



Nazokat KHOLIKOVA,

Senior teacher, researcher Foreign philology department, Renaissance University of Education

E-mail: nazokatkholikova55@gmail.com

Dotsent, PhD N.Xursanov taqrizi asosida

LITERARY DISCOURSE IN ANTHROPOCENTRIC LINGUISTICS AND IT'S STUDY (ON THE BASIS OF ENGLISH AND UZBEK NOVELS)

Annotation

This article shows the relationship between and anthropocentric linguistics through literary discourse in English and Uzbek novels. The article analyzes the concept of anthropocentrism, which is focused on human life, experience, and perspective, directly through literary works. The study explores the human condition, role in society, and nature through linguistic structure in the literary discourse used in English and Uzbek novels. The article examines the similarities and differences in the use of the concept of anthropocentrism in central Asian and Western literary traditions. The study identifies how human emotional expression and ethical issues are reflected through linguistic choices in literary discourse in different cultural contexts.

Key words: Anthropocentrism, literary discourse, cognitive linguistics, human-centered perspective, cross-cultural context, metaphor.

ANTROPOTSENTRIK TILSHUNOSLIKDA BADIY DISKURS VA UNING TADQIQI (INGLIZ VA O'ZBEK ROMANLARI TAHLILI ASOSIDA)

Annotatsiya

Ushbu maqola ingliz va o'zbek romanlaridagi adabiy nutqning antropotsentrik tilshunoslik bilan aloqadorligini ko'rsatadi. Maqolada antropotsentrizm tushunchasi inson hayoti, tajribasi va istiqboliga qaratilganligini bevosita badiiy asarlar orqali o'ziga xos tarzda tahlil qilinadi. Tadqiqotda lingvistik struktura orqali ingliz va o'zbek romanlarida qo'llanilgan badiiy diskursda insonning ahvoli, jamiyatdagi roli va tabiati o'ziga xos tarzda o'rganiladi.

Maqolada markaziy osiyo va g'arb adabiy an'analarda antropotsentrizm tushunchasini qo'llanilishidagi o'xshashlik va farqlar ko'rib chiqiladi. Tadqiqot turli madaniy kontekstlarda adabiy nutqdagi lingvistik tanlovlar orqali insonning hissiy ifodasi va etika masalalarini qanday aks ettirilganligini aniqlaydi.

Kalit so'zlar: Antropotsentrizm, adabiy nutq, kognitiv tilshunoslik, antropotsentrizm, madaniyatlararo kontekst, metafora.

ХУДОЖЕСТВЕННЫЙ ДИСКУРС И ЕГО ИССЛЕДОВАНИЕ В АНТРОПОЦЕНТРИЧЕСКОЙ ЛИНГВИСТИКЕ (НА ОСНОВЕ АНАЛИЗА АНГЛИЙСКИХ И УЗБЕКСКИХ РОМАНОВ)

Аннотация

В этой статье показана связь между антропоцентрической лингвистикой и литературным дискурсом в английском и узбекских романах. В статье анализируется концепция антропоцентризма, которая фокусируется на человеческой жизни, опыте и перспективе, непосредственно через литературные произведения. Исследование изучает состояние человека, его роль в обществе и природу через языковую структуру в литературном дискурсе, используемом в английском и узбекских романах. В статье рассматриваются сходства и различия в использовании концепции антропоцентризма в центрально азиатских и западных литературных традициях. Исследование определяет, как человеческое эмоциональное выражение и этические проблемы отражаются через лингвистический выбор в литературном дискурсе в различных культурных контекстах.

Ключевые слова: Антропоцентризм, литературный дискурс, когнитивная лингвистика, человек центрическая перспектива, кросс-культурный контекст, метафора.

The link between language and human experience is significant in anthropocentric linguistics, which maintains that humans have a special place in language and discourse. Anthropocentric linguistics studies how language reflects people's views, behaviors, and relationships to their surroundings. Language is a crucial tool in literary discourse since it conveys not just personal and societal perspectives, but also the symbolic creation of the human experience. This study investigates how anthropocentric notions are represented through language in American and Uzbek novels, notably "The Grapes of Wrath" by John Steinbeck and "The Fields Left by My Father" ("Otamdan qolgan dalalar") by Togay Murod.

This study will conduct a comparative investigation of anthropocentric linguistics in both American and Uzbek literary traditions. It will demonstrate how linguistic patterns such as metaphor, personification, and pronoun usage contribute to an anthropocentric worldview by shaping character depiction and societal standards. By examining both novels, the presentation will explain how human-centered language develops the narrative and thematic framework, revealing insights into the respective nations' sociocultural ideals. Anthropocentric linguistics is based on the idea that people are the primary agents of language formation and thus shape the worldview that language reflects. In

this concept, language is used to construct human experience through social interactions, internal feelings, or representations of nature. Anthropocentric linguistics emphasizes the use of language to represent the world through the lens of human experience. According to this viewpoint, humans are not only global participants, but also the primary subject of all language production. Anthropocentric linguistics examines how culture influences language to represent identity, morality, and human nature. Literary discourse reflects certain cultural ideals and norms.

