

# ПЕДАГОГИЧЕСКИЕ НАУКИ

## FORMATION OF THE OFFICER'S COMMUNICATION CULTURE AS A PEDAGOGICAL PROBLEM

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### SUMMARY

Military personnel must communicate clearly and effectively to carry out their missions. Although we live in an era of rapid personal and mass communication that was barely imagined just a few years ago, the Armed Forces of Azerbaijan still require face-to-face briefings, background papers, and staff packages to keep the mission moving forward. This article provides the information to ensure clear, precise, and logical communications.

**Keywords:** officers, culture of communication, communicative interaction, behavioral culture, selfish motivation

The most important task of the current reform of the Armed Forces of the Azerbaijan Republic is to train highly qualified officers who possess extensive and profound theoretical knowledge, capable of successfully solving professional problems. Increasing the professionalism of the officer corps is inextricably linked with the formation of a common culture and culture of communication for each officer, because the military profession requires a military specialist to be able to ingratiate himself to people in service, pedagogical or informal communication.

Scientific research and practical experience show that communication occupies an important place in the official activities and daily life of the officer. Communication is not just a contact, but an important form of social and psychological interaction between people, which connects specific activities of people with intra-collective processes and interpersonal relationships.

Communication in military work is multifunctional. It acts as a means of solving professional problems, as a socio-psychological provision of work, as way of organizing relationships with subordinates and colleagues, and as a means of conveying information and pedagogical influence. In the pedagogical activity of an officer, communication occupies a special place. Acting as an integral element of pedagogical activity, it is carried out in the classroom, during educational activities and leisure time. Great educational opportunities for communication don't only broaden the general outlook of a person and promote his intellectual development but are also an indispensable condition for the formation of many personal qualities, rules and norms of behavior. Educational and pedagogical orientation of communication is assumed as the ability of the officer in any condition to continue to perform the basic pedagogical task, adapting the forms and methods of working with subordinates to a specific situation. Such communication supplements the basic activity of the officer. Therefore, the culture of communication is essentially the culture of his everyday military-pedagogical work.

The future military does not have the level of a culture of communication that meets the modern requirements imposed on the personality of the specialist, and most young officers have significant gaps in the knowledge and skills necessary for communication in military professional and military-pedagogical activities (The Tongue and Quill, AFH 33-337; 2015, pgs111-112). The value and importance of a culture of communication is not realized; in communication the orientation to another person is not enough; not fully formed communicative skills. Most officers have distant ideas about the culture of communication and its role in solving professional problems. They do not take into account the specifics of military service, when, on the one hand, communication with personnel occupies most of the officer's working time, and on the other hand, communication is strictly regulated by the requirements of military regulations, they need to maintain subordination between superiors and subordinates. That is why many officers have difficulties in interpersonal relationships and in professional communication.

In modern pedagogical science there is no single approach to the problem of forming a culture of communication among officers. This is due, first of all, to the diversity of views on the essence of the concepts 'culture' and 'communication'.

The concept of 'culture' in modern scientific sources is treated fairly widely. At an ordinary level, culture, including behavioral, is understood as a model for which people should be equal. Culture is also sometimes identified with education and intelligence, qualified as a certain property of the individual. At the theoretical level, culture is viewed as a specific characteristic of society, which expresses the level of historical development achieved by mankind, determined by the attitude of man to nature and society. There is an understanding of culture as the creative activity of man and human society as a whole, in all spheres of being. Also, culture is defined as a combination of material and spiritual values, a characteristic of the level of development of society and

a particular person, creative activity in the creation, preservation and transmission of values.

Culture, being a universal characteristic of activity, sets the social and humanistic program and predetermines the direction of a particular type of activity, its value features and results. The assimilation of culture by a person implies mastering the methods of practical, activity-based implementation. Passing through itself cultural values, a person creates personal values, *thus* realizing the creative component of the educational process. Creativity is specifically a human property, simultaneously generated by the needs of a developing culture and shaping the culture itself (Jean Willis, "Understanding Cultural Differences," American Society of Association Executives, Washington, D.C., 2001, p.5).

Maria L. Perez-Cañado stated, "Culture is always creativity with all the characteristics of a creative act, it is always designed for the addressee, for dialogue, and its "assimilation" is the progress of personal discovery, the creation of a world of culture in itself, empathy and cooperation, where each newly acquired element of culture does not cross out, and deny the previous layer of culture" (Mendez-García Maria del Carmen &, "Language and power", 2005, pp.86-103).

