



## Metaphor Analysis in The Russian Riddle as a Secondary Nomination Source

Nailya Ivanovna Faizullina<sup>1</sup>, Radif Rifkatovich Zamaletdinov<sup>2</sup>, & Nailya Nuryjhanovna Fattakhova<sup>3</sup>

<sup>1</sup>Corresponding author, Department of Russian Language and its Teaching Methods, Institute of Philology and Intercultural Communication, Kazan Federal University; [nelya7@mail.ru](mailto:nelya7@mail.ru)

<sup>2</sup>Department of General Linguistics and Turkology, Institute of Philology and Intercultural Communication, Kazan Federal University; [sovet.rus16@gmail.com](mailto:sovet.rus16@gmail.com)

<sup>3</sup>Department of Russian Language and its Teaching Methods, Institute of Philology and Intercultural Communication, Kazan Federal University; [n-fattakhova@mail.ru](mailto:n-fattakhova@mail.ru)

### Abstract

The development of an anthropocentric paradigm allowed us to expand the subject area of linguistic research, including a folklore text. This article is devoted to analysing the Russian folk riddle from the point of view of metaphor functioning. As you know, the metaphor evolved as a kind of accumulated meaning hierarchy relative to already known objects. Thus, metaphors are understood as complex patterns-images or the ways of the whole and the particular correlation. During the analysis of the metaphor functioning in the riddle, the authors conclude that the metaphor in the riddle is extraordinarily simplified and has several requirements for use. So, the combination of a metaphorical description with a literal description of the subject is essential. The metaphor should be based on the most well-known and understandable representations for this collective. Such a combination of literal and figurative descriptions ensures the complete inclusion of the addressee in the semiotic "message" and allows it to be divided into smaller units.

**Keywords:** Riddle; Paremiology; Denotatus; Metaphor; Linoculturology.

### 1. Introduction

The main distinguishing feature of the latest linguistics is the establishment and approval of the anthropocentric paradigm as the basic one (Aaltola, 2010; Ferrando, 2016; Vorkachev, 2001), which is due to the change of research subject (interdependence of language and thinking) and relevant scientific problems identified in this regard. Anthropocentrism is the assumption that the most significant force in the world is humans. In terms of individual beliefs and perceptions, Anthropocentrism interprets or regards the environment. With humanocentrism, the term can be used interchangeably, and others refer to the principle as human superiority or human exceptionalism. In many contemporary human societies and deliberate behaviour, anthropocentrism is deemed to be deeply rooted. In the field of environmental ethics and environmental philosophy, it is a major concept where it is often viewed as the root cause of problems created within the ecosphere by human action (Kremen, 2012; Procopio, 2009; Williams, 2003; Xiangchen, 2010). Many advocates of anthropocentrism, however, claim that this is not actually the case: they argue that a sound long-term perspective recognizes that the global environment must be made continuously acceptable for humans and that superficial anthropocentrism is the real problem. Anthropocentric thought can be described in cognitive psychology as the propensity to reason by comparison to humans about unfamiliar biological species or processes.' Analogy reasoning is an enticing thinking technique, and it can be tempting to extend our own experience of being human to other biological systems. For instance, since death is generally considered undesirable, it may be tempting to create the illusion that death is equally undesirable at a cellular level or elsewhere in nature (whereas in reality programmed cell death is an essential physiological phenomenon, and ecosystems also rely on death). In comparison, anthropocentric thought may also lead individuals to under attribute human features to other species (Ferrando, 2016; Kamenshchikova, Wolffs, Hoebe, & Horstman, 2019; Rauch, Linder, & Dallasega, 2020; Rodrigues et al., 2017; Yigitcanlar, Foth, & Kamruzzaman, 2019). For example, it might be tempting to falsely believe that an entity, such as an insect, that is very different from humans,



