

THE IMPLEMENTATION OF THE STRUCTURAL – FUNCTIONAL MODEL OF EDUCATION OF A CULTURE OF TOLERANT COMMUNICATION OF STUDENTS

Gubareva Tatyana Alexandrovna

Candidate of Pedagogical Sciences, Associate Professor
Orenburg State Agrarian University
RF, Orenburg

Abstract: This article discusses the educational implementation of the structural-functional model of educating a culture of tolerant communication among students. It reveals the forms and methods used in classes in a foreign language that contribute to the formation of a culture of tolerant communication.

Keywords: model, upbringing, culture of tolerant communication, methods, techniques and components.

The educational implementation of the structural-functional model of cultivating a culture of tolerant communication among students was carried out in the educational interaction space of the Orenburg State Agrarian University at classes in a foreign language, according to the developed program.

We made every effort to ensure that in the classroom, this form of organization of the content of the teaching material dominated, as a result of which teachers were able to create creative situations, directly or indirectly identify the purpose, conditions and requirements of educational and creative activities, during which students actively mastered knowledge, skills, skills, developed creative abilities in the dialogical priorities of moral tolerance as a humane, spiritual, value essence of a culture of tolerant communication personalities.

A special role was played by a foreign language, the educational immersion in the subject-subject context of which helped students to feel and understand a foreign language culture “from within”, developed the ability to express their point of view in compliance with the customs and norms of foreign cultural mentality.

In order to optimize the process of fostering a culture of tolerant communication between students in foreign language classes, we used a combination of the following didactic factors: the method of tolerant dialogues, the method of projects, instruction in cooperation, cooperative instruction. Training is carried out on the basis of the organization of a communication process that contributes to the formation of a culture of tolerant communication, mastery of ethically-centered knowledge, and the acquisition of experience in project work in a team. On the basis of the educational implementation of the basic ideas of the development of critical thinking, students formed the ability to objectively evaluate each other, to identify positive personal qualities and to find in the apparent difference the real and effective foundations of moral harmony of communication.

As practice has shown, the following didactic methods and techniques were most effective:

- the study of professionally oriented texts in English;
- compilation of tolerant dialogues based on acquired foreign language and foreign cultural information;
- development by students of individually-collective projects on the topics studied, followed by discussion in a group.

Practical classes with students assumed work with professional text in English, compiling a dialogue based on the text studied. The main task of the teacher was to help students find a moral

- acceptable, compromise solution to the problem under discussion, to approve the skills of tolerant communication and moral dialogue, to show the ability to reach the level of optimal solution to problem situations while preserving each other's honor and dignity. These methods developed the students' ability for another dominant communication, created an information-tolerant environment in which the educational approval of moral standards, forms and principles of the organization of students' communicative activity became possible. The widespread use of the project method made possible the combined use of a variety of teaching methods and tools due to the synthetic nature of collective project activities. On the other hand, the didactic success of the implementation of the project method implied the need to use knowledge from various educational fields, various fields of science, engineering and technology, which contributed not only to the integrative enrichment of acquired knowledge and skills, but, ultimately, significantly expanded the foreign-communicative space fostering a culture of tolerant communication among university students.

The organization of positive interaction of students - representatives of different cultures - was achieved through the active use of forms and methods of a problem-search, imitation-role nature in the upbringing development of the structural components of a culture of tolerant communication: cognitive, emotionally-evaluative, and behavioral.

In the process of educational development of the cognitive component of the culture of tolerant communication, our main task was the high-quality transfer to students of as much "tolerant knowledge" as possible.

The most successfully cognitive-developing potential of the lecture - a press conference was used, which allows students to familiarize themselves with the basic concepts and basic categories of tolerant communication.

In the formation of the emotional-evaluative component, pedagogical efforts were aimed at developing students' value attitude to the culture of tolerant communication, as a universal human.

In our study, we used such a form of the educational process as a lecture together, which was carried out in the form of a dialogue between two lecturers. In this case, it is supposed to discuss theoretical and practical issues by two teachers who hold different points of view on the issue under discussion. The dialogue of teachers should demonstrate a culture of discussion, joint solution of the problem, draw students into the discussion, encourage them to ask questions, express their point of view, demonstrate a response to what is happening.

It should be noted that the main emphasis during the formative phase of our pilot work in the educational implementation of the developed structural-functional model was made on the development of the behavioral component of the tolerant communication culture of university students.

In this case, the problem learning technology was used. At the same time, we understood problem teaching as a way of active interaction between the teacher and students, during which, through the educational exposure of the problem situation, question, task, the conditions of a widely understood communicative dialogue were actively modeled.

The most important empirical indicator of pedagogical significance and confirmation of the educational effectiveness of the implemented forms of methods for educating students' tolerant communication culture were the participants' statements, for example: "they felt the value of the acquired abilities that help to fully interact with other people", etc.

Thus:

1. Our assumption that the development of a culture of tolerant communication between students is possible if the development of knowledge about this area of social reality becomes the basis for conscious entry into it and the establishment of a tolerant attitude towards its subjects, mainly found its confirmation in the course of the study.

2. As a result of the application of the indicated forms and methods of educational work, the positive tolerant interaction of educational subjects was most clearly manifested in such

communicative characteristics of the person as sociability, tendencies to “success and victory”, the ability to avoid “struggle” (the desire to avoid group disputes and conflicts).

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ТЕКСТ КАК ФОРМА ОБЩЕНИЯ КУЛЬТУР

Корнеева Татьяна Анатольевна

к.филол. н, доцент кафедры государственно-правовых и отраслевых
юридических дисциплин,
ФГБОУ ВО Красноярский ГАУ Ачинский филиал
Россия, г. Ачинск

Аннотация: в статье обсуждается коммуникативная природа и форма существования художественного текста в рамках диалогической концепции культуры.

Ключевые слова: диалог культур, текст, межкультурная коммуникация.

TEXT AS A FORM OF COMMUNICATION BETWEEN CULTURES

Korneeva Tatyana A.

PhD in philology, associate professor,
the department of state legal and branch legal disciplines,
Achinsk branch of the Krasnoyarsk State Agrarian University
Russia, the city of Achinsk

Abstract: the article discusses the communicative nature and form of existence of a literary text within the framework of the dialogical concept of culture.

Key words: the dialogue of cultures, text, cross-cultural communication.

Понятие диалога культур приобретает особую актуальность в условиях современной действительности и в силу своего полиаспектного характера становится предметом обсуждения культурологии, философии, искусствоведения, лингвистики, литературоведения, педагогики и др., будучи заложенной в концепцию развития образования. Что же означает феномен «диалог культур»? Сама идея диалога культур не нова и активно разрабатывалась на протяжении 20 века. Очевидно, что диалог характеризуется свободным и открытым обменом культурным наследием общества. Этот обмен может происходить только в условиях мирного сосуществования, исключающего применение методов давления. Вряд ли правомерно считать диалогом вид взаимодействия культур, который состоит в вынужденном наследовании культурой чужеродных ей элементов, культурное содержание которых зачастую присваивается и включается в новый контекст без считывания фоновой информации. Значит ли это то, что культуры способны