bag'ishlangan bo'lib, uning nazariy asoslari va amaliy yondashuvlari haqida batafsil ma'lumot beradi.

Mavzuga oid adabiyotlarning tahlili.

Tarbiya jarayonida ijtimoiy-falsafiy qarashlardan foydalanish bo'yicha ilmiy-adabiy manbalarni tahlil qilish ushbu masalaning nazariy va amaliy asoslarini o'rganishga imkon beradi. Tahlil natijalari shuni ko'rsatadiki, ushbu yo'nalishda turli davr va maktablarning falsafiy qarashlari hamda pedagogik tadqiqotlari muhim ahamiyatga ega.

Aristotel [2; 74], Platon, Konfutsiy [5; 129] kabi faylasuflar tarbiya va inson shakllanishi masalalarida ijtimoiy muhitning ahamiyatini qayd etgan. Ularning asarlarida tarbiya jarayonini ijtimoiy axloqiy me'yorlar asosida tashkil qilish tamoyillari yoritilgan. Ayniqsa,

Konfutsiyning axloqiy tarbiya haqidagi g'oyalari bugungi tarbiya jarayonida o'z dolzarbligini saqlab qolmoqda.

Yan Amos Komenskiy [6; 98], Jon Lokk, J.J. Russo kabi mutafakkirlar tarbiyada shaxs erkinligi va ijtimoiy javobgarlikni uyg'unlashtirish masalalariga e'tibor qaratgan. Ayniqsa, J.J. Russo [3; 263] tarbiya jarayonida tabiat va jamiyat bilan uyg'unlikka erishish g'oyalarini ilgari surgan. Ushbu qarashlar zamonaviy tarbiya usullarini shakllantirishda muhim manba bo'lib xizmat qiladi.

XX asrning ikkinchi yarmida Paulo Freire [4; 19], Ivan Illich kabi tadqiqotchilar tomonidan ijtimoiy-falsafiy qarashlar ta'lim va tarbiya jarayonida keng tadbiiq etila boshlandi. Paulo Freire o'zining "Bosim ostidagi pedagogika" asarida shaxsni ijtimoiy muhitni o'zgartirishga qodir faol subyekt sifatida tarbiyalash zarurligini ta'kidlagan.

Al-Farobiy [1], Beruniy, Yusuf Xos Hojib [7], Ahmad Yassaviy kabi buyuk allomalar tarbiyaning ma'naviy va ijtimoiy asoslarini yoritgan. Ularning asarlarida insonni komil shaxs sifatida tarbiyalashda jamiyatning roli va ahamiyati chuqur talqin etilgan. Ayniqsa, Al-Farobiyning axloqiy fazilatlarini shakllantirish borasidagi g'oyalari tarbiyaviy jarayonni boyitishda muhimdir.

Zamonaviy adabiyotlarda tarbiya jarayonini ijtimoiy muammolar bilan bog'lash masalalari keng yoritilgan. Jumladan, ijtimoiy pedagogika, gender yondashuv, ekologik tarbiya kabi yo'nalishlarda olib borilayotgan tadqiqotlar tarbiya jarayonining ko'lami va samaradorligini oshirishga xizmat qilmoqda.

Ushbu tahlil shuni ko'rsatadiki, tarbiya jarayonida ijtimoiy-falsafiy qarashlardan foydalanish nafaqat shaxs rivojlanishiga, balki



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jamiyat taraqqiyotiga ham bevosita ta'sir ko'rsatadi. Ilmiy manbalar asosida ishlab chiqilgan pedagogik metodikalar tarbiya jarayonini yanada samarali tashkil etish imkonini beradi.

