

**МАСЪАЛАҲОИ
ТАШАККУЛИ ФАРҲАНГИ
МУОШИРАТИИ ОМУЗГОРИ
ОЯНДА ДАР ИЛМИ ПЕДАГОГИКА**

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**ВОПРОСЫ
ФОРМИРОВАНИЯ
КОММУНИКАТИВНОЙ
КУЛЬТУРЫ БУДУЩЕГО
УЧИТЕЛЯ В ПЕДАГОГИЧЕСКОЙ
НАУКЕ**

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**ISSUES CONCERNED WITH
COMMUNICATIVE CULTURE
FORMATION OF A FUTURE
TEACHER IN PEDAGOGICAL
SCIENCE**

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Вожаҳои калидӣ: ташаккул, забони русӣ, салоҳияти коммуникативӣ, фарҳанги муошират, дониш, малака, муколама

Дар мақола баррасии масъалаҳои ташаккули фарҳанги муоширатии омӯзгори оянда дар илми педагогика мавриди таҳлил қарор гирифтааст. Муаллиф мафҳуми «фарҳанги муоширатӣ»-ро, ки дар манобеи гуногуни илми педагогика оварда шудааст, ҳамаҷониба таҳлил намуда, онро ҳамчун маҷмуи дониш, малака ва маҳоратҳои дар раванди таълим ташаккулёфта ва қобилияти иҷрои фаъолиятҳои марбут ба илми педагогика шарҳ медиҳад. Қайд карда мешавад, ки гуфтугӯ воситаи муҳими шаклирии фарҳанги муошират ба ҳисоб меравад. Собит карда шудааст, ки фаъолияти муоширатии гуфторӣ бояд яке аз муҳимтарин мақолаҳои ахлоқи омӯзишӣ бошад.

Дар натиҷаи таҳлил муаллиф ба чунин хулоса мерасад, ки ташаккули фарҳанги муошират бо забони русӣ дар зинаи олии таҳсилот бо муаллими оянда бояд яке аз намудҳои пешбари фаъолият донист.

Ключевые слова: образование, русский язык, коммуникативная компетенция, культура общения, знания, умения, диалог

В статье рассматриваются вопросы, связанные с формированием коммуникативной культуры будущих учителей в педагогической науке. Автор основательно анализирует понятие «коммуникативная культура», приводимое в различных научных педагогических источниках, и трактует его как совокупность знаний, навыков и умений, формируемых в процессе обучения выполнению деятельности, связанной с данным учебным предметом. Отмечается, что диалог - важный инструмент формирования коммуникативной культуры. Доказано, что коммуникативная активность речи должна быть одной из важнейших категорий педагогической этики. В результате анализа автор приходит к выводу, что формирование коммуникативной культуры на русском языке на высшем уровне обучения следует считать одним из ведущих направлений деятельности.

Key words: formation, Russian language, communicative competence, communication culture, knowledge, skills, dialogue

The article dwells on issues concerned with communicative culture formation of a future teacher in pedagogical science. The author substantially analyzes the notion referred to as “communication culture” adduced in various sources and interprets it as a set of knowledge, skills and abilities forming in the educational process and promoting in implementation of activities associated with a concrete educational subject. It is underscored that dialogue is considered to be as an important tool aimed at communicative culture formation. It is proven that communicative activity of speech should be one of the most important categories of pedagogical ethics.

Adducing the result of an analysis the author of the article comes to the conclusion that communicative culture formation in the Russian language at the highest level of tuition with a future teacher should be considered one of the leading activities.

The problem beset with communicative culture formation of student is considered to be as a complex one and it is at the junction of a number of humanitarian sciences. Although the article under consideration dwells on the relevant issue from a pedagogical position, nevertheless, it became necessary to use the achievements of such branches of social sciences as philosophy, cultural studies, linguistics, sociology, social psychology, political science, ethnology, etc. "It is common knowledge that the sphere of communicative culture is considered to be as a needed part of the social space an individual exists in" [1, p.66].

Comprehension and expression of the essence of "communicative culture" as a socio-psychological mechanism is reflected in the works belonging to the pen of a considerable numbers of scholars representing pedagogical studies, they are: V.S. Bibler, M.S. Kagan, L.S. Kogan, M.K. Mamardashvili, M. Heidegger and their interpretation in the context of the highest values realization as a determinant of individual's development is presented as well. The topic in question as V.S. Bibler characterizes it is uniqueness of an individual one [4, p.51].