Culture of behavior and the degree of its assimilation are manifested in various aspects of human activity. But a special role in the process of forming a behavioral culture belongs to communication: the personality develops guidelines in the surrounding reality, primarily in surrounding people. In the process of communication, the transmission and perception of social, cultural and moral values, the formation of the human spiritual world, and the impact on people's consciousness and behavior occur.

Modern life, with its many interpersonal contacts, makes special demands for communication in all spheres of human life. These requirements are conditioned by the tendencies of modern social development, and the problem of humanizing communication, when such aspects of it as mutual understanding and assistance are actualized.

Communication is considered as mutual relations, business or friendly communication (S.P. Morella and J.L. Gaudino, 2001, pp.139-148). M. Coldwell defines communication as a mechanism of social regulation of the joint life activity of people by means of information-communicative and psychological interaction of people with each other (M. Coldwell, "A Short History of Rudeness: Manners, Morals, and Misbehavior in Modern America" Picador USA, 2001). It was stated that communication is regarded as a specific form of human interaction with other people, in the process of which a mutual exchange of ideas, interests, moods, feelings, attitudes, and character traits (R.A. Rescorla, "Spontaneous recovery. Language and Memory", 2004, p. 501-509). Communication is a complex and multifaceted process that can act at the same time as a process of interaction between individuals, both as an information process, as a relation of people to each other, as a process of mutual influence on each other, and as a process of empathy and mutual understanding of each other (E.I. Passova,

E.S. Kuznetsova "Teaching Communication in a Foreign Language", Voronej, 2003 p.21).

The desire to communicate often takes a significant role among the motives of a person, which motivates him to joint practical activities. Communication is perceived as one of the activities. It should be clarified that this does not mean that communication in all cases acts as an independent activity, it is important that it can be such. Though, it can act as a component, an integral part, and, at the same time, a condition for other non-communicative activities (Shiriyev Fikret, "Communication Culture and Rhetoric of Azerbaijani language", Baku, 2014, p.6).

The study of scientific sources has shown that most researchers agree that communication is a complex and multifaceted process of formation and development of contacts between people, generated by the need for joint activity, including the exchange of cognitive and emotional-evaluation information, the development of a strategy of interaction, perception and understanding of another person.

As civilization was developing, the notion of a "culture of communication" and a related concept "culture of behavior" gradually developed. And although the culture of communication and the culture of behavior are often referred to as identical concepts, this is not always the case. The culture of communication is a concept much more capacious than the culture of behavior or etiquette. "Etiquette is a sample, the ideal of communicative behavior, and the culture of communication its reality" (D.S. Likhachev "School of etiquette", 2000, p.135). The reality of behavior should be understood as the coverage of all the diverse everyday situations. Therefore, a person needs behavioral creativity directed by the ethical fullness of the culture of communication.

The ethical component, in which the moral requirements for a person as a member of society are fixed, is the main difference between the culture of communication and behavioral culture. Thus, behavioral culture implies only the knowledge of etiquette and the aesthetic orientation of the manifestation of culture.

The culture of communication includes a behavioral culture, adapting its rules carefully for each specific case, filling them with ethical content, which implies, first of all, the maximum convenience of those around them. The essence of the culture of communication is the provision of a communication technique that will ensure interaction, when people do not only "interfere with each other" (D.S. Likhachev "School of etiquette", 2000, p.121), but each of them will be able to maintain his/her personal dignity and personality.

The culture of communication can be divided into several main functions:

- the culture of communication is the unity of the process of creating ethical values and the process of mastering these values and fulfilling its axiological functions.
- the culture of communication performs a normative function. Behavioral culture puts forward

certain requirements that dictate how people should act, which are fixed in traditional norms of behavior, written laws, and mores.

- the culture of communication performs an educational function, contributing to the formation of certain qualities of the personality, which are achieved in the process of interaction of communicators.

- the culture of communication performs a regulative function, identifying a system of certain qualities of the individual, which are a certain regulator of social relations.