may not share specific biological features, such as reproduction or blood circulation. Anthropocentric thought has primarily been investigated by developmental psychologists who are interested in its application to biological education in young children (mostly up to the age of 10). Children as young as 6 have been found to assign human characteristics to animals such as rodents, grasshoppers or tulips that are alien to them in Japan). Although its persistence at a later age is relatively little understood, there is evidence that this trend of human exceptionalist thought will continue at least through young adulthood, even among students who have been increasingly trained in biology (Cowell, 2019; Forsythe & McMahon, 2016; Komitaki & Khabook, 2020; Lynch, 2016). The hypothesis that anthropocentric thinking is an intrinsic human trait has been questioned by the study of American children raised in urban settings, among whom it tends to arise as an acquired viewpoint between the ages of 3 and 5 years. The recourse of children to anthropocentric thinking tends to differ with their understanding of nature and cultural perceptions regarding humans' place in the natural world. For instance, while young children who kept goldfish were found to think of frogs as more goldfish-like, in terms of humans, other children tended to think of frogs. More generally, because of their greater familiarity with diverse species of animals and plants, children raised in rural environments tend to use anthropocentric thinking less than their urban counterparts. Anthropocentric thought has found little use in research involving children from some of the indigenous peoples of the Americas. In terms of their supposed taxonomic similarities, ecological factors, and animistic practices, the study of children among the Wichi people in South America revealed a propensity to think of living beings, resulting in a much less anthropocentric view of the natural world than is encountered by many children in Western societies.

The search for common grounds between the language and the life of a person, his life experience is the backbone of anthropocentrism (Gordienko, 2020; Khaybulina & Fatkullina, 2016; Lugowska, 2020; Tadzhibova, 2019). The actualization of such studies should be considered as a logical continuation of purely linguistic research, which, due to its immanence, required an appeal to a more extensive study (Bernikova & Redkin, 2017; Georgakopoulos & Polis, 2018; Kaufeld et al., 2020; van Rijt & Coppen, 2017). So, pure grammar research could not reveal the semantic originality of a particular word form, which is directly related to the peculiarities of each word form functioning in speech.

Moreover, over time the doctrine of anthropocentrism has embraced not only research in the field of theoretical linguistics, but also its applied aspects (Lee, Tumanova, & Salkhanova, 2016; Rahimova, 2019; Sedykh, Ivanishcheva, Koreneva, & Ryzhkova, 2018; Tadzhibova, 2019). Folklore genres became available to anthropocentric research. Thus, many works appear in the light of paremiological genre study, among which the mystery stands out (Dabbagh, 2017; Gabriel, Emilien, Leonard, & Leonce, 2019; Khamraevna, 2020).

Riddles play a significant role in collective experience accumulation and transfer from generation to generation. Therefore, they are culturally-marked texts, since, through the prism of a riddle, you can penetrate the nation's way of thinking, as well as look at the world through the eyes of this culture bearers. Riddles are a peculiar way of the national picture of the world reflection, revealing to us the logic, thinking, worldview, and attitude of a particular ethnic group. The allegorical legacy of the riddles, the richness of figurative associations, the semantic capacity, the structural and semantic completeness, and, of course, the proximity to folk speech allow us to consider these micro texts as the representatives of a standard language system mastered in the practice of linguacultural communication (Larionova, 2014; Malyuga, Krouglov, & Tomalin, 2018; Shuneyko & Chibisova, 2016; Verbitskaya, 2020).

The uniqueness of the appearance and development of the mystery genre has a number of reasons, among which are the close involvement of the genre in everyday life of a person or the iconic, transitional moments of life (Brax, 2003; Hafferty & Foster, 1994). The version is expressed that the riddle allowed to avoid the nomination of "undesirable" objects and phenomena. So, before preparing for the hunt, it was customary to speak only in figurative language, without using the direct names of the objects of fishing.

Some peoples had a custom according to which women did not name the husband's relatives by name. The history of such custom emergence is often associated with the so-called taboo and with the beliefs of ancient people who believed that words have magical powers. The abovementioned features of the riddle reveal the complexity and versatility of its organization, the desire to describe the things that could not be achieved through direct nomination via figurative language (Dancygier & Sweetser, 2014; Dobrovol'skij & Piirainen, 2005; Glucksberg & McGlone, 2001; Katz, Cacciari, Gibbs Jr, & Turner, 1998).



### 1.1. Research Objective

This paper analyses the Russian folk riddle from the point of view of the functioning of the metaphor.