Literature review. Anthropocentric linguistics is based on the notion that humans are at the center of meaning-making in language. This viewpoint investigates how linguistic forms and structures reflect human-centric ideals, with people as the topic of discourse and other entities (animals, nature, etc.) subjugated or objectified. According to Lakoff (1987), language is not a neutral medium; rather, it is molded by how humans perceive and interact with the environment[2]. This is especially clear in literary works, as authors employ words to depict characters' interactions with their surroundings, frequently emphasizing human supremacy over nature. The anthropocentric lens of a story is heavily influenced by its narrative voice, which frequently reflects human experience. The character's point of view is communicated. Their

emphasis on metaphor, meaning-making, and the symbolic representation of human life inspired literary discourse analysis in both American and Uzbek literature language employed to portray inner thoughts and emotions.

W.Gulbolt, a prominent linguist known for his contributions in linguistics precisely elucidated his general concept of anthropocentric approaches in linguistics and theories that relate to human-centered views on language.

In linguistic field, anthropocentrism human experiences as core foundation to use the language to interact and communicate in both written and oral form. W.Gumbolt, worked on this theories and ideas thoroughly.

N.Chomsky emphasized that a central role of humans in the structure and use the language in his "Theory in syntax" book, he proposed his Universal Grammar theory that all people are born with innate ability to acquire language[1]. In most of his approaches and theories are human-centred.

Lakoff and Johnson (1980) and Geertz (1973) wrote about the cultural and cognitive elements of language, which impacted anthropocentric linguistic studies.[3] Experts cite the wise saying of the Russian writer S. Dovlatov that language makes up 90 percent of an individual's personality[4]. This statement emphasizes the close relationship between language and identity, implying that how people speak and express themselves influences who they are and how they are viewed.

D.Khudoyberdieva states that studying the text based on the anthropocentric paradigm is of particular importance in studying aspects of language related to the individual, the most important subject of society[5]. In particular, studying the issues of text creation and its content perception based on an anthropocentric paradigm is important in shedding light on the "grammar of thought" of Uzbek speakers, the level of linguistic consciousness, and the national and national associative way of thinking.

Professor N.Mahmudov presents the following knowledge about the formation of the anthropocentric paradigm that in accordance with this objective nature of language, the anthropocentric paradigm places the human being at the center, and language is the main element that constitutes the human personality[6].

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 [7]. Agreeing with the definition of the linguist Sh. Safarov regarding the concept of a proposition defining the essence of discourse, we present the noted opinion of the scientist: "proposition

is a unique form of imparting knowledge, which is one of the cognitive structures of collecting and storing information. But in the analysis of the phenomenon of the proposition, it is necessary not to be limited only by its nature of information transport. Because in this case, the communicative signs of this event will be left aside"[8].

Research methodology. In linguistics, the essence of the anthropocentric paradigm is explained by the shift from the issue of "how language is built" to the issue of "how language is used". To study how language is used, it is necessary to study the speech-cognitive processes of the person who owns it. Linguistics based on the anthropocentric approach is naturally responsible for comparative, systematic-structural, descriptive, and analytical research of linguistic and cultural units that exist as concepts or concepts in a person's language. This shows that the subject of linguocultural studies is the interrelated language and culture and related knowledge, concepts, and concepts.

Historical and social contextual analysis

Comparative analysis

Thematic and symbolic analysis

Cultural studies approach

Historical and social contextual analysis

Comparative analysis

This study takes a qualitative approach, doing a comparative textual analysis of selected portions from "The Grapes of Wrath" and "The Fields Left by My Father". ("Otamdan qolgan dalalar"). The analysis will concentrate on how the language in these novels expresses human-centered ideals through linguistic elements such as metaphors, pronouns, and personification. Language's role in shaping human-nature connections, power dynamics, and the social roles allocated to characters within their distinct cultural contexts will be discussed in detail.

The research entails identifying examples of anthropocentric language in both novels, categorizing them based on the linguistic methods employed, and analyzing their function and relevance within the larger narrative. Secondary sources such as literary criticism, discourse analysis, and anthropocentric linguistics will be employed to contextualize the findings.

Personification and metaphor in language of "The Grapes of Wrath" and "The Fields Left by My Father" ("Otamdan qolgan dalalar") employ personification and metaphor to present an anthropocentric worldview.

Example: "Yer go'zal, u hamisha bizni o'zining bag'riga olib, har bir qadamimizni sezadi". (Translation: "The land is beautiful, it always embraces us, feeling every step we take.") [11]

The land is portrayed as a loving and sensitive creature, symbolizing humanity's link with its ancient roots.

Both in English and Uzbek literature, pronouns have vital importance in determining control dynamics and representing connections between characters and their surroundings. Steinbeck uses pronouns to create clear division between the Joad family and the outer world, emphasizes unity within the family and detachment from argumentative forces, Uzbek literature highlights a more mutual and reverential connection to nature. In both novels pronouns demonstrate human-centric worldview by addressing power to proper characters. Pronouns are used in both works "The Grapes of Wrath" (English), characters like Joad employ first-person singular pronouns to show his status as a central character of the family and guides in multiple actions.

