

AN THROPOCENTRISM AS AN IMPORTANT FEATURE OF MODERN LINGUISTICS

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ABSTRACT

The article deals with the problem of study of linguistic phenomena by the anthropocentric paradigm, as well as the manifestation of man in a language and language in a man. The anthropocentric paradigm was formed as a result of the development of the cognitive-discursive direction of linguistic research. Within the framework of anthropocentric linguistics, a person as a user of a language is recognized as a subject of linguistics. The article deals with the problems of linguistic world picture, scientific world picture, linguistic personality, language and culture on the basis of theoretical analysis of anthropocentric proverbs and sayings.

KEYWORDS: *Anthropocentrism, Linguistic Picture Of The World, Person, Personality Culture, Personality Outlook, Discourse, Phrase Logical Units, Concept, Values.*

INTRODUCTION

The end of the XX - the beginning of the XXI centuries was marked by a change in the structural approach to the study of linguistic phenomena by the anthropocentric paradigm. Anthropocentrism (from Greek Ανθρωπος – man and Latin centrum – center) is the doctrine according to which any knowledge about nature, society and knowledge itself is characterized by the presence of a human dimension, that is, "man is the measure of all things." Anthropocentrism is based on the fact that the scientific result depends "not only on the position of the subject-observer and the characteristics of his instrumental and goal-setting activity, but also on the very fact of his presence in the universe" [1, p. 374].

In the Universe, almost everything is anthropocentric, since all communicative acts are carried out through the consciousness of a person, a linguistic personality:

- Any perception of this or that phenomenon, its comprehension;
- Verbalization in internal and external speech;
- broadcasting the resulting interpretation of reality to the addressee, etc. [2, p. 10].

In this regard, anthropocentrism is currently actively developing in all branches of science in which the object of study is the reflection of human consciousness, worldview and worldview: philosophy, psychology, ethnography, cultural studies, sociology, art history, philology, etc.

Being a being of the world, a speaking person models himself through language in a single integral manifestation of his self-consciousness, memory, will, emotional and mental state, intentionally and epistemic ally: "Each time, the linguistic symbolic structures in which a person's thought is realized (L.S. Vygotsky) , inspired by truth, conviction, which "homo verbally agens" is

trying to "model", present to the world and to himself in the world, changing in the process of speaking as interaction and transaction, creating his own social image and the mental world of imagination, knowledge, beliefs, which, according to essentially constitute the modes of his being. Modes of being, or "existentials" (J.-P. Sartre, M. Heidegger) - [I feel / I want / I can / I know / I will do] - are associated with the "energetic" nature of a person, his emotional and intellectual states at the junction of the ratio of the internal and external universes of man; they characterize in a certain way his verbal and social behavior" [3, p. 9-10], since they form a system of his values.

MATERIALS AND METHODS

Anthropocentrism as a doctrine of the manifestation of a person in language and language in a person is presented in anthropocentric linguistics, which studies such problems as:

- 1) The manifestation of the human factor in the language;
- 2) The impact of language on human behavior and thinking;
- 3) The relationship between language and society;
- 4) The relationship between the language and the spiritual culture of the people;
- 5) The relationship of folk mentality and creativity; etc. [4, p. 6].

It is known that in the language system there are general patterns determined by "the worldview and culture of the human individual who knows the real world - the carrier of linguistic knowledge, on the one hand, and the subject of perception, cognition, thinking, behavior and practical activity, on the other hand" [5, p. . 3]. Based on this, anthropocentrism in linguistics is a completely natural phenomenon, since a person in the process of becoming and developing as a person constantly strives to know himself (Socrates); consciousness, self-consciousness and knowledge of a person are realized and possible only through his language, verbal activity (Hegel); language, in turn, is a unique property that is inherent only to a person and determines the essence of a person as a person (W. Humboldt); the word is called upon to modify a person, his inner world, transforming "the lower forms of his thought and life into higher ones" (A.A. Potebnya); language, being a product of human activity, at the same time is a reflection of his worldview and worldview [1, p. 54].

The anthropocentric paradigm was formed as a result of the development of the cognitive-discourse direction of linguistic research: linguoculturology, cognitive linguistics and pragmalinguistics, which focus on the speaker, whose structured knowledge, coupled with his emotional and psychological state, have a direct impact on the construction of a discursive text.