## 2. Methodology

During the study, the authors collected illustrative material, which was analysed in it with a metaphorical component. The selected metaphorical substrate was analysed in terms of its internal organization. The authors sought to reveal the specifics of metaphorical image development in a riddle, checking it for a schematic image. Subsequently, they checked the syntagmatic features of the selected descriptive fragments (Banța, 2018; Kayange, 2018; Mulry, 2019). In the puzzle, two items that are different, and often impossible, are compared. The obvious thing that arises during this analogy is that then solved, a problem is set. But there is something more important here, concerning the riddle as a figurative form: the riddle consists of two sets, and the elements of one of the sets are passed to the other during the process of riddling. It appears on the surface that the riddle is primarily an academic task rather than a poetic one. But the imagination of the audience is often engaged through its imagery and the tension between the two sets. The viewer itself becomes a part of the images and thereby, and most importantly, of the metaphorical transformation as they pursue the solution to the riddle. This may not seem a very complex activity at the level of the puzzle, but the basic centre of all storytelling, including the interaction of imagery in lyric poetry, the narrative, and the epic, can be found in this deceptively simple activity. The riddle functions in a literal and a figurative mode in the same way as those oral forms. The literal mode communicates with the figurative in a robust and imaginative manner throughout the process of riddling. The riddle is distinguished by the interplay between the literal and the figurative, between fact and fantasy: metaphor can be found in that association, which explains why the riddle underlies other oral types. By their nature, the images in metaphor elicit emotion; certain emotions are trapped in the images by the dynamics of metaphor, and significance is caught up in that activity. So, meaning is more difficult than it can seem, even in such apparently easy operations as riddling.

## 3. Results and Discussion

Composition, such as the structure of the riddles, is straightforward (A Kalevich, 2019; Minnezufarovna Nurullina, Giniyatovna Latfullina, & Abrarovna Usmanova, 2019). A riddle consists of two parts: a riddle (a question) and a guess (an answer). The guess is already encrypted in the riddle in one way or another.

Several factors define the appeal to metaphorization. According to N.F, the chief one is the desire to rebuild the language "hidden memory", which also appeals to the internal form of the word. Alefirenko, the internal form, should be understood as "derivational memory of linguosemiosis sources of a nominative, structural-semantic and cognitive nature" (Alefirenko, 2009). Reflections on semiosis direct us to the idea of the internal form of significative nature, which demonstrates itself in the realization of the enigmatic connection between the formed connotation and denotatum (Andacht & Michel, 2005; Emmeche, 2000; Innis, 2016; Radford, 2008; Souleles, 2020).

Of course, some conditions stand out that allow the adequate restoration of the internal form initial position.

First, productivity is essential here, when "a word with type A value can also be used as a type B value".

Secondly, internal forms must be distinguished by the ability to develop prognostic and explanatory potentials.

Thirdly, the hierarchy of the developed semes should be traced in such models, which guarantees stepwise decoding of meanings possibility and the logic of their generation in the opposite direction. Decoding helps to establish logical links between the stages of new meaning generation and to reveal the constitutive components that reflect our life experience. The provision that thinking by metaphors in human nature is essential (Frøkjær & Hornbæk, 2002, 2008; Hornbæk & Frokjaer, 2004; Hornbæk & Frøkjær, 2002; Zaltman, 2003). It is based on the representation of "image-scheme", as it includes the lowest level of semantic hierarchy regarding spatial and dynamic observations. Metaphors are significant linguistic instruments. They are one of our key means for the universe to be conceptualized. Their power stems from their ability to assimilate new experiences with familiar perception patterns; to project one domain of awareness onto another in order to interpret the new or abstract domain of experience in terms of the other and more specific one. Metaphors, however, are also unquestionably used as expressions of common sense that one has grown up with. One tends to overlook that they are partial conceptualizations of truth, because it inevitably means ignoring differences and



highlighting selected similarities" to emphasize and remove knowledge. In order to unmask what they conceal and to uncover the interests that are at stake in the use of specific metaphors, it is therefore important to critically examine metaphors. Scholars and the public need to address metaphors out in the open, since what metaphors involve is a critical subject for theoretical discourse. It is important to devise alternate metaphors and air them thoroughly.

It is also important to emphasize that we are not talking about the subjective nature of the emergence and consolidation of a new meaning, but about the objective, often logically determined, the stage of new meaning development based on this image. Pure semiotic logic is evident here, within the framework of which true connections are established between the structure of the nomination and its fundamental cognitive model. This situation is quite logical since it fully reflects the formation of the collective thought process of society at this stage of development, where the development of the next stage of meaning is thought impossible without appropriate life experience. It is a life experience, new skills that allow a person to achieve a more complex level of thinking organization, which will be reflected in the metaphor structure. A more in-depth study of the proposed thesis is possible when they develop a theory that would include an idea of the deep connection of thought and language from cognitive science and could naturally explain the reconstruction of the revealed meanings.

