

# Theoretical views on linguistic anthropomorphism and their role in the study of the language system

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**Abstract:** The article discusses the term anthropomorphism, the study of anthropomorphic metaphors in world linguistics, the theoretical views of scientists, the specific features of research, the linguocultural and social significance of approaches using the concept of anthropomorphism in the study of metaphors, the possibilities of expression, the reasons for their formation, the linguocultural characteristics of anthropomorphisms.

**Keywords:** Anthropomorphism, metaphor, anthropomorphic metaphor, linguistic anthropomorphism, man and language, language and culture, language and society.

**Introduction:** Anthropomorphic metaphor is one of the bright phenomena reflecting the specific features and ontological essence of the national language, which is distinguished by the breadth and diversity of possibilities for expressing mentality. Therefore, in Uzbek linguistics, at a time when the problem of the commonality of language and culture, language and communication, language and spirituality, language and spirituality is acute, the study of anthropomorphic metaphor, its linguistic research, and its linguocultural, cognitive and sociolinguistic description are emerging as an urgent problem. Due to the dominant role of the anthropomorphic approach to language in modern linguistics, great attention is paid to the study of anthropomorphic metaphors in the system terms of various branches of science. Anthropomorphisms create a traditional and unique conceptsphere, requiring scientific study of the theoretical basis for revealing the unique and universal features of the language and culture of a particular nation.

In this regard, linguistic anthropomorphism has aroused the interest of various scholars in such fields as linguistics, anthropology, psychology, and cognitive science. In particular, Russian linguists have also studied the issue related to this term in detail in their research. Many linguists, such as A.V.Myasnikova, N.D.Arutyunova, S.G.Dudetskaya, I.V.Pashkova, Y.Y.Pimenova, and N.O.Samarkina, emphasize that anthropomorphic metaphors play an important role in

explaining complex concepts, describing the environment, and in the processes of thinking and perception [1.33]. The term linguistic anthropomorphism is one of the means of expressing the characteristics of the human personality. N.D.Arutyunova in her research considers this phenomenon to be an integral part of the linguistic picture of the world, which is characteristic of many languages and cultures. She emphasizes that anthropomorphism in language is not just a stylistic feature, but an important mechanism as a central subject that organizes a person's perception of himself and the world around him through the prism of human characteristics and experience. N.D.Arutyunova analyzes how anthropomorphism manifests itself in various aspects of language. For example,

– the use of personal pronouns or verb forms that can be characteristic not only of people in certain languages, but also of inanimate objects or animals (in grammatical categories);

– in many languages, natural phenomena or inanimate objects contain expressions that attribute human qualities, for example, “the sun is setting”, “the water is speaking (in metaphors and expressions)”, she explains.

The ideas and theories surrounding linguistic anthropomorphism demonstrate its multifaceted nature. From cognitive and psychological concepts to cultural and linguistic analyses, scholars agree that

anthropomorphism is a powerful tool for understanding how language reflects and shapes human experience.

It allows individuals and communities to navigate complex ideas, develop emotional connections, and express cultural identities, demonstrating the profound influence of language on how people perceive the world, understand each other, and relate to each other.

The following scholars also argue that linguistic anthropomorphism is an important tool in understanding language and culture. It helps to identify cultural meanings and shapes the connections between people and the world around them:

In his book "Thinking and Speech," psychologist Lev Vygotsky discusses how language shapes thinking and perception of the world. He argues that anthropomorphism helps people understand the reality around them by giving objects human characteristics [2.94].

Another Russian literary critic, Yuri Lotman, analyzes how anthropomorphism serves as a cultural symbol by representing the basic values and concepts of the world. He examines how cultural texts use anthropomorphic images to convey meaning [3.111].

Translator and linguist Valentin Malakhov, in his book "Metaphor and Image in Poetry," studies the use of anthropomorphism in literature, emphasizing its role in establishing an emotional connection between a person and the world around him [4.67].

Anthropomorphisms have been studied mainly through literary texts and works of art. Linguist and specialist in children's literature Irina Sergeevna Romanovskaya, in her work "Children's Literature: Structure and Meaning," analyzes anthropomorphism in children's literature, drawing attention to its role in the formation of moral ideas and values in children [5.45].

Russian linguist and advertising scholar Elena Vladimirovna Becker, in her article "Anthropomorphism in Advertising," examines how anthropomorphic images are used in popular culture and marketing to create an emotional connection with consumers [6.23].

Russian linguist, academician Andrey Anatolyevich Zaliznyak, in his articles on language and culture, examines how anthropomorphic expressions reflect national and cultural characteristics and emphasizes their importance in understanding the worldview of different peoples [7.89].

These ideas of Russian scholars show that linguistic anthropomorphism is a fundamental tool in the study of language and culture, and serves to identify the

semantic relationships between people and the world around them.

In world linguistics, some ideas and theories of linguistic anthropomorphism of not only Russian, but also well-known English researchers are presented. In particular, the ideas of linguists George Lakoff and Mark Johnson about anthropomorphism, metaphors and cognitive structures are covered in their work "Metaphors We Live By" [8.90] (1980). In this book, Lakoff and Mark Johnson analyze the relationship between language and thinking, explaining how people understand and imagine abstract concepts through concrete experiences. For example, by describing time as a river and associating it with a concrete event (a river), they illustrate the expressions Time flies, Time should not be delayed; and by describing emotions as a storm, they show that an abstract concept can be strong and uncontrollable, with examples such as There was a storm inside him, My heart shook like a storm. Lakoff and Johnson argue that such metaphorical expressions reflect people's cognitive structures, that is, their thinking and worldview. They argue that, through anthropomorphism, people create unique and complex concepts based on their own experiences.

Anthropologist Clifford Geertz also argues that anthropomorphism is a way of interpreting the specific features of a culture and creating general meanings in language; it can express the values, beliefs, and social norms of different cultures by attributing human characteristics to non-human individuals, and can demonstrate cultural identity. At the same time, he emphasizes that a particular language speaker can use anthropomorphism to interpret his or her worldview and culture, explaining that this is done by attributing human characteristics to non-human things and objects (animals, natural phenomena, or other objects). In his opinion, anthropomorphism is important in vividly reflecting the cultures of different nations, expressing their values, beliefs, and social norms, as well as in creating cultural identity and its types [9.300].

## **CONCLUSION**

English scholars emphasize the multifaceted nature of linguistic anthropomorphism, identifying its cognitive, emotional, and cultural dimensions. They highlight the effects of anthropomorphism on everything from thought formation and empathy development to storytelling and environmental awareness. This concept helps to understand language, culture, and the interrelationships between them more deeply.

Russian scholars emphasize that linguistic anthropomorphism is a tool for understanding culture, language, and human cognition, through which cultural

values and norms are expressed, and is one of the important tools for establishing connections between people and the world around them. Research in this area continues to deepen our understanding of how language shapes our perception and our interactions with the world, with particular attention being paid to the fact that as a person begins to understand the environment and existence, he creates a linguistic picture based on the naming or representation of objects and phenomena outside himself, relying on body parts, his own actions, and his own characteristics.

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