The interaction of anthropocentric and linguocognitive phenomena can be seen in the fact that the initial instance of analysis in modern anthropocentric linguistics is the speaker (*homo verbo agens*), while the language is its existential essence [3, p. 5], it reflects the relationship of a person as a subject with: the surrounding natural world; the social world; by every individual; oneself (self-knowledge) [6, p. eight].

For example, the physical body of a person is one of the "models according to which the conceptual and linguistic construction of the world is carried out. At the same time, the parameters of the body become the parameters of cognition and conceptualization of the unknown world in detail and the key ones from the point of view of culture" [5, p. 9], since "the corporeal basis, being a parameter of conceptualization, unites ethnic groups and cultures, forming the concept of "corporeal man", in which the developed system of anthropocentrism is refracted. This concept represents the unity of the universal biological structure of a person, typologically significant in the study of languages and cultures, and sociocultural information acquired in the process of inculturation of a person who knows the world" [5, p. 23]. Thus, the model of the human physical

body is one of the options for measuring the world through the prism of oneself.

The relationship between anthropocentric and linguoculturological phenomena is due to the fact that culture for a person is an object of practice and cognition, the sphere of his life, in which his worldview is formed. By mastering cultural forms and mechanisms of mastering activity, a person can enter the world and find his place in it, assert himself.

This whole process is carried out through language as a cultural code, since language is a means of materialization of thought, its material shell. We judge the reality of thought and mind by their manifestation in language, the content of a person's thought is transmitted through its materialization in various language systems (in oral or written speech, in numerous artificial languages of modern computer science, in conditional languages of various symbols, signs, codes, ciphers, formulas, etc.) [7, p. 70].

In the self-affirmation of a person in this world, an important role is played by the formation of his linguo-pragmatic competence, which is manifested in the ability of a person to carry out the communicative-pragmatic realization of the cognitive-discursive potential of language units in accordance with the communicative situation, the goals and objectives of communication, the intention of the speakers, etc.

Human speech is generated, according to G.V. Nikitchenko, the intersection of two intentions within the conceptual scope of the category of "consciousness":

- 1) the intention of consciousness outside, allowing a person to actively navigate in the outside world, to cognize the reality;
- 2) the intention of consciousness inside, deep into the spiritual being of the individual, generating the spiritual world of the subjective, spiritual, inner being of a person [7, p. 69].

At the same time, human consciousness acts as a philosophical category, which, being extremely wide and deep in its scope, means "subjective reality, the entire depth of a person's inner spiritual world, his conscious experience of his own being, attitude to the outside world" [7, p. 67].

In this regard, a person manifests himself in two aspects:

- 1) a person as a "personality in itself";
- 2) a person in relation to other personalities [8, p. 20].

Both aspects of a person's manifestation of himself are directly related to linguo-cognitive, linguo-culturological and pragmalinguistic forms and mechanisms of mastering activities that contribute to the formation of a person's worldview.

It should be noted that in the formation of a person's worldview, the indispensable conditions are the presence of a person's personal experience, as well as the course of the formation process within the boundaries of the socio-historical process, subordinating it to the same natural historical laws as the formation of human culture in general: "the worldview culture of the individual is formed not only the closest sphere of its life activity and communication: behind the circle of the immediate existence of the individual lies a powerful layer of relations that keeps in itself the "connection of times and generations", compressed historical experience to the obviousness of understanding. Behind the relations of contemporaries there is always culture, tradition, experience and meaning, in which each person finds an individually discovered content depth and semantic richness of the existing world as a measure of its humanity and rationality. The familiarization of the individual with these semantic riches, developed by the history of society and mankind, is tantamount to humanizing it itself" [9, p. 83-84].

A person is able to understand the world and himself with the help of a language in which the

universal and national socio-historical experience is fixed, on the basis of this, the linguistic picture of the world “does not stand in line with special pictures of the world (chemical, physical, etc.), it precedes them and forms them”, while the national socio-historical experience “determines the specific features of the language at all its levels. Due to the specifics of the language, a certain linguistic picture of the world arises in the minds of its speakers, through the prism of which a person sees the world” [20, p. 64]. The linguistic picture of the world reflects the social memory and experience of mankind.

