



BILINGUISM AS A MEANS OF TOLERANCE IN SOCIETY

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Abstract

The article examines bilingualism as a multidimensional process, in which tolerance is formed in society, provides the theoretical foundations of language policy.

Keywords: bilingualism, phenomenon, multiethnic state, interpretation, intercultural dialogue;

Introduction

The problem of bilingualism has been widely discussed in the scientific literature of recent years, while there is a shift in emphasis, in principle consistent with the dynamics of general scientific approaches to describing the work of the human linguistic/speech mechanism. Thus, many traditional concepts of the theory of bilingualism receive their first interpretation from the standpoint of cognitive theory. Bilingualism (bilingualism) is the subject of close attention of many researchers and this is explained not only by the multifaceted nature of the problem of bilingualism, but also by its real fate, which largely depends on the language policy, which does not always take into account the nature of the interaction of languages and cultures of peoples living in the same territory. The connection between language and culture [ND Arutyunova, I.T. Wolf, V.V. Vorobiev, V. Humboldt, E.M. Vereshchagtn, V.G. Kostomarov, A.A. Potebnya, Yu.E. Prokhorov, I.A. Sternin, E.F. Tarasov, V.V. N. Telia and others] is characterized by interdependence.

Main part

One of the ways to preserve the national culture and language in a multi-ethnic state is bilingualism and its artistic interpretation. The phenomenon of artistic bilingualism is manifested, first of all, in the fact that on the basis of the interaction of two languages and cultures, original creativity is created. If we use a broad understanding of culture [G. P. Vyzhletsov, M.S. Kagan, E.B. Markaryan, M. Frank, etc.]





as a set of material and spiritual values of society and people, then we can say that a special dialogue of cultures is created in the bilingual text, which goes beyond the boundaries of the mechanical correlation of one culture with another. The Russian language is a form of expression of thoughts, feelings, and moods of the author. At the same time, when reading a bilingual work, the reader is immersed in a nationally specific world of images, things, phenomena, relations and maintains an intercultural dialogue, contributes to the formation of ethnic, social, ideological, communicative and pragmatic tolerance. Such a broad understanding of bilingualism leads, however, to ignoring its social nature, since both those for whom proficiency in two languages is a socially conditioned necessity and those who study any foreign language without definite prospects for its further use fall into the category of bilinguals.

In the theory of bilingualism, the reasons for the emergence of polylinguism are considered, i.e. social sources. Types of contacts:

a) The commonality of the territory of residence of people of different nationalities (mixed population). Thus, apart from Russians, Armenians, Jews, Tatars, Ukrainians, Georgians, Germans and others live in Moscow. All of them are bilingual, if, of course, they have not forgotten their native language. There is also an increased percentage of bilinguals in adjacent territories, near the borders: Spanish-French, Polish-Lithuanian, etc. Some states can serve as examples of the common territory: Switzerland - French, German, Italian; Canada - English and French. There are also many countries in which, unlike Switzerland, Canada, there is an inequality of languages, sometimes leading to acute conflict situations. But despite the conflicts, bilingualism is both inevitable and necessary;

b) Emigration and immigration for political, economic reasons: to Russia from France after the Great French Revolution and from Russia to France after the 1917 revolution. On the basis of resettlement in search of sources of income from Europe to North America, a great multinational and multilingual state was formed - the United States of America;

c) Economic, cultural ties, tourism and wars. All these reasons not only contribute to the resettlement of people and the mixing of languages, but also stimulate the development and learning of languages. A living example:





a descendant of Russian emigrants of the first wave of D.N.S. lives in Paris, he is fluent in Russian (the native language spoken by his parents), French (the language of his homeland, education, everyday life), Latin (his university specialty), Modern Greek (his wife's language), Japanese, which he studied for five years in Japan, teaching Latin at the University of Tokyo.

He also speaks fluent English and German - these are the languages that were taught at the lyceum where he studied. This is the face of the linguistic personality of the philologist of modern France: a worthy example, but not exceptional. Representatives of mobile professions are fluent in languages: sailors, diplomats, merchants, intelligence officers (employees of the secret services);

d) Education and science: non-native foreign languages are studied in all countries in secondary schools and universities, in families, by self-education, etc.

Knowledge of languages enriches a person spiritually, develops his intellect, opens up to him the possibilities of education, and allows him to read foreign literature, scientific works in the original, and travel around the world, communicate with people without an interpreter.

Over the past two centuries, the theory and methodology of teaching foreign languages has developed, both scientific forces and practical teachers have been trained. Problems of the named science: comparative, comparative study of the taught and native languages in the fields of phonology, grammar, vocabulary and word formation, etc.; study of the interference of the native language in the study of a foreign language and the search for ways to overcome the interference; description of the studied language for educational purposes and the selection of theoretical and practical material for study, inclusion in textbooks, etc.; substantiation of methods for studying non-native languages, their verification, a comparative study of the effectiveness of a particular method; development of practical methods and so-called learning technologies; study of the psycholinguistic foundations of mastering the second, third languages, study of the mechanisms of their interaction, in particular translation from language into another language; research of ways of bilingualism formation.

In this regard, according to V.N. Gerashchenko, it seems possible to formulate an approximate definition of bilingualism, which makes it possible to distinguish between its two main types - social (natural) and educational (artificial).





Bilingualism is a purposeful practice of alternating use of two languages by a certain group of individuals, called bilingual, due to the need to ensure social interaction within a multilingual continuum. Thus, social and individual bilingualism is understood in work as a process, activity, and not as a state, quality. Russian researchers offer the following definitions of bilingualism: “bilingualism (bilingualism) is a fluency in two languages at the same time”; “Bilingualism should be recognized as equally fluent knowledge of two languages. In other words, bilingualism begins when the degree of knowledge of the second language comes close to the degree of knowledge of the first”.

The following definition of bilingualism is given by VD Bondaletov:

“Bilingualism is bilingualism, that is, the coexistence of a person or an entire nation of two languages, usually the first - native and the second - acquired”. Mastering a second language is a term meaning either special mastery of a foreign language or spontaneous mastery of another language. Behavioral theories of the 1950s and 1980s explained the acquisition of a second language in accordance with the general laws of the influence of various factors on human behavior (imitation, experience, trial and error).

The general bilingual situation cannot be imagined without understanding artistic bilingualism as a kind of aesthetic derivative of natural linguistic interaction. Artistic bilingualism is an objective consequence of the general sociocultural situation. Depending on the diverse territorial, cultural, historical and other conditions, it acquires its own specific features. Artistic bilingualism is embodied in a speech work, which is created on the basis of two code systems. Literary translation is a special kind of creativity that inevitably presupposes the contact of national languages; it is a fact of literature. The translated text in a transformed form enters the context of the new culture, but is not appropriated by this culture as its own, retains a monocultures look. The translator's strategy is aimed at accurately reproducing the individual manner of the author - the carrier of another culture. Basic values make it possible to regulate cultural and intercultural social relations within the framework of mutual understanding, mutual interaction.

We can say that today tolerance as a category that is considered, primarily interpersonal relations, has come to be perceived as a guarantee of successful interethnic interaction. Interlocutors who pursue the solution of strategic communication tasks, who have the necessary background knowledge, which are implemented in the process of intercultural contacts, enter into communication.



Conclusions

Thus, a look at the linguistic situation reveals an organic connection between communicative tolerance and bilingualism, its specific manifestations in the speech tissue of dialogues - within cultural and intercultural ones. This connection is especially vividly manifested in the sphere of aesthetically specified communication.

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