In the course of the request for a determination of the essence of communicative culture M.S. Kagan expresses his own opinion that "a multitude of languages is needed by culture precisely because its information content is multifaceted and each specific informational process needs adequate means of embodiment" [5, p.270]. Another important point is to improve Russian-English languages teaching and tuition. "Certainly, this is a matter of concern. It follows from our country's President's words that serious work should be done and measures should be taken to establish proper teaching of languages" [10, p.44].

In reference to it, we confidently agree with M.S. Kagan's opinion that "a conscientious language is considered to be one of the main achievements of culture distinguishing human-being from all animals radically" [5, p.271]. He became "the main means of communication between people" [5, p.271].

It is common knowledge that dialogue is considered to be as an important tool in communicative culture formation. "A dialogue text" as M.S. Kagan justly underscores "has a fundamentally different structure - it does not inform, narrate, embody, but calls for participation, co-experience, co-creativity, - always to "co" - local" spiritual activity" [5, p.279].

Consequently, in the process of communicative culture formation dialogical forms of teaching and outside educational activities are of fundamental importance.

Seemingly, another aspect of the problem receiving wide coverage in the scientific literature is the typology of language systems. Theoretical aspects of semiotics of culture, typology of sign systems have been elucidated in cultural studies in L.N. Kogan's pedagogical productions [5, p.278]. Qualification of signs proposed by C. Pearce was widely recognized; the complex system developed by the Italian semiotist U.Eco and division of sign systems into primary and secondary ones stated by Yu. Lotman are widely known. Amazing, the experience of systematization targeted at systemically sign done by Yu. Stepanov the formers locating in term of their degree of semiotic properties growth, on the whole [5, p.278].

In recent years, in literature there has been a confusion of the concepts of "message", "communication", "communicative activity".

Communication is considered to be as a special form of social culture because it covers all aspects of relationships that form a system determining social conditions of people's life. In the scientific literature the idea is expressed that communication "can act as a subject of various sciences - from ethnography to psycholinguistics, from comparative psychology to cultural theory. On the other hand, every aspect of communicative activity can be a subject of analysis of different disciplines" [9].

In regard to communicative culture of the statement we underscore the fact that the culture of humanity has evaluated a particular form of diffusion of social significant data. It should be noted that the corpus of our study attends to get interaction and mutual understanding in the process of communication. Existing in the form of rules, regulations, codes, symbols that represent the language of communication is fixed in historically established form of communication - etiquette. It carries coded information concerned with the methods and techniques of communication, peculiarities of choice of communicational tools promoting effective ones. According to Yu.M. Lotman one can assert that "all the material of the history of culture can be considered from the point of view of certain meaningful information and under the angle of social codes that allow the relevant information to be expressed in certain signs and be made the property of certain human collectives" [8].

L. Kogan defines communicative culture as "a system that acts as a measure and method for formation and development of a person's essential forces in the course of its social activity [6, p.111]. Formation and development of the professional potential of a future teacher of the Russian language takes place on the basis of communicational speech skills.

M.N. Shibayeva underscores that culture is a custodian of the totality of sign and communicational systems that preserve memory of humanity and methods of conveyance of socially significant information. Designing on the premise of this comprehension of culture we come to the conclusion that, on the one hand, culture is dialogical already because a creator of a spiritual product itself enters a communication with his/her contemporary, generation and time in which his/her lives. On the other hand, after a while, the creator enters a dialogue with the future generation [7, p.111]. Modern education in the light of humanistic ideas transfers the content of education into a multisubjectal space where values of life are conceived through the dialogue between a teacher and a student. Thus, cultural traditions, cultural and scientific heritage, system of views on the world and personal imaginations are transmitted from one subject to another. At the same time, communication acts as a meaningful means of transmitting information and understanding one person by another.

Pedagogy is an area of human activity characterized by an increased responsibility of the speaker (teacher) for his/her own speech behavior. The teacher's speech behavior has its own specificity and must be formed in a certain way. A teacher is a public person, and his/hers professional speech is closely related to pedagogical ethics and pedagogical rhetoric. Essentially, teacher is a creative, value-oriented person who is able to constantly change and improve himself/herself.

Therefore, we can conclude that at the higher stage of education, communicative culture formation of the Russian language with a future teacher should be recognized as one of the leading types of activity serving as the basis of professional ethics and one of the factors of social and professional self-realization of an individual.