The formation of a person's worldview, which is directly reflected in his linguistic picture of the world, involves the mastery of knowledge of both the scientific picture of the world and the practical life skills of self-assertion and self-determination. As G.A. Pokachalov, “the spiritual world of a person is built not so much according to the principles of organizing knowledge in the form of the notorious “scientific picture of the world”, including the principles of the categorical structure of philosophical knowledge, but rather, according to the standards of human existence in the human world, i.e. in objective reality, including human dimensions,” since “the formation of a person's worldview consciousness is practically a vital, and not just an intellectual process. In the course of it, the personality masters and individualizes those forms of world relations that are developed by the entire previous and present social culture” [9, p. 83].

The language picture of the world, thus, is involved in the formation of the worldview, worldview and worldview of a person, since it “sets the norms of human behavior in the world, determines his attitude to the world. Each natural language reflects a certain way of perceiving and organizing (“conceptualizing”) the world. The meanings expressed in it add up to a certain unified system of views, a kind of collective philosophy, which is imposed as mandatory on all native speakers” [20, p. 65]. In this regard, language as a constitutive property of a person, inextricably linked with his thinking, consciousness, spiritual and social activity, is a means of forming and expressing the conceptual sphere of a person in the language picture of the world.

So, the linguistic picture of the world, along with scientific knowledge, incorporates a system of worldview views and attitudes, the richest social and everyday experience of the people, which determine the peculiarities of the worldview and behavior of a person in society. Being “historically formed in the everyday consciousness of a given linguistic community and reflected in the language of the set of ideas and the world, a certain way of conceptualizing reality” [21, p. 17-18], the linguistic picture of the world consists of many different concepts, one of the fundamental of which is the person himself, who stores, processes and transmits all his knowledge about himself and the world around him from generation to generation with the help of language.

Thus, a person occupies a central place in the linguistic picture of the world. The reflection of the social memory and experience of mankind in the language picture of the world, the modeling of oneself in it by the individual through language occurs through refraction in the human dimension. This, in turn, predetermines the ontological essence of anthropocentrism in linguistics.

Modern man lives in a cultural environment that has evolved over thousands of years. This environment is an extremely complex phenomenon that imperceptibly affects a person and determines his worldview, actions and thinking. Since we know that one of the elements of this cultural environment, which is at the same time the result of the development of civilization, a means of fixing its history and the means of its formation, is language, and above all, special vocabulary.

It is in special vocabulary that the connection between the development of a language and the history of material and spiritual culture in the language is most clearly revealed, primarily in its vocabulary, which open up the opportunity for us to trace not only the development of individual areas of knowledge and culture as a whole, but also the development of human consciousness.

Anthropogenesis is a kind of gradual ascent up the ladder of consciousness, in which we constantly discover new, ascending steps. In the evolution of human thinking, it turns out to be possible to trace the change of individual stages, characterized by the general properties of the vocabulary used.

One of the problems of anthrop linguistics is the question of how much the thinking of a particular person depends on the language in which he is forced to live; how lexical and grammatical categories are able to control human consciousness; how human thinking is limited by the data of a particular language.

Having been born in a certain period of a language in a certain environment, we get that linguistic picture of the world that has developed by the time of our birth and upbringing, which were revealed before us in the world around us.

Language, as G.N. Terminusov, “this is a mirror showing not the world in general, the world in the perception of a person. The world in this case is the reality surrounding a person. At the same time, the mirror of the language reflects the person himself, his way of life, his behavior, relationships with other people, the system of values, culture-world in man. Language, like a mirror, reflects both worlds: outside the person, that is, the one that surrounds him, and inside the person, that is, the one that he himself created.

The study of these problems in linguistics is closely related to the problems of the linguistic personality and the linguistic picture of the world. This is due to the fact that in anthropological literature, language is considered as a constitutive property of a person, inextricably linked with his thinking, consciousness, spiritual and social activities. Language plays a leading role in the formation of the conceptual world of the individual, in the organization of the language picture of the world. The study of a person as one of the categories of fundamental cultural concepts is “relevant because it is in the most important cultural concepts that the national picture of the world is reflected, the system of the most general worldviews of native speakers ... the concept of “man” is a key concept of any language picture of the world, and the study of various means of expression is especially relevant” [1, 69].

