

Integrative models of higher philological education in the aspect of culture formation of interethnic communication

Sh.M. Urishov

Associate Professor of Uzbekistan World Languages University, Tashkent, Uzbekistan.

Abstract: This article describes the formation of environmental ideas in preschoolers from an early age, and the use of interactive methods of getting to know nature in the classroom, their environmental protection, the assessment of every creation of nature, as well as education in the spirit of environmental protection.

Key words: ecological worldview, interactive methods, excursion, innovation, modern pedagogy, acquaintance with nature, caution, role-playing games.

In a multinational state, the issue of harmonizing relations between the peoples inhabiting the country and the neighboring peoples never loses its relevance. History knows sad examples of falsification, distortion, conscious and unconscious, the essence of events in the far and recent past, the creation of "black legends" about peoples, recognition of a certain inferiority of ethnic groups.

Eurocentrism, which prevailed for so long in the assessment of ethnic groups, in determining their place in history, was essentially not a scientific vision of the world, but "approached mythology". Nevertheless, for a long time it was he who determined the level of progressiveness and civilization of the Eurasian peoples. Of course, this hindered the formation of a correct national identity.

The preconditions for the transformation of the concept of Eurocentrism into an anachronism existed until the 90s of the 20th century. Historian Valery Zakharov said: "The first historical and philosophical development of a new view of history, which nullified the idea of some kind of unified world culture, belongs to Danilevsky. In the 20th century these views are developed in the works of O. Spengler and A. Toynbee, subsequently, these views will receive a natural scientific basis in the theory of systems (L. Bertalanffy, P. Sorokin, L. Gumilev)". (1)

In the collapse of the Eurocentric concept, the Eurasianists, representatives of the powerful historical school of the first half of the 20th century, played an important role. They are N.S. Trubetskoy, P.N. Savitsky, G.V. Vernadsky, L.P. Karsavin, G.P. Fedotov.

N.S. Trubetskoy in his works asserts the ethnogenetic connection of the Eastern Slavs with Turanism, referring to the Turanian Finno-Ugric peoples, Turks, Mongols, Golds and Tungus. He believes that the need to take into account the Turanian element among Russians and Ukrainians, the need to study the "Turanian brothers" contributes to the correct national self-knowledge. The suppression of genetic ties with the Turanian peoples, according to N. Trubetskoy, opposes the reasonable existence of an individual and a whole people (2).

P.N. Savitsky in a letter to L.N. Gumilyov admits that his interest in Eurasian history is not accidental, but dictated by his own genealogy, the branches of which lead to the Tatar Murzas. He sees that Eurocentric approaches distort the real historical picture: "All these questions must be looked at in essence - without Westernizing glasses, which, alas, are so peculiar to some of our compatriots who are not conscious enough".

The Eurasians came very close to the creation of the science of ethnology, but L.N. Gumilyov, who accepted the main historical and methodological conclusions of the Eurasians, and found the basis for the synthesis of knowledge in the doctrine of the biosphere by Vladimir Ivanovich Vernadsky. At the center of L.N. Gumilyov's theory is the concept of passion that is the effect of an excess of living matter in the biosphere. Lev Nikolaevich came to the conclusion that people arose as a result of a

certain explosion of passion. (4)

At present, there is a science of ethnology, and methods for studying ethnogenesis in connection with the biosphere have been developed and determined. Higher education teachers are increasingly expressing the idea that knowledge of ethnology is an integral part of ethnocultural competence, and it can be formed in the learning process. According to the Russian teacher T.V. Poshtarova, the education system has truly unique opportunities to expand knowledge about other peoples and "the formation of mutual tolerance."

We join to the opinion of teachers who believe that the integration of ethnological information into the system of philological knowledge contributes to the formation of a multicultural personality. The question arises as to which models and training schemes are most effective in mastering philological and etiological concepts. V.A. Testov in one of his articles proposed an examination of the so-called "hard" and "soft" models and gave preference to "soft" models. Since they are built taking into account the uncertainty and multiplicity of development paths, the ambiguity of many life situations. He said: "Soft models of social orientation are determined, they take into account the personality of the student, his age, physiology and psychology, his previous experience and modern views". (6) Soft models, in our opinion, are built taking into account polyethnicity in the field of education and, unlike "hard" models, take into account, as mentioned above, the personality of the learner, and the level of multilingualism, the language environment, the level of subjectivity, and others.

Our experience in conducting philological disciplines in higher education has made it possible to give preference to soft and integrated models when modeling learning systems taking into account polyethnicity.