So, the indicated motivation is quite clearly represented in the English comparison constructions - as ... as; as agile as a monkey (the agility of the monkey serves as a direct motivation for making comparisons according to the revealed sign). The nature of comparison seems relatively transparent (as cold as ice), where the bright physical property of the comparison standard acts as the basis for comparison. Furthermore, here, we must understand that not only two objects of comparison are familiar to the communicants, but their physical properties are perceived as undeniable.

In our opinion, it is essential, first of all, to choose a standard of comparison, since this subject and the identified typical signs should be relevant in the system of this society. Otherwise, the comparison itself will need historical or cultural commentary, which is impossible due to the nature and functioning conditions of the genre. The text of the riddle could not be accompanied by any comment a priori since the iconic component of the riddle is levelled in such a case.

Of course, the development of such a "ladder" of meanings requires the utmost knowledge of the denotative and connotative elements of an actualized object, as well as the logical schematization of the developed values. An important role in this cognitive process is played by the sensorimotor cognitive model. According to J. Lakoff, the hierarchy compiled follows the logic of life experience accumulation (bodily experience) and subsequently breaks up into constituent elements (structural elements).

In the Russian folk riddle, the denotation itself, its location, and typical actions are subjected to metaphorical transformation (Faizullina & Fattahova, 2018; Nurullina & Yusupova, 2016; Taranenko, 2016). The cited metaphorical transformations have explicit motivational patterns of metaphor development during a given period of people's development. Moreover, they are quite transparent indeed from the point of view of the earlier stage of national development, which implies maximum human involvement in agricultural activity, knowledge of the laws of nature, the agricultural calendar, close communication with pets, etc. So, in the riddle, "Face against the wall, and back to the hut" (axe), the denotatus is presented as an animated object, whose face and back are clearly distinguishable. The face is the front part of the subject and, therefore, its specific visual image and its empirical motivation; the back is the back of the subject with the corresponding household motivation. An implicit indication of an object presence with two sides is essential for a guesser. In this type of riddles, the metaphor will be as motivated and easy to decode as possible; that is, you can rarely find an indication of "body" small details in the riddle text (collarbone, knee, fingers), as this requires a deeper knowledge of the addressee. Consequently, it reduces the degree of transparency of the introduced imagery.

Subject activity is metaphorized in the riddle about the saw ("Eats soon, chews finely", "Does not swallow, fed with another"). Again, the typical action for all (eating) is fundamental. In this case, eating means the effect of one object on another, which entails a change in the object of action volume. We find a similar phenomenon in the riddle about the stove: "It eats everything in winter, and sleeps in summer, its body is warm, but it has no blood (stove). In the cited text, the temporal determinant with the introduced metaphorical action is important, since it translates the literal description of the denotate, but at the same time does not weaken its figurative description. We emphasize that the presence of a number of metaphorical actions is quite typical for a riddle: "Slept in stone, got up in iron, went along a tree and flew like a falcon" (fire). Each action indicates not only the nature of the action but also the speed of its implementation.

The riddle about the gap slit is made in a similar way: "I will make a patch without a needle, without a thread". It is important to emphasize that during the earlier stage of the people's development, both correlated actions were relevant: patching a leaky place and covering up a gap. Accordingly, the riddle maker understood that it implies a certain process of the damaged item integrity restoration. The riddle, "One cries in the hut, and other laughs" (windows and cracks), also demonstrates the actions typical of a person. In this case, the process of crying is understood as the "release" of tears, which does not imply an indication of any internal state of the subject. It is the search for appropriate action, similar to a tear release, and it is required from the guesser. Moreover, the desired action should be very familiar to the addressee, as it will need additional comment otherwise.

The village traditions are presented in a riddle. Many neighbours live for centuries and never see each other (windows). The "neighbours" lexeme assumes obligatory meetings of neighbouring house residents, but in this case, an expected fact is not observed.

As was noted above, the metaphor in the riddle does not imply the creation of a holistic metaphorical image (Lakoff, 1987; Lakoff & Johnson, 2008). In this case, the metaphor gives only a partial figurative transformation of the most characteristic sign of denotatus. Moreover, the metaphorical description is closely intertwined with the direct characteristic: "The fields are glass, the edges are wooden" (windows) since such a combination allows you to identify the figurative component and decode it. There are other options for the proposed model: Tin dishes, wooden edges (windows). However, in this case, the dish assumes a different form than the "field"; that is, it allows the appearance of a broader range of guesses.

