Some Comments on Methodologic Pluralism in Uzbek Language

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Annotation: *The article focuses on methodological pluralism. In particular, the scientific justification for the emergence and development of methodological pluralism in Uzbek linguistics is given. The methodology of the methodology, which is the product of the system, will also be interrupted. The article also includes scientific views on the system-structured approach to language.*

Key words: Methodological Pluralism, System-Structural Approach, methodological Reform, Semasiology.

In our opinion, the great blessing that has made independence for Uzbek linguistics is "methodological pluralism. The reason why in 70-80 years of XX century methodological monism dominated in the Uzbek linguistics. That is, linguistics was under the pressure of the former Soviet ideology. This impeded the free development of Uzbek linguistics in various aspects. After gaining independence, a new era, a methodological renewal period for the Uzbek linguistics has begun. First, the Uzbek language began to be studied on the basis of its roots and nature, rather than on the basis of the prism of any language.

Secondly, the Uzbek linguistics has become independent of Marxism, Marxism, and Leninism, as well as frauds. Thirdly, Uzbek linguistics has evolved not only based on a single ideology but also on a variety of paradigms and methods. In the twenty-first century linguistics needs methodological renewal and evolution. At the same time, the issue of introducing scientific paradigms, such as synergetic, hermeneutics and phenomenology, is the most common one among the most common dialectics and systemic methodologies.

The Science Scholar Thomas has called for the need for "scientific revolutions" in the development of science to provide methodological

reflexes. Any science develops long-term with a certain paradigm, and when it comes to ideal paradigm problems, it is again underestimated that the cause of the problem is hard to resolve. This re-evaluation process in Science is called methodological reflection.

The former Soviet period was a period of dogmatization for all sciences, especially for linguistics, ideological domination, social sciences, particularly linguistics, history, literary criticism, and the methodologies of the above mentioned, with the exception of new methodologies and methods, the process of reflection was almost not observed. Dialectics were also subjected to Marxism, to Leninism, and to the logical dialectic, which served as a methodological basis for all sciences. No scientific approach was put forward as an alternative to dialectical materialism.

The strong criticism of some of the scholars on the methodological pluralism's heroic movements, including the theory of relativity, information theory, systematic

approach, cybernetics, semiotics, and their principles do not contradict dialectical materialism, under the term " vulgarism "and" revisionism. By the end of the 1960s there was a methodological process of reflection - a new methodological program - a systematic approach to knowledge was gradually formed. AI Uemov writes about the methodological significance of the systematic approach: **"The emergence of systemic methodology has become an important event in the 20th century in the methodology of all sciences. It can be compared to phenomena such as the formation of logic in the old world and the emergence of inductive methodology associated with F. Bacon. "**

The systematic approach has had a profound impact on linguistic science, and on the basis of this methodology, revolutionary changes have been made in linguistics. In particular, in the 20th century, the formation of a structural pathway, and the systemic-structural approach and functional analysis of it have been proven. Accordingly, the

existence of the structures is a common sign of system-structure and the study of any system begins with the appearance of its structures. E. Benvenist writes: "The interpretation of the language as a system means the analysis of its structure. Any system consists of interconnected units, elements that distinguish itself from other systems with their structure and the internal relations between the structures that make up the structure". Thus, language is a system and grammar is a structure that provides functionalization as a means of communication.

In the mid-20th century, a systemic approach to learning more complex systems could not be a complete methodological basis. In this process, there was a need for smaller methodological reflexes, and the system had to critically analyze some aspects of methodology. Tars Parsons underlined that structural analysis, together with functional analysis, should be carried out in collaboration: "Function defines the structure". This approach came into

linguistics, which was a fundamental principle of the structuralism doctrine of Prague, and this is also called the "functional linguistics".

Later in the Russian linguistic theory of functional grammar appeared, and the formal-functional direction was formed in Uzbek linguistics.

Depending on the direction of research and the way of principles, linguistics can be divided into two:

1) listening linguistics (semasiological or characteristic linguistics) - a basic methodology of semiology for the study of grammar of dead languages, the study of linguistic units, in particular speech and text;

2) speaking linguistics (onomicology or explanatory linguistics) - serves as a basic methodology for the study of speech units, in particular, sentences, discursions.

Typical card files are an important research method of characteristic linguistics. In this, the researcher collects material from the fragments of the text.

Modern linguistic research is carried out on the basis of electronic forms - corps. Establishment of the National Bank of Uzbekistan is an urgent task for today's Uzbek linguistics.

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As a result of the anthropocentric approach to language, pragmalineic, psycholinguistic, sociological, linguoculturological, linguoguerencian, linguocognitive paradigms have emerged. This linguistics shows that there are different ways and means of research. At present, Uzbek linguistics studies are actively used in the dialectics, such as synergetics, hermeneutics, pragmatics, and phenomenology. That is, the dialectic (dialectical materialism), the so-called methodology of Soviet linguistics, is now adapting to new methodologies.

This is a brilliant proof that modern Uzbek linguistics develops on the basis of methodological pluralism. However, it should be emphasized that methodological pluralism, on the one hand, is positive and, in some way, a negative situation. Sometimes a variety of methodologies can lead to uncertainty and conclusions. It depends on the correct selection of methodological orientation within a particular aspect of the language. Thus, in the field of linguistic research, "democracy" and methodological pluralism should be properly interpreted within the framework of certain aspect.

1. A new paradigm in linguistics denies the old paradigm, but it does not squeeze it completely. An unobservant language aspect that has not been ignored in the old paradigm is enriched with a new paradigm by using its achievements as if it were formerly built. For example, in the framework of the structural paradigm, linguists often point to the inner construction of the language, the layered structure, and the immanent nature of the language. The new paradigm does not completely deny it, it seeks to approach the language from

anthropocentric point of view, using creativity from the achieved results and at the same time pointing to the limited aspects of the old paradigm approach.

2. Anthropocentrism is one of the most important aspects of Uzbek linguistics. That is, no paradigm can be the basis for a thorough study of all aspects of the miraculous and linguistic phenomenon. The existing paradigms complement one another and come to cooperate; simultaneously scientific analysis is carried out on the basis of different paradigms. Therefore, the study of the language should be carried out in parallel with the aspects of static and dynamic, formal and functional, semiology, and onomasiology, cognitive and pragmatic.

3. It should be noted that in the nineteenth century linguistics responded to the question of "what is the language" as "NIMA - linguistics", in the twentieth century it was dealing with the problem of "how the language was constructed"

as "HANDLAW". In the 21st century, linguistics has been the subject of "language-ethics" as well as the issue of interpretation and interpretation of language phenomena, more precisely, the problem of "language germanium."

4. In the 21st century, linguistics has been recognized as the subject of humanitarian science.

For this purpose, linguistics should occupy an important methodological position in the humanitarian sciences system, acquire the status of "science science", which can propose research principles and scientific paradigms for research in this direction, and suggest new approaches. In this regard, the science of linguistics has already achieved remarkable results. In the twentieth century, the great philosophers such as P. Florensky, L.Vitgenstein, N.Bor, R. Karnap, created their philosophical concept on the "language". Linguistic philosophy of L.Vitgenstein, Phenomenology of E. Gusserl, fundamental doctrine of M.Haydegger and neopositivism can be

regarded as a "language revolution" in philosophy. These concepts formed on the basis of language serve as a methodological basis for almost all social sciences. From this point of view, gradually, the science of linguistics serves as a "methodological" philosophy for humanitarian sciences.

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