The change in the socio-political and economic system in Tajikistan at the end of the last century caused transformation in moral and value orientations. Currently, the greatest value, in accordance with the proclaimed principles of democratization and humanism, is recognized as a free, harmoniously and comprehensively developed and educated person who is able to live and work creatively under contemporary conditions of the constantly changing world. Now that person is in demand who is prepared for proactive social and professional activities in modern society, a person who is able to share and multiply the values he/she is imbued with to a certain period of his/her life.

The Russian language future teachers' successful mastery in teaching profession is impossible without having mastered with culture of speech and culture of communication. The future teacher's communicative culture based on perfect speech chiseled determines the potential of the entire education system, the measure of its impact on individual student development. The content of professional activity of the Russian language future teacher moves a number of specific requirements to him/her forcing to develop certain personal qualities, professionally significant, necessary and obligatory.

Currently, the problem beset with mastering the inner essence of a free preceptor, genuinely cultural word is especially relevant and important "for those who use the word as the main instrument of their profession, primarily for teachers, whose speech is not only the main instrument of professional activity, but also a model, consciously or unconsciously assimilated always to one or another degree perceived by students, and therefore, inevitably replicated and disseminated".

It is also important that communicative speech activity ought to be one of the most important categories of pedagogical ethics. Activity is an aggregate (initially collectively distributed) action of value in itself. The source of activity is the subject's motives, its goal is the image of the possible (as a prototype of what will happen), its means are individual actions in the direction of intermediate goals, and, finally, its result is the experience of the subject's relationship with the world.

Thus, the future teacher communicative culture of the Russian language is an aggregate, intrinsic value based on pedagogical ethics, an action that has a collective and distributive nature and is aimed at listeners with a specific purpose. "The usage of informational-communicative technologies is confidently instilled in the practice of activities of various educational institutions of various forms and levels in the new teaching methodology on a par with all other fields of life" [2, p.92].

Pedagogical ethics as a system of norms of moral behavior of a teacher presupposes fulfillment of certain duties in relation to society, profession, children being taught, and each other.

Methodological grounds of the design and implementation of technology for communicative culture development of students who study at pedagogical universities under the conditions of bilingualism can be formulated in the form of the following provisions:

1. In the language training of pedagogical university students a competency-based approach should be used that meets requirements of modern paradigm for training specialists.

With a competence-based approach to the educational process in a bilingual environment at a university we are talking about communicative competence formation of future teachers, including

linguistic and informational-communicative competence for the development of which it is necessary to form and develop communicatively and professionally significant skills and abilities (in particular, oral skills), and written communication in telecommunication networks, grammatical skills, mastery of vocabulary in the studied specialty, etiquette, ability to abstract and annotate authentic texts, etc.). It is rational to use three levels of competence and, accordingly, three levels of mastering individual competencies such as: low, medium, high ones.

2. Selection and structure of educational information in the second language should be carried out taking into account its competence-oriented significance. Within the framework of the competence-based approach definition of the content of education in the field of languages in a pedagogical institution should be based on the competence model of a specialist, which, along with general (key) competencies contains a system of professionally significant competencies, knowledge, abilities, skills and personal traits of a specialist. Competence-oriented components possessing information significance are communication-oriented and characterized with professional significance.

3. Technology of competence-based language training of university students should be based on the principles of communicative learning implemented with computer support.

While creating computerized courses, pedagogical software and electronic textbooks ones must remember that all components of the educational and methodological complex should meet a number of principles and requirements.

The following principles of building computerized courses are distinguished with dynamism, targetedness, organization, integrity, evolution. The following didactic requirements for pedagogical software are formulated: scientific content, accessibility, adaptability, systematicity and consistency of teaching, computer visualization of educational information, consciousness of learning, independence and activation of activities, strength of assimilation aimed at the results of learning, “interactive dialogue, development of intellectual potential, suggestive feedback” [3, p.86].

CONCLUSION:

In a nutshell, the importance and relevance of the theme of our corpus of study to communicative culture formation is also associated with labor migration. Most of Tajik youths work in the Russian Federation. And a good knowledge of the Russian language will allow them to better adapt to the socio-economic and cultural life and to join the culture of the indigenous population. Perfectly knowledge of the Russian language is one of the most important conditions for employees in this country. Consequently, knowledge of the language, communicative competence development are important conditions for training a future specialist. It is especially significant for the Russian language future teacher, bearer of the cultural values of the peoples of the Russian Federation.

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