The next important element in a metaphor development is its utmost relevance for this group of recipients, which in turn provides the transformation understanding.

#### 4. Summary and Conclusion

The obtained conclusions allow us to take a more abstract look at the process of information coding in a riddle, to reveal the most profound aspects of semantics, as well as to reconstruct the features of ancient mythological thinking that were inherent in an archaic man. The data obtained do not contradict the conclusions drawn earlier, however, indicate the presence of certain limitations on the metaphor functioning as a figurative phenomenon within the text of the folk riddle, which is conditioned by the nature of the folklore genre.

This survey enabled us to come to the subsequent conclusions. The specifics of its application detect the metaphor in the riddle. This implies that metabolization should be manageable and understandable. The choice of the proposed metaphorical image should be remarkably transparent, that is, motivated, as this corresponds to the riddle's nature and purpose. The metaphor concerns only a particular part of the described denotation and needs the subsequent literal characterization. The choice of metaphorical comparison standard should also be relatively easy and not imply the addressee's detailed knowledge. The standard of comparison is hugely familiar to communicants, as its distinctive features become known and understandable to everyone. This comprehensive knowledge of the subject permits it to be utilized as a standard of comparison. Metaphorization undergoes the appearance of denotate or its characteristic part, the physical properties as well as actions of denotate.

##### 4.1. Contribution

The authors conclude that the metaphor in the riddle is extraordinarily simplistic during the study of the metaphor working in the riddle and has many criteria for usage.

#### References

- A Kalevich, N. (2019). Linguistic Audit as a Professional Activity. *Research in Applied Linguistics*, 10(Proceedings of the 6th International Conference on Applied Linguistics Issues (ALI 2019) July 19-20, 2019, Saint Petersburg, Russia), 424–435.
- Aaltola, E. (2010). The anthropocentric paradigm and the possibility of animal ethics. *Ethics & the Environment*, 15(1), 27–50.



- Alefirenko, N. F. (2009). Cognitive And Semiologic Essence Of Language Semantics. *Issues Of Linguistics And Literary Studies*, 4.
- Andacht, F., & Michel, M. (2005). A semiotic reflection on selfinterpretation and identity. *Theory & Psychology*, 15(1), 51–75.
- Banța, I. C. (2018). The Riddle–Metaphor and Imagination. *Analele Universității Din Craiova. Seria Științe Filologice. Lingvistică*, (1–2), 236–243.
- Bernikova, O., & Redkin, O. (2017). Integration of Language Processing and Linguistic research as the Mainstream in the Arabic Studies. *Proceedings 8th International Multi-Conference on Complexity, Informatics and Cybernetics: IMCIC*, 21–24.
- Brax, K. (2003). *The Poetics of Mystery: Genre, Representation, and Narrative Ethics in John Fowles's Historical Fiction*.
- Cowell, F. (2019). Understanding the causes and consequences of British exceptionalism towards the European Court of Human Rights. *The International Journal of Human Rights*, 23(7), 1183–1205.
- Dabbagh, A. (2017). Cultural Linguistics as an investigative framework for paremiology: Comparing time in English and Persian. *International Journal of Applied Linguistics*, 27(3), 577–595.
- Dancygier, B., & Sweetser, E. (2014). *Figurative language*. Cambridge University Press.
- Dobrovol'skij, D., & Piirainen, E. (2005). *Figurative language: Cross-cultural and cross-linguistic perspectives*. Brill.
- Emmeche, C. (2000). Closure, Function, Emergence, Semiosis and Life: The Same Idea? Reflections on the Concrete and the Abstract in Theoretical Biology. *Annals of the New York Academy of Sciences*, 901, 187–197.
- Faizullina, N., & Fattahova, N. (2018). Folk Formulas In English Riddles. *National Academy of Managerial Staff of Culture and Arts Herald*, (3).
- Ferrando, F. (2016). The party of the Anthropocene: Post-humanism, environmentalism and the post-anthropocentric paradigm shift. *Rel.: Beyond Anthropocentrism*, 4, 159.
- Forsythe, D. P., & McMahon, P. C. (2016). *American exceptionalism reconsidered: US foreign policy, human rights, and world order*. Taylor & Francis.
- Frøkjær, E., & Hornbæk, K. (2002). Metaphors of human thinking in HCI: Habit, stream of thought, awareness, utterance, and knowing. *Proceedings of HF2002/OzCHI 2002*, 25–27.
- Frøkjær, E., & Hornbæk, K. (2008). Metaphors of human thinking for usability inspection and design. *ACM Transactions on Computer-Human Interaction (TOCHI)*, 14(4), 1–33.
- Gabriel, B. G., Emilien, B., Leonard, N. J., & Leonce, N. (2019). The Socio-didactic Function of Oral Literary Genres: A Paremiological Perspectivism of Selected Ethical Proverbs. *International Journal of Linguistics, Literature and Translation*, 2(2), 20–27.
- Georgakopoulos, T., & Polis, S. (2018). The semantic map model: State of the art and future avenues for linguistic research. *Language and Linguistics Compass*, 12(2), e12270.
- Glucksberg, S., & McGlone, M. S. (2001). *Understanding figurative language: From metaphor to idioms*. Oxford University Press on Demand.
- Gordienko, I. A. (2020). *Anthropocentric Paradigm in Linguistics and the Problem of Method*.
- Hafferty, F. W., & Foster, S. (1994). Decontextualizing disability in the crime mystery genre: The case of the invisible handicap. *Disability & Society*, 9(2), 185–206.
- Hornbæk, K., & Frøkjær, E. (2002). Evaluating user interfaces with metaphors of human thinking. *ERCIM Workshop on User Interfaces for All*, 486–507. Springer.