Tadqiqot metodologiyasi. Tarbiya jarayonida ijtimoiy-falsafiy qarashlardan samarali foydalanish metodikasi quyidagi bosqichlardan iborat:

Tarbiyaviy jarayonni ijtimoiy-falsafiy tamoyillar asosida tashkil qilish uchun, avvalo, ushbu tamoyillarni belgilash zarur. Bunda insoniyatning tarixiy-falsafiy tajribasi, milliy qadriyatlar va zamonaviy ijtimoiy masalalar hisobga olinadi. O'quvchilarni tanqidiy fikrlash, ijtimoiy mas'uliyat va individual erkinlik tamoyillari bilan tanishtirish bu bosqichning asosiy vazifasidir.

Tarbiya mazmuni milliy va umumbashariy qadriyatlarni uyg'unlashtirishga qaratiladi. Ushbu bosqichda tarbiyaviy materiallar ijtimoiy muammolarni aks ettiradigan mavzularni qamrab olishi lozim. Masalan, adolat, tenglik, inson huquqlari, ekologik mas'uliyat kabi mavzularni o'quv dasturlariga integratsiya qilish muhim.

Tarbiya jarayonida ijtimoiy-falsafiy qarashlarni singdirish uchun interaktiv usullar qo'llanadi. Munozaralar, rolli o'yinlar, ijtimoiy loyihalar va masalalarni tahlil qilish bo'yicha mashg'ulotlar tashkil etiladi. Bu usullar yosh avlodni ijtimoiy masalalarni o'z nuqtani nazaridan baholash va yechim topishga undaydi.

O'quvchilar ijtimoiy loyihalarda qatnashish orqali o'zlari o'rgangan falsafiy va ijtimoiy tamoyillarni amalda sinab ko'rish imkoniyatiga ega bo'lishadi. Masalan, ekologik aksiyalar, ijtimoiy adolatni targ'ib

qilishga qaratilgan tadbirlar yoki xayriya faoliyati shular jumlasidandir.

Tarbiya jarayonining samaradorligini baholash uchun maxsus mezonlar ishlab chiqiladi. O'quvchilar o'rtasida ijtimoiy mas'uliyat, tanqidiy fikrlash darajasi va jamoatchilik faoliyatidagi ishtiroki baholanadi. Shu bilan birga, o'qituvchilarning jarayonda innovatsion yondashuvlarni qanday qo'llagani ham tahlil qilinadi.

Tarbiya jarayonida qo'llangan usullar va yondashuvlar asosida ilg'or tajribalarni umumlashtirish va pedagoglar uchun uslubiy tavsiyalar ishlab chiqish muhimdir. Bu kelgusida ijtimoiy-falsafiy qarashlardan foydalanish samaradorligini yanada oshirishga xizmat qiladi.

Ushbu metodika tarbiya jarayonini ijtimoiy-falsafiy qarashlar asosida takomillashtirish uchun nazariy va amaliy jihatdan kompleks yondashuvni taklif qiladi.

Natijalar. Tarbiya jarayonida ijtimoiy-falsafiy qarashlardan foydalanish jamiyatning ma'naviy va intellektual salohiyatini oshirishda muhim omil bo'lib xizmat qiladi. Tahlillar va tajribalar shuni ko'rsatadiki, tarbiya jarayonida ijtimoiy-falsafiy yondashuvni qo'llash o'quvchilarni nafaqat nazariy bilimlar bilan boyitadi, balki ularni amaliy faoliyatga tayyorlashda ham samarali bo'ladi.

Birinchidan, ijtimoiy-falsafiy tamoyillarning tarbiya jarayoniga integratsiyasi yosh avlodda tanqidiy fikrlashni rivojlantiradi. Munozaralar, ijtimoiy masalalar tahlili va falsafiy muammolarni o'rganish orqali o'quvchilar o'z qarashlarini shakllantirish va asoslash ko'nikmalarini



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egallaydi. Bu, o‘z navbatida, ularning shaxs sifatida yetuklikka erishishini ta‘minlaydi.

