

# VIRTUAL EXCURSIONS AS AN INNOVATIVE TECHNOLOGY FOR FORMING THE COMMUNICATION COMPETENCE OF STUDENTS IN RUSSIAN LESSONS IN SCHOOLS WITH UZBEK AND OTHER LANGUAGES OF INSTRUCTION

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**Abstract.** The pedagogical possibilities of virtual excursions in the development of speaking Russian in schools with Uzbek and other languages of instruction are determined, the author's definition of the concept is given, the didactic features of virtual excursions are revealed, the main possibilities of virtual excursions in the use of these resources as a means of developing monologue and dialogic speech in students are shown. Russian language lessons; as a means of creating real speech situations that contribute to the creation of natural situations of communication in Russian; as a means of formation and development of linguoculturological competence among students.

**Keywords:** tour, virtual tour, didactic advantages, innovative form, communicative competence, linguocultural competence, communication, effective communication, communicative situation, interactivity, accessibility, audiovisual perception.

## INTRODUCTION

In modern conditions of informatization and digitalization of education, there is an expansion of opportunities for the development of communicative activity of students in Russian language lessons. Information and communication technologies make it possible to use innovative means in Russian language lessons for the formation and development of students' communicative abilities. One of the effective means of developing speaking Russian as the main goal of teaching Russian as a foreign language in schools with Uzbek and other languages of instruction is a virtual tour.

In the scientific and pedagogical literature, we find various definitions of a virtual excursion: "a pedagogical tool aimed at organizing professional and educational interactions of students in the process of designing a tourist product using various sources of information, including Internet resources" [Baranov, S. 22-24 ]; "these are excursions using all types of information perception - text, sounds, graphics, animation, video, symbols - contribute to the fastest, high-quality perception, memorization by the excursionists of the material presented [Kokareva, p. 60]; "an organizational form of learning that differs from a real excursion by a virtual display of real-life objects in order to create conditions for self-observation, collecting the necessary facts, etc. [Lesokhina, p. 333].

As emphasized in these and other studies, virtual excursions as an innovative form of organizing the educational process are characterized by the following features:

the possibility of direct contact with the objects under study;

ensuring free movement during a virtual tour;

the ability to study the elements of the excursion object in any sequence and return to them several times;

audiovisual perception of the object;

virtual excursions can be used both in classroom and remote form;

with a remote organization of excursions, the number of tourists is not limited;

the tour can take place without the participation of a guide (teacher);

providing variability that allows you to create a wide variety of excursion products using a computer;

accessibility - the ability to obtain information through multimedia equipment, a personal computer or smartphone;

interactivity, implying a different degree of interaction between students and all elements of the object being studied, and in an arbitrary order [Nurmanov, Koroleva, p.353].

Taking into account all the above features and based on the problem of our study, we propose the following definition of the term "virtual tour", which can be applied to the educational process in schools with Uzbek and other languages of instruction: "Virtual excursion is an innovative form of organizing the educational process in Russian as a foreign language in schools with Uzbek and other languages of instruction, aimed at the formation and development of linguocultural and communicative competencies of students in the conditions of remote study of the excursion object, through its virtual model, created by means of modern digital technologies".

The didactic advantages of virtual excursions, as an innovative form of organizing the educational process, also include:

virtual excursions, as our observations show, have great potential for organizing students' independent work;

are fertile linguoculturological material and contribute to the formation and development of linguoculturological and communicative competencies of students;

on the basis of virtual excursions, you can get real results through the activities of the students themselves (competency-based approach);

the student can independently choose the content in accordance with the goal;

with the help of virtual tours, you can get acquainted with objects located on the territory of the country whose language is being studied;

the possibility of visiting several objects in one lesson;

formation and improvement of the information culture of students;

accessibility, revisitability, visibility;

development of skills to apply what they saw and heard in the practice of learning Russian as a foreign language.

Virtual tours are of great importance in introducing students to the cultural realities of the Russian people. They make it possible to travel to different cities of Russia, visit monuments, museums, libraries.