- Hornbæk, K., & Frokjaer, E. (2004). Usability inspection by metaphors of human thinking compared to heuristic evaluation. *International Journal of Human-Computer Interaction*, 17(3), 357–374.
- Innis, R. E. (2016). Between philosophy and cultural psychology: Pragmatist and semiotic reflections on the thresholds of sense<? AQ1?>. *Culture & Psychology*, 22(3), 331–361.
- Kamenshchikova, A., Wolffs, P. F. G., Hoebe, C., & Horstman, K. (2019). Anthropocentric framings of One Health: An analysis of international antimicrobial resistance policy documents. *Critical Public Health*, 1–10.
- Katz, A. N., Cacciari, C., Gibbs Jr, R. W., & Turner, M. (1998). *Figurative language and thought*. Oxford University Press.
- Kaufeld, G., Bosker, H. R., Ten Oever, S., Alday, P. M., Meyer, A. S., & Martin, A. E. (2020). Linguistic structure and meaning organize neural oscillations into a content-specific hierarchy. *Journal of Neuroscience*.
- Khamraevna, K. G. (2020). Folk proverb-as a national and spiritual wealth. *Middle European Scientific Bulletin*, 5.
- Kayange, G. M. (2018). Riddles, Meaning and Rationality/Logic. In *Meaning and Truth in African Philosophy* (pp. 73–88). Springer.
- Khaybulina, G. N., & Fatkullina, F. G. (2016). Anthropocentric characters of phraselogical units. *Философская Мысль Башкирского Народа*, 277–280.
- Komitaki, M. B., & Khabook, M. R. (2020). Nexus between exceptionalism and rule of law in the light of governmentality'. *International Journal of Human Rights and Constitutional Studies*, 7(3), 171–192.
- Kremen, V. G. (2012). Synergetics in the education: Context of the humanocentrism: monograph. K.: *Pedagogichna Dumka*.
- Lakoff, G. (1987). Image metaphors. *Metaphor and Symbol*, 2(3), 219–222.
- Lakoff, G., & Johnson, M. (2008). *Metaphors we live by*. University of Chicago press.
- Larionova, A. Y. (2014). Informal communication as a linguocultural phenomenon of the new Russia. *Life Science Journal*, 11(12), 170–173.
- Lee, V. S., Tumanova, A. B., & Salkhanova, Z. H. (2016). New Approaches to a Subject of Anthropocentric Linguistics. *International Journal of Environmental and Science Education*, 11(11), 4716–4728.
- Lugowska, H. (2020). Revisiting Human's Place and Role in Humanitarian Anthropocentric Research of Language and Communication. *5th International Conference on Contemporary Education, Social Sciences and Humanities-Philosophy of Being Human as the Core of Interdisciplinary Research (ICCESSH 2020)*, 39–43. Atlantis Press.
- Lynch, M. (2016). Mutation and human exceptionalism: Our future genetic load. *Genetics*, 202(3), 869–875.
- Malyuga, E., Krouglov, A. V., & Tomalin, B. (2018). Linguo-cultural competence as a cornerstone of translators' performance in the domain of intercultural business communication. *XLinguae*, 11(2), 566–582.
- Minnezufarovna Nurullina, G., Giniyatovna Latfullina, L., & Abrarovna Usmanova, L. (2019). The Valuable Potential of the History of Learning Turcisms in Russian Language. *Research in Applied Linguistics*, 10(Proceedings of the 6th International Conference on Applied Linguistics Issues (ALI 2019) July 19-20, 2019, Saint Petersburg, Russia), 702–709.
- Mulry, D. (2019). The Riddle of Metaphors by Sylvia Plath. *The Explicator*, 77(1), 22–24.
- Nurullina, G. M., & Yusupova, Z. F. (2016). Studying gender at the lessons of Russian language: Symbolic and semantic approaches. *Journal of Language and Literature*, 7(3), 124–127.
- Procopio, M. J. (2009). *Challenging cultural ambivalence in Haiti and the Haitian diaspora through Vodou-inspired music, education and humanocentrism*. Michigan State University.
- Radford, L. (2008). Iconicity and contraction: A semiotic investigation of forms of algebraic generalizations of patterns in different contexts. *ZDM*, 40(1), 83–96.