Today, the integration of knowledge and skills, practical and philosophical understanding of reality has become an urgent need in the research and educational aspects. To a certain extent, these tasks are solved by integrating, combining knowledge related to different disciplines. In linguistic education, such a synthesis has deep and long-standing traditions, which is primarily associated with the essence of the language, its functioning, development, reflection of the picture of the world.

Integration is one of the links in an attempt in academic disciplines to convey a sense of the integrity of life, an almost natural connection of the language with its speakers, with their history, culture, civilization, psychology, and to contact with other peoples.

With regard to the field of training a language teacher, we can talk about various models of integrating information on traditional disciplines and cycles. Sometimes they reflect in textbooks in the form of cursory remarks that do not pretend to be a systematic presentation of the issue.

Integration of ethnology into linguistics will give students, in the process of mastering the elements of the language system, systematic knowledge of Ethnology. The names of peoples simultaneously belong to a special and common vocabulary. This situation leads to a tangible originality in the organization of the vocabulary material. The semantic structure of ancient ethnonyms is especially complex, representing a code in which ethnic processes are, as it were, closed by the latest nomination. Relatively recent names also have their own characteristics. Among them: ethnonyms - Khazars, Bulgarians, Magyars, Glades, Northerners, Radimichi, Vyatichi, Dulebs, and others/

The described model has the following structure:

1. Isolation of a part of vocabulary that has an ethnological orientation:
2. Etymology of ethnonyms.
3. Texts that provide information about the peoples-carriers of these names.

The result of the coverage of the material on this model will be the practical work of students to compile an accounting integrated adapted dictionary of ethnonyms. With regard to knowledge of a folklore nature, it should be said that they constitute such a part of integrated knowledge for which plurality and uncertainty are more inherent. In other words, this information leads the student to the need to turn to ethnological science, to search, to thoughts that there are no "inferior" ethnic groups.

Another integrative model includes such blocks as information on literature, theory and language

practice, ethnology. A similar model was formed in the process of teaching ancient literature - a course of ancient Russian literature, the study of which begins with the "Tale of Bygone Years", this literary monument includes many legends and traditions, many names that are incomprehensible to the modern reader. It seems necessary to organize an introductory block, which by its nature is a vivid and imaginative story, turned into the depths of the centuries, a kind of historical introduction, which provides panoramic coverage of the life of the Slavs, their neighbors, the influence of Byzantium on Russia, etc. Commenting on ethnonyms finds expression in the synthesis of ethnological and linguistic information. The interpenetration of ethnicity and etymology is especially vivid in the presence of three names for the same people - self-designation, the name given to it by the neighbors, the name of the conqueror who extended it to the conquered people. Among them: Magyars, Hungarians, Ugrians. This is the ethnolinguistic part of the integrative model, it is in it that the organic fusion of ethnology and linguistics takes place.

The third model has at least three varieties: the above-described information is included, complications can go along the line of historical geography, natural science, regional geography, etc.

The expected result is the compilation of a historical map by students and the determination of the area of residence of the ancient people. Students also receive very valuable information about the medieval Eurasian peoples.

We have already spoken about the role of traditions in philological education. An essentially integrative discipline, Russian dialectology, has long been formed. Integration within this discipline is carried out according to the model:

1. Ethnological characteristics:
2. Etymological search:
3. Description of contacts between peoples-models:
4. Filling in the linguistic map.

And today, the words of M.M. Prishvin, said by him in 1924. He showed, turning to his teaching experience, how the integration of material related to the life of a Russian peasant in the twenties of the last century into ancient literature led to the transformation of this subject into local history, which, according to the writer, is not only science, but also art, and more precisely, and synthetic human activity. (7).

Such integration, when many separate facts are combined based on unlimited proximity for the trainees, evokes natural feelings of interest, surprise, and delight that is quite accessible for a specific study, and leads to the formation of the face of a given person. The local lore aspect undoubtedly makes the model more complex. It is related to both literary criticism and linguistics, and, of course, is associated with the formation of a culture of interethnic communication.

In the pedagogical literature, the idea has been persistently carried out recently that teaching at different levels - primary, secondary, higher - should become truly upbringing. Especially dangerous is the conscious and unconscious aggression of a certain part of the youth, aimed at what they do not understand, what is associated with the mentality of other peoples. In this regard, the formation of a culture of interethnic relations is of great importance for higher education. After all, education, divorced from upbringing, is a vivid illustration of the violation of one of the pedagogical principles - the relationship, cooperation between the student and the teacher.

The solution to this problem is possible with person-centered learning, with the cooperation of a student and a teacher. More specifically, this means that the integrative model of teaching the future philologist will necessarily include an educational goal that is psychologically and pedagogically justified in a particular course.

One of these goals is the upbringing of a person with the correct national identity, a person, ethnologically educated, able to build harmonious relations with representatives of other nations.

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