The picture of the world is usually regarded as the guardian of this reflection. As V.A. Maslov, there are complex relationships between them. So, the picture of the world, being formed under the influence of language, traditions, nature and landscape, upbringing, training and other social factors, is characterized by such parameters as:

- Spatial (top-bottom, right-left, east-west, far-close);
- Temporary (day-night, winter-summer);
- Quantitative;
- Ethical.

The linguistic picture of the world, however, “does not stand in line with special pictures of the world (chemical, etc.), it precedes them and forms them, because a person is able to understand the world and himself thanks to the language in which socio-historical experience is fixed - as universal, as well as national. The latter determines the specific features of the language at all its levels. Due to the specifics of the language, a certain linguistic picture of the world arises in the minds of its speakers, through the prism of which a person sees the world” [2, 64-65];

The linguistic picture of the world is considered to be a pre-scientific picture of the world, which may coincide with the scientific picture of the world, but may also have delusions. In both cases, the linguistic picture of the world, along with the scientific picture of the world, is involved in the formation of the worldview, worldview and worldview of a person: “it sets the norms of human

behavior in the world, determines his attitude to the world. Each natural language reflects a certain way of perceiving and organizing (“conceptualizing”) the world.

The meanings expressed in it add up to a certain v unified system of views, a kind of collective philosophy that is imposed. As mandatory for all native speakers” [3, 45];

The formation of a person's worldview, therefore, involves mastering knowledge about the scientific picture of the world, on the one hand, and practical life skills of self-affirmation and self-determination, on the other. As G.A. Pochachalov, “the spiritual world of a person is built not so much according to the principles of organizing knowledge in the form of the notorious “scientific picture of the world”, but according to the principles of the categorical structure of philosophical knowledge, or rather, according to the standards of human being in the human world, i.e. in objective reality, including human dimensions", since "the formation of a person's worldview consciousness is practically a vital, and not just an intellectual process. In the course of it, a person masters and individualizes those forms of world relations that are developed by all previous and present social culture."

Personality does not oppose culture as an object of practice and knowledge. Culture is a sphere of human life, because it is only through mastering cultural forms and mechanisms for mastering activities that he can enter the world and find his place in it, assert himself. Consequently, in the formation of a person’s worldview, the indispensable conditions are the presence of a person’s personal experience, as well as the course of the process, its subordination to the same natural historical laws as the formation of human culture in general: around the immediate being of the individual lies a powerful layer of relationships that keeps in itself the “connection of times and generations”, compressed historical experience to the obviousness of understanding. Behind the relations of contemporaries there is always culture, tradition, experience and meaning, in which each person finds an individually discovered content depth and semantic richness of the existing world as a measure of its humanity and rationality. Introducing the personality to these semantic riches, developed by the history of society and mankind, is tantamount to humanizing it itself” [4, 83-84].

This whole process is carried out through language as a cultural code, since language is a means of materialization of thought, its material shell. About the reality of thoughts and their manifestation in language, the content of a person’s thought is transmitted through its materialization in various language systems (in oral or written speech, in numerous artificial languages of modern computer science, in conditional languages of various symbols, signs, codes, ciphers, formulas, etc).

With the help of language, human thought is expressed, which is generated, according to G.V. Nikitchenko, the intersection of two intentions within the conceptual volume of the category "consciousness":

1. The intention of consciousness outside, allowing a person to actively navigate in the outside world, to cognize the reality.
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In this regard, a person manifests himself in two aspects:

- 1) a person as a "personality in itself";
- 2) a person in relation to other personalities.

A person stores and transmits all his knowledge about himself and the world around him from generation to generation with the help of language - the carrier of social memory and the experience of mankind. In addition, "having created a language, a person forms himself in the language." The richest social and everyday experience of mankind finds a peculiar reflection in paremiological units.

Axiology as a science is engaged in the study of the value world, represented by a system of values and their socio-cultural relationships with reality in general, society and the individual in particular.