Approving this position, we proceed from the fact that the main possibilities of electronic educational resources, virtual excursions in our case, are to use these resources as a means of developing monologue and dialogic speech in students in Russian language lessons; as a source of authentic texts, audio and video materials and training programs; as a means of creating real speech situations that contribute to the creation of natural situations of communication in Russian; as a means for the formation and development of students' linguocultural competence.

The effectiveness of using virtual excursions for the formation and development of speaking in Russian depends, as our observations show, on many pedagogical factors, primarily on the level of methodological skill of the Russian language teacher.

The organization of a Russian language lesson in schools with Uzbek and other languages of instruction on the basis of a virtual tour, of course, requires a thorough, preliminary preparation from the teacher. The following questions should be developed first:

- 1) the choice of the topic of the lesson and the definition of its purpose and objectives;
- 2) development and discussion with students of the structure of the lesson, determining the place of the virtual excursion in the lesson;
- 3) determining the route of the excursion and preparing the text of the excursion;
- 4) development of pre-text, text and post-text exercises and tasks aimed at developing prepared and unprepared oral speech of students;

- 5) preliminary lexical and semantic work - work on the interpretation of special vocabulary (toponyms, Russian customs and traditions, everyday life, household items, ethical features of communication, names, names of specific geographical, cultural, historical phenomena (events, personalities): Altai, Urals, Neva, grove, oak forest; Khokhloma, filigree, epics, balalaika, cabbage soup; Poltava, Borodino, Crimean War; Stolypin, Lenin, Arakcheevshchina; schismatics, Narodnaya Volya, Decembrists, Bolsheviks; stagnation, perestroika, 90s, collapse of the USSR, etc. d.

But not only that. Among the basic concepts of linguistic and regional studies, the following should be mentioned: non-equivalent vocabulary, partially equivalent vocabulary, fully equivalent vocabulary, lexical background).

Particular attention in the Russian language lessons using virtual excursions in schools with Uzbek and other languages of instruction should be given to the peculiarities of Russian communicative behavior. First of all, these are the following rules:

Contact, which means that emotional and physical contact is important for interlocutors as a manifestation of closeness, even unity. Contact is manifested both in a close distance in the implementation of personal communication (15 - 20 cm), and in the normativity of handshakes in communication between men and hugs in friendly communication of various formats, and in the possibility of patting on the shoulder, touching a hand or clothing both informally and in formal communication (nothing is hidden behind these touches except an expression of friendly disposition). Greeting kisses are not accepted. A handshake towards women is possible in business communication.

Informality, which means the priority of the content side of communication over its formal side, the desire to express in communication both one's personal position and oneself as a person (and not just a social role). Informality is manifested in Russian communication in the rejection of the so-called etiquette smile. In modern Russian culture, it is not customary to smile at strangers. A polite smile is judged as artificial, even hypocritical. It is not approved because it does not reflect true feelings. Informality also manifests itself in other norms.

For example, in modern Russian culture it is not customary to speak on general topics or speak in an ornate, pretentious way, because the conversation is perceived as meaningless. The very ceremony of acquaintance is not important for Russians, they immediately strive to cross the barrier of officiality and talk directly about business or "heart to heart".

Emotionality and emotional dependence. Emotionality means both the active expression of emotions in personal communication, and the involvement of the emotional component in official communication. Emotional dependence implies a sharp emotional response (overt or covert) to condemnation or praise from anyone. Emotionality is manifested in open evaluative judgments; in the so-called moralizing, the desire to praise or condemn; in mobile facial expressions and gestures (not too active, but not restrained); in the mobility of intonations.

Self-presentation in communication. Self-presentation implies an open expression and even emphasis of one's position, one's opinion, and often the whole world of one's soul. The setting for self-presentation is balanced by the setting for respect for the interlocutor. It is customary to signal their respect and interest with supportive remarks, facial expressions and gestures of empathy and attention. However, respect, attentive attitude to the position of the interlocutor (the norms of Russian communicative behavior) in modern Russian communication often take second place under the pressure of the desire for self-presentation.