Regulatory function of the culture of communication, influencing personality, defines two levels of communication culture. The first - etiquette is found in such personality traits as politeness with all shades, tact, modesty and accuracy (D.S. Likhachev "School of etiquette", 2000, p.104-109). The etiquette level provides the external side of a person's communication culture. The second, ethical, is not immediately apparent. It is characterized by a sufficiently deep understanding and assimilation of categories of morality and their translation into the moral beliefs of the individual. Some examples are representations of duty, justice, dichotomy of good and evil. Meaningful, accepted and converted ethical categories constitute the basis of a culture of communication. From the point of view of forming a culture of communication, it is important to differentiate the unity and inconsistencies of external and internal culture. Only an organic coincidence of the etiquette and ethical level of the culture of communication is the final stage of its formation.

The formation of ethical and etiquette components of the communication culture is influenced by the following reasons:

- lack of knowledge and skills in the communicative field;
- insufficiently developed technology for the implementation of ethical values in the practice of everyday life;
- unnaturalness of human behavior, caused, for example, by selfish motivations.

The object of special attention in the activity of the officer should be the desire to master such a level of communication that would ensure full mutual understanding between people, and this is achievable only with a high culture of communication. Under the culture of communication, an officer is understood to be such a degree of development of his communicative qualities that allows him to effectively and competently establish relationships with people in the process of professional military activity.

The internal relation of man to man is of decisive importance. Sociability is not so much in the amount of communication as in the way and direction of communication. It is considered that qualitative moments are more important than the quantitative sign of the breadth of communication: on what basis and how does a person establish contact with other people (Nadir Abdullayev, "How to make a speech more polite and powerful", Azerbaijan 2012 p. 5).

According to A.V. Mudrika, there is a strongly developed, steady aspiration of the person to make

contact with associates, which is combined with the speed of their establishment (L. Matthews, "Building and Maintaining healthy organizations: key to the future success", U.S. Army War College, 2000, p.10). Sociability-isolation can manifest themselves in different ways in the sphere of communication and in different in certain spheres of life.

Some researchers distinguish the concept of professional-pedagogical sociability, which means the system of the proper organization and management of communication in order to provide educational influence (K.S. Uspanov, "Pedagogical bases of the formation of sociability as a professional quality of the future teacher", Alma-Ata, 2002 p.25). The criteria for sociability include:

- having an interest in people;
- the ability to understand the feelings of people and determine their positions in interaction with other people;
- sociability and contact with people and students
- tolerance in communication with students
- orientation in situations and readiness to change strategies of influence with students.

Based on Uspanov's research, sociability as a quality of the personality is formed in the event that the individual takes possession of the characteristics of communication as a kind of activity (K.S.Uspanov, "Pedagogical bases of the formation of sociability as a professional quality of the future teacher", Alma-Ata, 2002 p.30).

E.V. Timofeeva also refers to sociability as the professional and personal qualities of the teacher. He identifies three main components of sociability (E.V. Timofeeva, "Dynamics of the Formation of a communicative culture of a person trained by means of a foreign language", Ryazan, 2000, p.157):

- communicative ability is to experience the pleasure from the communication process;
- social kinship is the desire to be among other people
- altruistic tendencies - the desire to bring joy to people with whom a person communicates, empathy with the joy of another.

Mastering the basics of a culture of communication should occur on an individual-creative level. All the components of the communication culture is considered to be peculiarly and uniquely manifested in the activities of each officer. That is why the most important task of a novice officer is to search for an individual style of communication, the search of which should be conducted systematically. It is feasible to recommend the system of formation of the individual style of communication of the officer, which includes:

- study of their personal characteristics;
- identification of shortcomings in personal communication
- overcoming stiffness or various negative layers in the style of communication
- mastering the elements of a culture of communication based on their own individual characteristics

- mastering the technology of communication in accordance with the established style of communication

- real educational and pedagogical activity, communication with subordinates

- consolidation of the individual style of communication

Forming an individual style of communication, the officer, first of all, should reveal the features of his psychophysiological apparatus as a component of creative individuality, through which he transfers his personality to his subordinates. And then he should pay attention to the correspondence / inconsistency of his communicative processes to individual-typological characteristics of subordinates. From A. Lazaraton's point of view: 'In order to communicate, one must have something that can communicate, that is, first of all, one's own experiences, feelings and thoughts' (M.C. Murcia, D.M. Brinton, M.A. Snow "Fluency Oriented Second Language Teaching" Ch.9). The ability to ingratiate yourself to people and understand another person is very important for each officer.