The axiological picture of the world is structured on the basis of the value orientations of the individual and society, which are determined by their lived experience and acquired knowledge, skills and abilities to meet the needs of both spiritual and material planes.

RESULT AND DISCUSSION

The determining factors of a person's "value orientation" are the way to satisfy needs and the nature of motivations for activity: "In the vector of need, value is considered from the point of view of a person's ability to realize the need and expediency of something, as well as ways to achieve this necessary and desired, determining interests, goals and the means to achieve them. In this regard, the question of the functional structure of value consciousness is being resolved: from the need for a picture of the world proportionate to a person - to sensory-evaluative perception-experience within the framework of deep motivations and to the intellectual construction of an image-concept (value). An integral human need, value-based, recognizes the need for an image of the world commensurate with a person as a condition for agreeing with it" [1, p. 8].

Value is a philosophical category that expresses the fundamental norms and achievements of mankind put forward as a result of the moral comprehension by the individual (society) of the subject-phenomenal reality through the prism of its obligation and significance.

Presented in the form of values, the fundamental norms and achievements of mankind underlie the construction of being; help the individual to integrate with the society in which he lives. Such norms regulate the behavior of a person in society, encouraging him to act within the limits outlined by society, to do socially approved actions.

Assessing the role of values in the life of culture and society, T.G. Bochina and Xiang Qun note that "value is the fundamental principle of culture, and the uniqueness of value systems determines the differences between cultures. Values are formed as products of human interest in the transformation of the surrounding reality, they have the function of guidelines, and they are considered the meaning-forming elements of human existence, setting the direction of human life. They form the basis of individual or collective judgments and actions" [2, p. 45];

Values can reflect both the originality of the national consciousness of a particular people as a whole, and the attitudes of individuals. So, if conscience, honor, dignity, justice, humanity, truth, fairness, will, compassion, etc., belong to the specific features of the Russian national consciousness and worldview, then the values of the public figure - the mayor of Yekaterinburg Yevgeny Roizman, as the results of the analysis show his author's blog A.A. Berseneva, are "truth, social justice, the need to help those in need, the well-being of people" [3, p. 8-9]. Thus, value attitudes predetermine the behavior of an individual in all spheres of his activity.

Values arise as a result of human cognitive activity: "values are associated with a person in such a way that there are no values outside a person and society, objects in themselves are not subject to value classification outside of relation to a person, values are formulated by a person in his productive activity" [1, p. 28].

According to the fair remark of A.N. Beloborodko, in the 21st century, there is a transformation of

traditional values and the emergence of a system of new value orientations, which is broadcast in mass culture, in particular pop culture, through "a large-scale system of concepts that affects the consciousness of the individual and prescribes certain attitudes to him" [4, p. 7].

Of particular interest is the interpretation of traditional values by contemporaries, especially by students. The value concept "Well-being of close people" in the minds of today's youth is represented by the nuclear meaning "health and peace of mind of close people" and on the periphery - by the sign "material security of close people", the concept of "Friendship": "intimacy", "mental affection" (core) - "frankness" and "security" (periphery), the concept of "Happiness": "love" (core) - "material well-being and high social status" (periphery), the concept of "Family": "raising children", "interests of the family" (core) - "family interests are higher than personal interests" (periphery), the concept of "Freedom": "self-realization" (core) - "create a family" (periphery), the concept of "Love": "create a family" (core) - "friendly affection" (periphery), the concept "Faith": "faith in God" (core) - "self-confidence" (periphery), the concept "Self-realization": "get widely known" (core) - "have an interesting job" (periphery) [5, p. thirteen]. An analysis of the reflection of value concepts in the linguistic consciousness of students shows that more abstract, idealized, spiritually elevated meanings come to the fore, and everything material, "mundane", pragmatic is reflected in the periphery of the conceptual field.

Classification of values is carried out according to different criteria. Depending on the area of existence of mankind, values were derived (in the field of truth, aesthetics, ethics (morality), hedonistic or pragmatic areas), they distinguish real, logical, aesthetic, ethical, values of being, values of consumption, etc.