Ikkinchidan, tarbiya jarayonida ijtimoiy-falsafiy qarashlardan foydalanish ijtimoiy adolat, mas‘uliyat va jamiyatga foydali bo‘lish kabi tushunchalarni shakllantirish imkonini beradi. Bu qarashlar asosida o‘quvchilar jamiyatning axloqiy qadriyatlari va me‘yorlariga muvofiq ravishda harakat qilishni o‘rganadi. Masalan, ekologik muammolarni hal qilish yoki inson huquqlarini himoya qilish bo‘yicha loyihalarda qatnashish shunday tamoyillarning amaliy ifodasidir.

Uchinchidan, ijtimoiy-falsafiy yondashuvning tarbiyaviy jarayonga qo‘shilishi milliy va umumbashariy qadriyatlarni uyg‘unlashtirishga xizmat qiladi. Bu orqali o‘quvchilar nafaqat o‘z milliy merosini chuqur anglaydi, balki boshqa madaniyatlarni ham hurmat qilishni o‘rganadi. Natijada, ularning global miqyosda ijtimoiy masalalarga yondashuvlari yanada kengayadi.

Shuningdek, muhokama jarayonida aniqlanganki, tarbiya jarayonini takomillashtirishda pedagoglarning roli juda muhim. Ularning ijtimoiy-falsafiy bilimlari va metodik tayyorgarligi jarayonning samaradorligini belgilovchi asosiy omillardan biridir. Shu sababli, pedagoglarni zamonaviy ijtimoiy-falsafiy qarashlar bilan tanishtirish va ularga maxsus malaka oshirish dasturlarini taklif qilish zarur.

Yakuniy xulosa shuki, ijtimoiy-falsafiy qarashlardan foydalanish tarbiya jarayonini yanada boyitadi va yosh avlodni har tomonlama yetuk, ma‘naviy barkamol shaxs sifatida shakllantirishda muhim vosita bo‘lib xizmat qiladi. Bu esa jamiyatning uzluksiz

rivojlanishi uchun zarur bo‘lgan ijtimoiy-ma‘naviy zaminni mustahkamlashga yordam beradi.

Xulosa. Tarbiya jarayonida ijtimoiy-falsafiy qarashlardan foydalanish shaxsning har tomonlama rivojlanishida va jamiyatning ijtimoiy-ma‘naviy asoslarini mustahkamlashda muhim omil hisoblanadi. Mazkur maqolada olib borilgan tahlillar va tadqiqotlar shuni ko‘rsatadiki, ijtimoiy-falsafiy tamoyillarni pedagogik faoliyatga integratsiya qilish orqali tarbiya jarayonini yangi bosqichga olib chiqish mumkin. Asosiy xulosalar quyidagilardan iborat: ular yosh avlodda tanqidiy fikrlash, ijtimoiy mas‘uliyat va milliy hamda umumbashariy qadriyatlarga hurmat tuyg‘ularini shakllantirishda asosiy rol o‘ynaydi.

Ijtimoiy-falsafiy bilimlarga ega bo‘lgan pedagoglar tarbiya jarayonini yanada samarali tashkil etishi mumkin. Shu sababli, ularning kasbiy tayyorgarligini oshirish muhimdir. Tarbiya jarayoniga ijtimoiy-falsafiy qarashlarni tatbiq qilish nafaqat o‘quvchilarning, balki jamiyatning axloqiy va ijtimoiy rivojlanishiga ham bevosita ta‘sir qiladi.

Shunday qilib, ijtimoiy-falsafiy qarashlardan foydalanish tarbiya jarayonining nazariy va amaliy jihatlarini boyitish imkonini beradi. Bu jarayon shaxsni nafaqat bilimli va tarbiyali, balki jamiyatning mas‘uliyatli a‘zosi sifatida shakllantirishga xizmat qiladi. Mazkur yo‘nalishda tadqiqotlar va tajribalar davom ettirilishi tarbiyaviy jarayonning dolzarb masalalariga samarali yechim topish imkonini beradi.



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