- Rahimova, U. (2019). Lingvopersonologics As A New Direction Of Anthropocentric Linguistics. *Scientific Bulletin of Namangan State University*, 1(8), 259–265.
- Rauch, E., Linder, C., & Dallasega, P. (2020). Anthropocentric perspective of production before and within Industry 4.0. *Computers & Industrial Engineering*, 139, 105644.
- Rodrigues, R. A., Andrade, A. C., Boratto, P. V. de M., Trindade, G. de S., Kroon, E. G., & Abrahão, J. S. (2017). An anthropocentric view of the virosphere-host relationship. *Frontiers in Microbiology*, 8, 1673.
- Sedykh, A. P., Ivanishcheva, O. N., Koreneva, A. V., & Ryzhkova, I. V. (2018). *Modern philological knowledge: Anthropocentrism and linguistic identity*.
- Shuneyko, A., & Chibisova, O. (2016). Closed topics in linguocultures: Identity in the form of diversity. *Science Journal of VolSU. Linguistics*, 15(4).
- Souleles, D. (2020). Trading Options and the Unattainable Dream: Some Reflections on Semiotic Ideologies. *Signs and Society*, 8(2), 243–261.
- Tadzhibova, Z. T. (2019). Anthropocentrism In The Paradigm Of Modern Linguistics. *Наука и Образование: Проблемы, Идеи, Инновации*, (11), 69–74.
- Taranenko, L. (2016). Prosodic organization of English folk riddles and the mechanism of their decoding. *Linguistics Beyond and Within (LingBaW)*, 2(2), 153–166.
- van Rijt, J., & Coppen, P.-A. (2017). Bridging the gap between linguistic theory and L1 grammar education—experts' views on essential linguistic concepts. *Language Awareness*, 26(4), 360–380.
- Verbitskaya, O. (2020). Suggestive Impact of Linguocultural Phenomena in Media Communication. *Медиаобразование*, 60(2).
- Vorkachev, S. G. (2001). Lingvokulturologiia, yazykovaia lichnost, kontsept: Stanovleniie antropocentricheskoi paradigmy v yazykoznanii [Linguoculturology, Language Personality, Concept: Formation of Anthropocentric Paradigm in Linguistics]. *Filologicheskie Nauki*, 1, 64–72.
- Williams, C. D. (2003). Liberating the enlightenment: How a transformed relationship with animals can help us transcend modernity. *Religious Education*, 98(1), 95–107.
- Xiangchen, S. (2010). A New Approach to Ecological Theology in the Frame of Confucian-Christian Dialogue: On Confucian-Christian Dialogue and Ecological Concern. *Ching Feng*, 10(1/2), 179.
- Yigitcanlar, T., Foth, M., & Kamruzzaman, M. (2019). Towards post-anthropocentric cities: Reconceptualizing smart cities to evade urban ecocide. *Journal of Urban Technology*, 26(2), 147–152.
- Zaltman, G. (2003). *How customers think: Essential insights into the mind of the market*. Harvard Business Press.



© 2020 by the authors. Licensee Shahid Chamran University of Ahvaz, Iran. This article is an open access article distributed under the terms and conditions of the Creative Commons Attribution–NonCommercial 4.0 International (CC BY-NC 4.0 license). (<http://creativecommons.org/licenses/by-nc/4.0/>).