As the analysis of scientific literature on axiology shows, values are classified into:

- 1) Moral values;
- 2) Legal values;
- 3) Scientific values;
- 4) Historical values;
- 5) Social values;
- 6) Philosophical values, etc.

Regardless of what variety they belong to and what existential and qualitative properties they possess, values are differentiated according to the classical trichotomy: their positive, neutral or negative evaluation.

As can be seen from the names of the types of values, axiology is a multicomponent science, within which its private components are distinguished. The analysis of appraisal in linguistic units led to the formation and development of such a direction in this science as linguistic axiology.

It is well known that one of the aspects of the reflection in the language of the interaction between reality and a person is evaluative: evaluation as a value aspect of meaning is manifested in a variety of linguistic expressions [6]. At the same time, it should be recognized that evaluation and value characteristics, although they are currently recognized as the basic characteristics of the universe of being of a person and society, nevertheless "remain among the still unknown in their unity and at the same time in their variable representation in the language of a person" [1, p. 4].

Linguistic axiology is aimed at "defining the methodology and technology in studying the content of the inner world of a linguistic (discursive) personality, the value orientations of the individual and society according to the language, more precisely, the speaker, creating a discursive world in relation to the World, Others and oneself in this world" [1, p. 19]. Thus, the object of study of

linguistic axiology is the value world of a person, reflected in the language. The value system of the individual and society, which finds its expression in the language, in this dissertation research will be considered as an axiological linguistic picture of the world.

The axiological linguistic picture of the world is formed under the influence of many factors of a linguistic and, to a greater extent, extralinguistic nature and generally depends on the social, economic, political, religious, national-cultural, and other way of life in the country. In this regard, it is interesting to trace the evaluative attitude towards men and women in the English-language picture of the world, since the most indicative sign of the significance of the national-cultural community, determined by a number of social relations to the surrounding reality, is the attitude towards women: "in any era and in any society, the attitude towards woman, reflected in the language, characterizes the level of culture of the nation as a whole" [7, p. 383].

According to Ya.A. Pavlishchev, as in most European languages, in the English-language picture of the world, a man is given a dominant and guiding role in almost all spheres of life: the head of the family, the protector of a woman, the support, the breadwinner, the warrior, the father, which allows us to speak about the manifestation of the tendency of anthropocentrism: the word of a man is considered "Wonderful when making important decisions, a woman must obey his will, he bears responsibility for a woman and a family. A woman, in turn, is a weak, defenseless and irresponsible creature, a little infantile; emotions prevail over intellect, which frightens a man. Traditionally, as in many European cultures, a woman is the keeper of the family hearth, the mother. However, despite the dominant role of a man, a woman is also perceived as a potential danger to a man, since she is considered more cunning, insidious and emotional" [8, p. 66]. Thus, anthropocentrism is observed in the English-language picture of the world.

The axiological analysis of textual material contributes to "the determination of the value coordinates of the language picture of the world, the processes and results of the signification of human evaluative activity in language and speech; establishing the elements of the personal and national axiosphere, the patterns of evolution of essential meanings in various spheres of society, including in the sphere of public opinion, the sphere of public education, fiction, artistic creativity, for the implementation of a comparative analysis of national value worlds" [1, p. 5-6].

We are in solidarity with the opinion of S.Yu. Danilov that value judgments and value attitudes of communicants depend on the context. This was demonstrated by an experiment with first-year students of the Faculty of Philology, who, after a preliminary conversation about the topic of term papers, were asked to anonymously name three words in writing that determine the choice of scientific work and then link these words with their vision of well-being [9, p. fifteen]. According to the results of the experiment, it turned out that "at the time of the survey, students tend to give out information that is situationally required. It is this pragmatic attitude (to return what has been said to the teacher) that becomes dominant and partly suppresses the desire to share formed scientific interests" [9, p. sixteen]. In this situation, the pragmatic attitude predetermined the choice by the first-year students of the value orientations imposed by the teacher as answers, although initially they had already chosen the topics of term papers and supervisors.

From the foregoing, we can conclude that the axiological linguistic picture of the world is predetermined by a person's life experience, his values, which help him build his social and communicative activity and speech behavior in various spheres of life in accordance with the models of behavior approved by society, within the framework of accepted norms and prescriptions.

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