To compare, third-person plural refers to the outer world (such as authorities and landowners) to highlight that the Joad family's detachment from the system that they can control their life.

Example: "We got to stick together, or we won't make it"

The use of "we" emphasizes the Joad family's to show that they had tough time and they can together cope with that is showing that they are trying not to be restrained by government authorities.

In Steinbeck's "The Grapes of Wrath" demonstrates that nature as both severe conditions that the Joads face.

"The dust hung over the land, suffocating everything beneath it." [12] can be an example. Through this depiction the author is showing how the nature conquered, suffered and took everything beneath.

While in Uzbek literature relationship between humanity and the earth is characteristically demonstrated with nature as a source of nourishment, moreover it is holy possession.

Example: "Yer bir umr bir umr boqdi, endi biz unga mehr berishimiz kerak"

Translation: "The land has to feed us for a lifetime and now we must care for it"

In Uzbek culture the ground, land or soil is appreciated as sacred entity. The metaphor above emphasizes the mutual connection between human and nature.

Though, both of the novels culturally and geographically diverse, both novels report family themes, survival, social discrimination and human value.

Thematic and symbolic analysis

In both novels deep inside contain symbolic meaningful context.

"The road" symbolises migration and journey in Steinbeck's work, while in T. Murod's novel "The field" symbolised metaphorical inheritance. In "Grapes of the Wrath" the rising dust storms is a symbol of environmental devastation and desperate condition, repressive powers who are against migrant families. "Hardship" is symbol of persistence in Steinbeck's work.

In "Otamdan qolgan dalalar" ("The field left behind my father") author shows barren fields as a symbol cultural destruction, loss of generational connection as well as political trauma that transitioning from one to another. In each work social class challenges were depicted realistically through different symbolic words.

Cultural study approach

Both authors's work involve cultural identities, usage of the language, dialects, folklore and traditions. In the novels each author clarifies social class' cultural richness and social struggles through dialects, phraseological units.

Example: "To make a long story short"

"To make a long story short, we're on our way to California."

Here the character wants to avoid over long information and get to the fact.

"Bite the bullet"- when the characters trying endure the hardship in harsh times. To describe migrant class condition this phraseological unit was used.

"Rolling up your sleeves"-this phrase alternatives are exist in Uzbek language as well "Yeng shimarib", "Belni mahkam bog'lab ishga kirishish" to start or preparing to start new hard work. In the novel characters prepare to start hard work for survival.

Example: "We gotta roll up our sleeves and get to work."

Tog'ay Murod uses some phraseological units to describe the character's challenges, dreams and other social concerns

"Yer yuzini o'zgartirish"

Translation: "To alter the earth"

This phrase may define dramatic change one's environment or circumstances to go through different challenges.

Analysis: Through that phrase character dreaming of dramatical alteration to overcome the challenges.

"Ko'nglida orzu bo'lmasa, dunyo bo'sh"

Translation: "If there is no dream in the heart, the world is empty"

This is a proverbial phrase that reflects the importance of dreams and ambition in a person's life. This might be used by the character because of experiencing oppression or hardship.

Analysis: It highlights how critical hope and dreams are for survival

"Qo'lingni ber, o'limni kut"

Translation: "Offer your hand, await your death"

It is suggested that a person must admit their destiny and troubles, even when facing certain fate. In the novel protagonist sacrifices himself and accepts the harshness of life.

Discussion. In English literature, anthropocentric discourse frequently places the human experience at the center of the plot. Writers use metaphor, symbolism, and characterization to highlight the importance of humans in their fictional worlds.

The study of language in literature, particularly discourse analysis, has sparked interest in subjects such as pragmatics and stylistics. According to Leech (1969), literary discourse can be studied by looking at how language reflects the social, political, and cultural surroundings of the moment. This study focuses on the anthropocentric features that develop from linguistic choices in literature, such as the personification of nature, metaphors that humanize objects, and the hierarchical use of pronouns to distinguish power relationships.

Conclusion. An investigation of anthropocentric linguistics in English and Uzbek literature reveals how language choices reflect a humanistic viewpoint. Both literary traditions use metaphors, narrative voice, and symbolic language to provide profound insights into the human condition. This study looked at how language influences an anthropocentric worldview in "The Grapes of Wrath" and "The fields left by my father" ("Otamdan qolgan dalalar"). A comparative analysis demonstrates that, while both volumes represent the human-centered approach to language, they do so in different socio-cultural contexts. In the English tradition, Steinbeck uses anthropocentric literary techniques to represent people's struggles with the harsh realities of the natural and social worlds. Meanwhile, in the Uzbek tradition, Togay Murod's language emphasizes the reciprocal interaction between humans and the land, highlighting the importance of familial lineage and history.

By examining these novels, this study contributes to our understanding of how anthropocentric linguistics influences literary language and reflects cultural values across literary traditions.

Analyzing novels such as "The Grapes of Wrath" and "The fields left by my father" ("Otamdan qolgan dalalar") illustrates how language reflects characters' cultural, social, and emotional experiences. Despite cultural differences, the shared emphasis on human experience emphasizes the universality of human issues and objectives.

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