

DEVELOPMENT OF WRITING SKILLS AS ONE OF THE CONDITIONS FOR THE FORMATION OF PROFESSIONAL COMPETENCE IN RUSSIAN

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Abstract

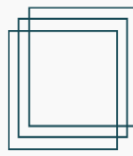
The article is devoted to topical issues of teaching Russian as a foreign language, conducted on the basis of a Russian-speaking university in the light of the formation of professional competence. Organization of a dialogue of cultures in the learning process, taking into account the native language picture of the world of future specialists, the use of project technology contributes to a more effective study of the Russian language, the formation of students' communicative competence.

Keywords: dialogue of cultures, professional competence, national linguistic picture of the world.

The formation of the professional competence of future specialists in the field of economics and service management, simultaneously studying Russian as a foreign language (RFL), is inextricably linked with the development of their communicative competence. Written speech, through which a person expresses his thoughts in graphic form, can influence the development of speech skills and abilities that ensure successful communication between people, no less than oral speech. Meanwhile, the currently dominant subject-activity approach in teaching Russian as a foreign language gives preference to oral forms of communication, pushing the ability to express one's thoughts in writing to the background. Nevertheless, the well-known commonality of the mechanisms for generating utterances, both oral and written, draws our attention to the fact that this resource in teaching the Russian language remains underestimated.

An important quality of a professional in his field is the ability to convey his thoughts to the addressee, and therefore, the ability to exert a speech influence on the interlocutor and receive "feedback", that is, to effectively interact with all participants in communication. Learning to do this is not an easy task even for native speakers of the Russian language, especially for students studying Russian as a foreign language. In communication as the interaction of individuals, multilingual communicants are subjects of culture, representatives of a certain linguistic-socio-cultural community.

A foreign-language student who has not mastered the Russian language at the level of its native speaker, while communicating in Russian, is forced to perform other speech-thinking operations in the process, realizing the mental forward and backward translation of Russian words into their native language. In the process of translation,



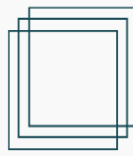
not only languages interact, but also cultures that have both common and national specifics. Specific external conditions for the existence of a separate ethnic group (geographical, physiological and anthropological features, cultural and everyday traditions, etc.) form specific qualities and sets of ideas that determine the basis of the national conceptual and linguistic picture of the world.

Languages reflect reality each in its own way, asymmetrically. People of different cultures in their own way express joy and despair, love and hate, for them time flows in different ways, the world sounds differently and is painted in colors. In its logical foundations, the thinking of representatives of different societies is the same, however, in terms of emotionally-figurative reflection of reality, at the level of illogical assessments and experiences, the consciousness of representatives of different ethnic groups does not imply any unity.

“My family is everything to me. Everything that I have achieved in life is thanks to her. The family is a great support for me, where I can always find support. I love my family and appreciate every moment spent with her. But no one can deny that the basis of a happy and strong family is the traditions and customs of the people, which instill in us love and culture. Just like all the peoples of the world, we have our own traditions and customs, adhering to which we preserve our cultural and spiritual values,” writes Gulnura Usubalieva. We cite excerpts from works performed in Russian by foreign-language students of Central Asian origin, when they were invited to write about the main thing for their people.

Zhumabek corners Danysh expresses similar thoughts: “I have a big family. As they say, a family is a small state. The family forms the state. It is in the family that the basic education is given, and there is its own national spirit. I grew up and was brought up within the framework of our culture and traditions. This does not mean a lag in development, on the contrary, respect for the ancestors of their people. Obligatory respect at seven elders and respect for the younger - this strengthens harmony in the family. In the family, parents raise their sons from childhood with folk tales, epics, riddles, proverbs. All these components develop a person in a complex: spiritually and in intellectual potential as a person. Our people pass on all cultural values from generation to generation.”

A similar picture of the world, originating in the family, appears in the reflections of Ayday Zhaambaeva: “My family is my wealth. Family is the most important thing in every person's life. How much is contained in this little word! But this is only in appearance it is small. In fact, the number seven is special: it is indivisible. This remarkable number looks like one big, friendly family: “seven” and “me”, that is, seven like me. It is in the family that our life path begins. And what you will become, what benefit you will bring to society, will depend on the upbringing received within the walls of your home. Yes, it is there that we find support and understanding; it is there that dreams and desires come true. And the family is also the traditions passed down from



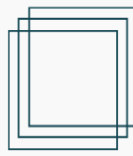
generation to generation: from great-grandmothers and great-grandfathers, from grandmothers and grandfathers, from mothers and fathers, from us - to future residents of one big family. "

"Wisdom says: " Everything has its time. There is a time for everything! " Each family has its own traditions, which they took from their older generations. Thanks to family traditions, respect for the older members of the family is fostered, thereby strengthening the friendship in the family.

