



## ON THE HISTORY OF LANGUAGE LEARNING ON THE BASIS OF PARADIGMS

**Yuldasheva Dilorom Alievna**

*Kokand State Pedagogical Institute, Lecturer of The Department of Interfaculty Foreign Languages*

### ANNOTATION

*The article discusses the issue of paradigm, which is one of the basic concepts of philosophy of science and methodology. The paradigm is a basic concept, the first stage of its study, in which new approaches are scientifically substantiated.*

**KEYWORDS:** *Paradigm, methodology, philosophy of science, normative, phenomenological state, system of methods, grammatical forms.*

### DISCUSSION

The turning point in the development of science is called the scientific revolution. "Scientific revolutions" are the result of the emergence of a genius in science. For example, scientific revolutions in linguistics are associated with such geniuses as W. von Humboldt, F. de Saussure, J. Greenberg, N. Chomsky. The views of these scientists are based on new approaches that contradict the scientific values (theories, teachings) that have been relied on by the scientific community for centuries. It is precisely these innovative approaches and methodological principles that underlie the concept of 'paradigm'.

The paradigm is one of the basic concepts of philosophy of science and methodology, which (Greek means "pattern", "pattern") is interpreted in the following senses: 1) a concept that expresses the relationship between the spiritual and material worlds; 2) a theory accepted as an example of solving scientific research problems. In the philosophy of science, the concept of "paradigm" was first applied by G. Bergman to the normative nature of methodology. F. de Saussure, on the other hand, used the paradigm as a term of linguistics in relation to the system of word forms (variation or conjugation), to the model of forming grammatical forms (such as my book, your book, your book, our book, your book, your books). But the expansion of the term paradigm as a term for the philosophy of science, the

phenomenological state of science, and the core of methodology is associated with the name of the American scientist T. Kuhn. The scientist first used the term in 1962 in his book *The Structure of Scientific Revolutions*: "Revolutions occur frequently in society. A revolution in science is associated with a change in approach to an object. A system of theories, rules, methods, approaches, and scientific perspectives that are accepted by the scientific community at the stage of development of a particular science and serve as a model for problem statement and solution is called a **paradigm**." [1]

In the history of the philosophy of science, there have been several terms that correspond to the concept of "paradigm," but none of them has become as popular as this concept. In particular, "epistema" (M. Foucault), "thinking style" (M. Born), "scientific research program" (I. Lakatos), "research tradition" (L. Laudan), "theme" (J. Holton), concepts such as "global theory" (P. Feyerabend) come close to the essence of the "paradigm", but they have not been widely recognized by the scientific community.

By paradigm, Yu.V. Yakovets meant a system of priorities and theories that describe the scientific landscape of the universe. [2] According to Yu. Habermas, the paradigm means scientific interests. According to V.S. Stepin, the paradigm is a form of rationality, a scientific strategy that includes ideals,



norms, worldview, philosophical interpretations. [3] According to T. Kisel, the scientific paradigm can be understood in a broad and narrow sense: [4]

- paradigms in the broadest sense - a set of views, criteria and norms used in research techniques

- paradigms in the narrow sense - are examples of solving a specific problem, which are then used in the interpretation of other problems.

Based on the above, the linguistic paradigm can be described as follows: and method ". V. von Humboldt's "antinomies" or F. de Saussure's views on "language and speech," "synchrony and diachrony," "paradigmatics and syntagmatics," can serve as examples of the linguistic paradigm.

In the second half of the twentieth century, paradigm changes in linguistics were called by different names: functional, formal-functional, communicative, cognitive, communicative-cognitive, cognitive-discursive. VZ Demyankov writes about the linguistic paradigm: "The term paradigm is used for abstract ideas and concepts that are the basis ("peak") in solving a specific problem on the basis of a specific scheme. In particular, descriptive, generative, anthropocentric paradigms can be described in linguistics. a set of methods for explaining and describing linguistic phenomena and linguistic facts"[5]. Yu.N. Karaulov writes about the existence of historical, psychological, system-structural and social paradigms in linguistics. At the same time, the scientist emphasizes that on the basis of the social paradigm such directions as sociolinguistics, cognitive linguistics, psycholinguistics, linguoculturology were formed [6]. VI Postovalova thought about immanent-semiological, anthropological and theanthropocosmic (transcendental) paradigms. Analyzing language as a system of signs, Yu.S.Stepanov distinguished 3 paradigms in the history of linguistics: logical-grammatical paradigm (where language is considered as a list of names or nomenclature, emphasizing semantics), structural-semantic paradigm (where language is semantic and syntactic). interpreted in terms of), the communicative paradigm (in which language is analyzed in terms of three-dimensional space - semantics, syntax and pragmatics). [7] S. Megentesov writes about the existence of three main theoretical paradigms in modern linguistics: system-structural, communicative-functional, generative-functional paradigms. [8] American scholar D. Shifrin acknowledges the existence of two paradigms in linguistics, which include different methods and methods of analysis: formal (structuralist) and functional (interactive) paradigm. [9] However, the scientist emphasizes that in the process of studying discourse, there is a need for a synthesis of both paradigms - the formal-functional paradigm. Apparently, there is no consensus on the number and

names of paradigms in the history of linguistics. ES Kubryakova discusses the existence of 4 main paradigms in the history of linguistics: traditional, generative, cognitive and communicative paradigms. [10]

Hence, it can be seen from the above that the application of the concept of "paradigm" in linguistic historiography is different. While some linguists believe that linguistic views from the earliest times to the present can apply the concept of "paradigm" to all ideas, some scholars oppose this. According to the second group of scholars, it is expedient to use the term "paradigm" in relation to the approaches that emerged from the period when linguistics emerged as an independent science, that is, from the XIX century.

In our opinion, paradigms in linguistics should be studied in 2 parts: a) macroparadigm (hyperparadigm or superparadigm); b) miniparadigm. Linguistic macroparadigm includes theories, schools, concepts and approaches in a particular direction. Linguistic theory occurs at the highest point of scientific evaluation, description of linguistic phenomena. While the upper level of linguistic theory is its semantic basis, the lower level is defined by concepts, judgments, and laws. Thus, linguistic theory is not any set of knowledge about language, but a system of knowledge that embodies rigidly formed central concepts and ideas. The concepts of paradigm and concept are also closely related. On the one hand, the concept is the theoretical basis that ensures the specificity of the paradigms, while on the other hand, the 'paradigm' and the 'concept' are in a 'general-specific' relationship.

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