



## GERMAN LANGUAGE AS A MEANS OF FORMATION OF INTERETHNIC TOLERANCE OF STUDENTS

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### Abstract

In today's global world, the study and knowledge of a foreign language is gaining a new status. Learning a foreign language means learning and, as well as, understanding the culture, traditions and customs of the respective nation, which is an important aspect in our multicultural society. This article deals with one of the most actual problems as the formation of the concept of tolerance in students of non-philological areas during foreign language lessons. Previous works of such scientists as A.V. Vartanov, N. Ts. Boschaeva, V.V. Safonova, V. Gumbolt, S.G. Ter-Minasova and others serve as a justification for disclosing the goals and objectives of the formation of the concept of tolerance in students from non-philological directions during foreign language lessons. The universally recognized goal of teaching a foreign language is determined by various factors such as the expansion of the worldview, the formation of ideas about the different ways of logical and conceptual perception of the world in the lessons of a foreign language, the formation and enrichment of the cultural identity of the individual, the formation of a respectful attitude toward one's own culture and its bearers, through a foreign language, the preservation of their own culture as an integral part of self-awareness, being integrated with another culture and for successful communication,

intercultural sociolinguistic and communicative skills are just as necessary as grammar, phonetics and vocabulary. Proceeding from this, the main goal of forming the concept of tolerance in students of non-philological areas in a foreign language lesson is to prepare for real intercultural communication, that is, to form a sufficient understanding of each other in interethnic communication between people belonging to different cultures. To achieve the goals and objectives, the following approaches and training technologies were applied: the traditional approach; instead of large texts use dialogs with a variety of information related to everyday events, using communicative textbooks; work on proverbs and sayings; role-playing games. Thus, the teaching of the concepts of tolerance in foreign language lessons should begin with a review of the role of one's native language in learning, as well as the relationship between one's native and a foreign language, one's own and foreign culture.

**Keywords:** Interethnic Tolerance, Non-Philological Education, Foreign Language Lessons, Process of Forming, Proverbs and Adages.

### INTRODUCTION

At present, higher education faces the task of modern- innovative education from traditional education and the creative use of ethnopedagogical methods in the educational



process. The education system should be aimed at ensuring the historical continuity of generations, the preservation, dissemination and development of national culture, as well as a careful approach to the historical and cultural heritage of the Uzbek people. Unfortunately, some students do not know their native language, history and culture of their people, national traditions and customs. Therefore, it is important to acquaint students with the spiritual heritage, cultural riches, historical objects of the people, to form a constant interest in it, to awaken a sense of patriotism, to learn information about the talented and wise ancestors of the native people

The Strategy of Actions for the Further Development of the Republic of Uzbekistan prioritizes "Education of physically healthy, mentally, healthy, independent-minded, patriotic solute youth, deepening democratic forms and increasing their social activity in the development of civil society" marked. This requires the improvement of the content, principles and models of the formation of interethnic tolerance in non- philological students on the basis of anthropological approaches.

At the current stage of modernization of the higher education system, improving the structure and content of educational directions, the formation of a single curriculum that allows students to form their social and cultural identity, self- determination, and the formation of their spiritual and moral identity involves the formation of an educational space.

One of the important tasks of the modern education system is to form students' communication skills, which are closely related to their ability to communicate with representatives of other cultural, ethnic denominations and socio- economic groups.

The importance of this task is determined but the intensity of Uzbekistan's integration into the world community, the dynamic growth of social demand for a creative, active, open person, and, in the other hand, the stability of various forms of intolerance in society.

Knowledge of a foreign language is of particular importance in the growth of new processes in the economy, the modernization of society and the development of international relations. Knowledge of a foreign language raises the level of humanitarian education, contributes to the formation of personality and its social adaptation to the changing conditions of a multicultural and multilingual world. In addition to that, foreign languages are the opportunity to get acquainted with foreign nationals, in fact, to get acquainted with different cultures and not only read, but also to understand the deep meaning of some foreign texts.

## MAIN PART

The presence of pronunciation errors in students' speech is often explained by the influence (interference) of their mother tongue, indicating that they still do not have the ability to learn foreign languages in depth.

The universally recognized goal of foreign language teaching around the world is determined by a number of factors.

1. The non-philological direction of foreign language teaching is to expand students' worldview, to form their understanding of different ways of logical and conceptual perception of the world, to understand the principles of language and logical systems, to increase sensitivity to intercultural differences, to understand their culture.

2. Learning a foreign language not only introduces another culture, but also helps to form and enrich the cultural identity of the



individual, to form a value attitude towards his own culture and its speakers.

3. Students learning a foreign language are primarily carriers of the socio-cultural experience of their mother tongue and involve this experience in the process of learning a foreign language. Through a foreign language, the student integrates with another culture while retaining his or her own culture as an integral part of self-awareness.

4. Intercultural skills, sociolinguistic and communicative knowledge are necessary for successful communication in a foreign language, such as grammar, phonetics and vocabulary.

The main purpose of teaching a foreign language and the culture of the country where the language is studied is to prepare for real intercultural communication, that is, to form a sufficient understanding of each other in interethnic communication between people belonging to different cultures.