Thus, for students of Asian origin, for whom Russian is a foreign language, at the forefront of their linguistic picture of the world is a large family, a respectful attitude towards relatives, preserving the traditions of ancestors, a straight life path that goes along the plain, without ups and downs. A different matter is the Russian linguistic picture of the world, which is in no way opposed to the Asian picture of the world, is not worse or better than it. She is different. As A.D.Shmelev writes, "the basis of a whole series of semantic oppositions is the opposition of the " high " and the " low ", and excessive attention to the " low ", to everyday life, to the little things of life is not approved in any way" [1]. In other words, invite Russian-speaking students to write about the main thing for their people, and in most cases they will choose a "high topic", for example, they will start a story with a story, the heroic past of their native country, not with a family, since it is private, personal.

Such a dialogue of cultures can be effectively used in teaching Russian as a foreign language. The famous Russian methodologist Professor E.I. Passov even suggests that the main educational value of learning a foreign language is the inclusion of the student in the dialogue of cultures, and the goal of teaching a foreign language is teaching the dialogue of cultures [2, p. 82]. Since the process of the dialogue of cultures is the process of the emergence of texts-reactions of one culture to texts-stimuli of another culture [2, p. 87], it is important that foreign-language students actively reflect on topics related to their homeland, their native language, so that they themselves, through the experience of living and studying in Russia, come to an understanding of the Russian linguistic picture of the world. As a result, they create precedent written texts in the studied Russian language and move away from linguistic clichés, the automatic use of the Russian language in typical situations, and acquire practical communication skills. This is important in their further professional self-realization, since students specialize in the communicative-active sphere of economics and service management.

"The idea that a person is oriented in the external world, in essence, without the help of language and that language is just a random means of solving specific problems of thinking and communication is just an illusion. In fact, the "real world" is largely unconsciously built on the basis of the language habits of a particular social group, "asserted E. Sapir [3, p. 261]. Using the combination "real world", E. Sapir means "intermediate world", which includes language with all its connections with thinking, psyche, culture, social and professional phenomena. That is why E. Sapir argues that "it



becomes difficult for a modern linguist to confine himself only to his traditional subject ... he cannot but share mutual interests that link linguistics with anthropology and the history of culture, with sociology, psychology, philosophy and, in a more distant perspective, with physiology and physics "[3, p. 260-261].

A. N. Leont'ev believed that the subjective reality of the image of the world depends on the living conditions of the individual, that it is socially determined. At the same time, the image of the world acts as a determining and shaping these conditions through human behavior and expectations.

A person builds an image of the world, "actively scooping it up from objective reality" [4, p. 253]. It is on the basis of the image of the world that constant forecasting of the objective meaning of situations, events, as well as their emotional, personal meaning, is carried out.

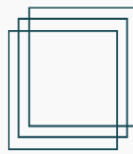
For example, the linguistic picture of the world, formed at home among our students of Asian origin, dictates to them the following idea of their future, which is far from revolutionary changes.

People are accustomed to them, they venerated them for centuries. Therefore, it is not easy for them to abandon even what is obviously outdated, has lost its significance for the new conditions of life. "

Zamirbek Koldoshbekov: "In the future I will be able to pass on all the experience to my children, and in return get more: their trust, admiration, revelation, joy, little secrets, secrets and desires. How often I catch myself thinking that I am the happiest person, because I have a Family. There is my world, in which traditions live and are maintained!" Of great interest for study is the work on the project of a new tourist route and, carried out in writing in Russian by the same group of students of Central Asian origin. From the point of view of the inhabitants of the region, even the choice of the place of travel seems unusual - this is the polar city of Vorkuta and the ghost towns of Yurshor, Khalmer-Yu.

The Komi Republic is a vast northern region of Russia, where a wide variety of landscapes are presented, many places of historical and cultural value are presented. Nevertheless, the students preferred the relatively "poor", developed only in the twentieth century and already declining coal mining area, in order to offer a tour in it with elements of historical, sports (walking) and ecological tourism.

On the other hand, if you look at the place of choosing a tour from the point of view of the landscapes of the homeland of students - the Central Asian steppe, the choice of a similar endless treeless tundra seems justified. Thus, work on a project can bring mutual benefit: after returning home, students will be able to transfer an already developed tourist route to their own soil, leaving us with a good business idea - how to attract tourists to a specific target audience, how to carry out a strategic communication campaign with potential customers what channels of communication to choose and how to establish feedback.



Summing up, we note that the work on the formation and development of writing skills among students studying Russian as a foreign language, carried out within the framework of their professional specialization projects, is becoming one of the most important conditions for the formation of professional and communicative competence. Taking into account the peculiarities of the national linguistic picture of the world, the dialogue of cultures leads to their mutual enrichment and the expansion of the professional competence of future specialists.

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