Etiquette. For all the informality, emotionality, contact of Russian communication, it has certain etiquette frameworks, that is, normative forms of showing respect. Common manifestations of etiquette are the following: Differentiation of "you" and "you" of communication. In both written and oral communication, this differentiation persists, although the boundaries within it shift.

"You" is an appeal, perhaps today in relation to family members (regardless of age), friends, well-known people, children. The appeal to "You" is mandatory in relation to a stranger (if it is not a child), boss, teacher, employee who is much older than the speaker. The "You" format of communication involves not only referring to "You", but also a certain internal distance, the choice of a more restrained style of communication, formal behavior. This formal communication, however, does not involve bowing, or an etiquette smile, or a special presentation of any things with two hands.

The basis of the communicative behavior of the people is the basic values of the national culture.

The values of national culture are collective ideas about what is most important in a person's life; in a concentrated form they are expressed in the great works of national art (primarily in literature) (D.S. Likhachev). These are general ideas, ideas that for all or most representatives of the national culture have an absolutely positive assessment and the need for implementation in life (I.A. Sternin). Values evoke emotions and induce actions according to a given model. Deviation from values, actions that contradict them, are usually perceived as "wrong", "wrong", as distortions of the highest ethical norm.

Since values exist only in the mental world of the human community and are only fixed in communicative behavior, in language, in works of literature, philosophical and religious texts (gaining fame and recognition in national culture), then, based on these heterogeneous manifestations, humanitarian studies give different options. understanding of the (spiritual) values of the people.

Currently, we can talk about three main options for understanding the basic values of the Russian people:

the option proposed by the diplomat, academician A.A. Gromyko, makes up the triad of justice, spirituality, solidarity. Justice here means the value and requirement of social justice, that is, the correct, honest, good distribution of public goods, the refusal to sharply infringe on someone's needs.

Spirituality is understood as the priority of high ideas of self-sacrifice, humility, empathy, the common good over pragmatic interests, as well as the priority of contemplation, philosophical understanding of the given over the speed of actions aimed at changing it.

Solidarity, on the other hand, is an attitude towards mutual assistance, towards the joint accomplishment of a common cause, towards the preservation of the unity of the country and people.

The variant proposed by the linguist, Doctor of Philology I.A. Sternin, includes many components. Many of them fit into Gromyko's variant; some do not appear to be unconditionally shared by all Russian values:

catholicity or communality of being;

historical patience and optimism;

kindness and forgiveness;

modesty, selflessness;

the secondary importance of the material;

hospitality;

love for the big space and wild nature.

The option proposed by Academician D.S. Likhachev based on high works of art:

personality, that is, the perception of personality - including the independence and originality of a person's attitude, his views, his being in the world - as a basic value. At the same time, individuality is perceived not as separation, but as isolation (N. Berdyaev);

receptivity to other positions, people, cultures, or universalism, i.e. the ability to hear, understand and perceive the other as an equal person; the ability and desire to be understood by others; the ability to absorb something new that the other has, to master it (if desired) as "one's own". It is no coincidence that Russian culture gave rise to the ideas of "all-humanity" (F.M. Dostoevsky) and the interaction of "inconsumable" personalities in a dialogue (M.M. Bakhtina).

freedom, which implies, first of all, freedom of creative self-expression, internal freedom of knowledge and self-knowledge, but also external freedom from strict regulation.

### Conclusion

Thus, it can be stated that virtual excursions, as an innovative form of organizing teaching Russian as a foreign language in schools with Uzbek and other languages of instruction, have possibilities that have not yet been explored, both in theoretical and practical aspects. Particular attention in the Russian language lessons using virtual excursions in schools with Uzbek and other languages of instruction should be given to students mastering the features of Russian communicative behavior. After all, the personality of the student should be at the center of modern education, for which, first of all, it is important to learn effective intercultural communication in Russian.

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