A.V. Vartanov said that theory of language and culture teaching should be based on the dialogic concept of cultures developed by Bakhtin and V.S. Bibler. M.M. Bakhtin understands culture as a form of communication between people of different cultures.

As a goal of teaching foreign culture, it has a social, linguistic, geographical, pedagogical and psychological content that is interrelated with all aspects of education and is derived from the subject of "Foreign Language". Therefore, in the subject of "Foreign Language", the most important components of the goal are first identified, and then they are reflected in the learning objects.

However, it is important to address three issues:

1) Highlight the range of didactic units you need to master in the hours allotted for learning a foreign language;

2) Establish optimal ratios of a group of objects that provide learning, cognitive, developmental, and educational aspects of foreign language learning;

3) To collect materials that can be used to implement a program that builds interethnic tolerance among students.

A complete list of learning objects. The program of the subject "Foreign language" corresponds exactly to the topics distributed among the courses included in the textbooks. Each lesson must master a certain number of social, linguistic, geographical, pedagogical and psychological objects of the culture of the country where the language is studied. This approach facilitates learning and allows for the adoption of a different culture. The main components of the process of learning a foreign language and learning the culture of the country where the language is studied are:

1) Knowledge of methods of language acquisition as a means of communication in the study of culture;

2) Use of speech skills in the acquisition of knowledge;

3) Ability to perform all speech skills;

Comparing the elements of foreign culture with the aspects of teaching, the components of foreign culture can be defined as the purpose of teaching:

1) The principle of education - the social content of the goal. This aspect involves learning a foreign language as a means of interpersonal communication;

2) Cognitive principle - is the lexical and regional content of the goal.

It is used as a means of enriching a person's spiritual world and is mainly based on receptive actions: reading and listening.



3) The principle of development - the psychological structure of the goal. This aspect includes basic goals such as speech ability, mental functions, communication skills, a certain level of motivation that needs to be developed continuously and regularly using special tools included in the learning system.

4) Educational aspect - pedagogical content of the purpose. Teaching foreign culture is a means of forming interethnic tolerance in students.

Foreign culture appears in the form of a mosaic in the subject of "Foreign Language", which is constantly updated with new elements. The student perceives this as created by language, not as reflected in language.

The process of studying foreign culture shifts from specific linguistic structures to a general understanding of culture.

Foreign culture can only be understood in comparison with its own culture, with the knowledge the student has acquired before. Any knowledge acquired by students using a foreign language is accepted through the knowledge generated in the process of mastering their own culture.

Thus, the teaching of intercultural communication should begin with a reconsideration of the role of the mother tongue in learning, as well as the relationship between the mother tongue and the foreign language, one's own culture and one's foreign culture.

The results of the study and analysis of the literature on improving the foreign language training of specialists in the higher education system (N. Ts. Boschaeva, R. P. Milrud, G. V. Rogova, V. V. Safonova and others) allow us to come to this conclusion. Throughout its history of development, the main objects of foreign language teaching have been the

system of foreign languages in general or specific speech movements in this field. Moreover, until the end of the nineteenth century, the main purpose of teaching classical and modern foreign languages was the language system itself, as V. Humboldt pointed out, the main purpose of teaching them was to "convey knowledge in a general structure".

It should be noted that important directions in the formation of interethnic tolerance based on students' language skills are language teaching based on theoretical principles of intercultural communication and promotion of students as a subject of intercultural communication (intercultural communication is a set of processes of interaction between people of different cultures and languages).

The principle of novelty (constant change of types of tasks, teaching materials, types of educational work) predetermines the flexibility of speech skills, speech initiative, non-traditional organization of education, which leads to interest in the study of speech skills.

Adherence to all these principles allows to determine the content of teaching materials in a foreign language, the use of which helps to achieve the goal of developing interethnic tolerance in students.

One of the most serious and comprehensive areas is the socio-cultural approach to lingvo in foreign language learning, which involves addressing the social and cultural environment. One of the proponents of this method, S.G. Ter-Minasova, states: "Language loses its life when teachers and students aim only to master" inanimate "lexical and grammatical forms."

The main purpose of teaching a foreign language to students of the non-philological direction is to form their communicative competence in accordance with the state



standard of teaching a foreign language at the university, to solve extralinguistic tasks in the process of oral communication. This process is a special form of social interaction that takes place during the speech activity of the speakers.

Changes in the geopolitical and socio-cultural situation in the modern world have had a major impact on the implementation of language teaching to students of the non-philological direction. There has been a growing interest in language learning as an important component of the professional training content of future professionals. Today, knowledge of one or more foreign languages is considered a necessary condition of a person's social adaptation and an integral indicator of his general culture.

The modern social context, described as a process of intercultural and interethnic communication, requires the formation of new goals in foreign language teaching based on the objective needs of society and its individual representatives in a given historical period. The position of the subject of "Foreign Language" in the field of non-philological education is changing: today a foreign language goes beyond the subject and is ready for self-education, creativity and knowledge of the cultural heritage of the country where the language is studied. In this regard, a new system of education is being formed in connection with the reform of higher education, the introduction of a number of new specialties, the introduction of disciplines such as cultural studies, political science, marketing, management and so on.

The content and structure of teaching a foreign language to students of the non-philological direction is determined by the state educational standard, the system of higher education, the specifics of training at the

university and the amount of its use after graduation. The language education of non-philological students is focused on:

- Further development of communicative competence in the main types of speech activities;
- Formation of communication skills in foreign languages in the professional field;
- Further development of skills of independent work in language development;
- Formation of respect and interethnic tolerance in relations with the cultures of other peoples, readiness for cooperation in the field of business and mutual cooperation in solving common problems of mankind;
- Development of creative potential, intellectual abilities of students in the process of language learning.
- Historically identified innovations in the theory and practice of foreign language teaching are primarily concerned with solving problems in the selection and presentation of teaching content.

Intercultural teaching of foreign languages is based on the principle that teachers should take into account certain categories and models of other cultures and use them in the process of intercultural communication by students in maintaining the categories and models specific to their culture.

Thus, not only encyclopedic information about another culture is mastered, but it is applied in the process of learning foreign languages.

Language culture is an integral part of a person's overall culture. One of the most important goals of foreign language teaching is to build respect for other cultures and peoples,



to prepare for business and cooperation, to solve human problems together.

The theoretical and methodological problem is to incorporate this set of facts into the practice of teaching a foreign language at all levels of education in the higher education system.

Instead of large-scale texts using the communicative-oriented lessons of this new generation, they contain dialogues, various information related to daily life, which ensure the adequacy of language communication. Language teaching is not about grammar and correct pronunciation, but about learning words in the desired context.

Textbooks that implement this concept make it easy to create situations for role-playing games that mimic human speech line movement patterns in a variety of everyday situations.

R.K. Minyar-Beloruhev and O.G. Oberemko emphasize that linguistics is related to a specially selected language material that reflects the culture of different organizing countries. This material creates a holistic system of ideas about national customs and events. In fact, in the concept of R.K. Minyar-Beloruhev, the linguistic and regional aspect is defined by the term "national culture" and corresponds to the content of the general concept with the content of foreign language teaching.

In the works of G.V. Rogova linguistics and regional composition in the teaching of foreign languages are distinguished, there is only a special point of view, taking into account the linguistic composition of different levels - language and speech materials, as well as texts for listening and reading. The language includes the geography of the country in which it is studied, the history, the geographical data obtained from its social life. At the same time,

psychological and methodological components are included in the composition of the training. It is not enough to have vocabulary, grammatical and phonetic knowledge in order to carry out the functions of teaching communication in a foreign language and carry out the educational function of teaching. It is necessary to have regional and paralinguistic means of language. These include the case of the country and various communicative actions (gestures, facial expressions) with the help of which the native speaker can complement and replace speech movements.

An integral part of the culture and customs of peoples is Proverbs and proverbs. They include life experience, wisdom developed by the people for centuries. Knowledge and use of Proverbs and sayings enrich our speech, making it expressive, emotionally colorful. In order to get acquainted with the culture and customs of the people, it is necessary to study its proverbs and sayings.

Proverbs enrich the native language of speech, immerse the worldview of students, moral values in them, introduce them to the values of foreign culture and thereby formulate tolerance in the students of the nation. Students can apply the learned proverbs and sayings in different situations, for example, in a story about themselves, in relationships with others, in the re-reading of the text, in the creation of resumes in dialogues.

In the foreign language lessons in the formation of tolerance in the students, we paid special attention to the work on proverbs and adages.

Mein Haus ist meine Burg. (My house is my Castle.)

Andere Länder, andere Sitten. (Other countries, other customs)





Ein Nachbar in der Naehe ist bessr als ein Bruder in der Ferne. (A neighbor in the neighbourhood is better than a brother in the distance.)

Freunde in der Not gehen hundert/tausend auf ein Lot. (Friends in need go a hundred / thousand on one Lot.)

Ein Mann - kein Mann. (A man - not a man.)

Wie zur Arbeit, so zum Essen. (Like to work, like to eat.)

Gewohnheit ist eine andere Natur. (Habit is another nature.)

Zwei Köpfe besser als einer. (Two heads better than one.)

Thus, the use of integrated methods that combine alternative and traditional, as well as role-playing games, will help to increase the effectiveness of culture and individual communication, which must be confirmed in the experimental work.

In the context of "communication of cultures", the upbringing of students in the spirit of tolerance helps to attract materials that reveal the national characteristics of culture, comparing the characteristics of their national culture with the universal values and the culture of the country in which the language is studied.

## Conclusion

In conclusion, it should be said that one of the main tools in increasing tolerance of nationality in students is foreign languages. By studying foreign languages and other cultures, students will be able to know the differences between their culture and the culture of the country in which the language is being studied.

The formation of nationality tolerance in students is defined as a virtue manifested in the understanding, acceptance and recognition of others, openness in mutual relations. Interpersonal relationship and

interpersonal relationship between owners of one (local) culture nationality tolerance is manifested as different models of communicative behavior and is characterized by empathy, flexibility and critical thinking, lack of tension in behavior.

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