Correctly found communication style contributes to the solution of a whole range of tasks: firstly, the impact becomes adequate not only to the statutory requirements, but also to the internal moral norms of the officer's personality, i.e. communication becomes organic either for the officer or for those around him; secondly, the process of establishing relationships in the process of military professional activity is greatly facilitated; thirdly, the effectiveness of such important functions of communication such as the transfer of information, the normative function, educational and regulatory functions. And all this occurs against the background of emotional well-being of the team.

### Conclusion

Studies show that in the course of practical activities, the officer improves his preparedness, accumulates the experience of communication and raises the level of a culture of communication. This experience is especially valuable, because it concentrates on practical knowledge and skills. Officers can acquire such experience if they critically analyze their individual style of communication; understanding the causes of success and failure in a variety of communication situations and compare their activities with the best samples.

However, only the practical experience for forming a culture of communication in the military professional and military-pedagogical activity of an officer is no longer sufficient today. In connection with the foregoing, the question arises of how to move from a declarative recognition of the important role of a culture of communication in the military profession to its conscious and purposeful formation at the High Military School, since the consequence of a low level of development of the officer's communication culture causes difficulties in interpersonal relationships and conflict in the business sphere.

And although the importance of a communication culture as an important professional characteristic of an officer has been recognized for a long time, the problem of forming a culture of communication has not been

studied enough at the High Military School. It requires further theoretical comprehension and practical implementation. Sooner or later, cadets will have to speak in public. It comes with being in the military. There's little they can do to avoid it, and the requirements will increase as they climb the ranks. If the thought makes them nervous, they're not alone! Research shows that most people place fear of public speaking second only to fear of dying. If they are inexperienced, the fundamentals and tips for polished speaking in this chapter will help them to solve these problems.

One goal should be to improve your self-concept as a speaker. Think positively and focus on improvement, not perfection. Like writing and listening, speaking is a skill; once officers grasp the basics, the rest is practice, polish, and style. They may be embarrassed by your initial mistakes, but keep practicing and they'll see improvement with time. Few of them will become professional speakers, but all of them can become more effective if they practice the basics. Learn all you can from your contemporaries; some of them are accomplished speakers. If you are already a speaker extraordinaire, share your views, tips and personal hang-ups about speaking with others. Everyone improves when they receive timely and objective feedback.

*Practice doesn't make perfect; perfect practice makes perfect.*

[Joan Ballard and Steve Sifers]

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## МЕТОДИЧЕСКОЕ СОПРОВОЖДЕНИЕ ПРОЦЕССА ОРГАНИЗАЦИИ КОЛЛЕКТИВНЫХ СПОСОБОВ ОБУЧЕНИЯ СТУДЕНТОВ КОЛЛЕДЖА НА ЗАНЯТИЯХ ПО КОМПОЗИЦИИ

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### АННОТАЦИЯ

**Цель.** Выявить эффективные методы, средства и педагогические условия организации коллективных способов обучения студентов колледжа на занятиях по композиции.

**Метод.** Проведена опытно-экспериментальная работа по выявлению эффективных методы организации работы студентов на занятиях по композиции.

**Результат.** В ходе процесса обучения на занятиях по композиции применяются различные формы и методы организации совместной работы студентов, что говорит об относительной самостоятельности каждой из форм организации коллективного творчества. Результаты эксперимента позволили выделить ряд ключевых операций в области разработки коллективной композиции, реализация которых повышает эффективность коллективного обучения студентов. Установлено, что наиболее эффективными формами организации коллективной деятельности студентов являются совместно-индивидуальная и совместно-взаимодействующая.

**Выводы.** Результаты опытно-экспериментальной работы подтвердили гипотезу исследования. Методические материалы внедрены в процесс обучения студентов ГБПОУ «Брянский техникум индустрии сервиса» на занятиях по композиции.

**Ключевые слова:** занятия по композиции, искусство, способы обучения студентов, культура, творчество.

### Введение.

Коллективная творческая деятельность ведет к формированию у студентов положительных взаимоотношений со сверстниками, формирует умения сотрудничать, понимать и проводить оценку художественного творчества. В процессе коллективной деятельности на занятиях по композиции обучающиеся приобретают и улучшают свой опыт эстетического общения. Чем успешнее общение студентов на занятиях в системе среднего профессионального образования, тем активнее протекает процесс взаимобмена чувственными представлениями, умениями и знаниями, и тем полнее становится интеллектуально-эмоциональный опыт каждого участника общения.

В настоящее время вопрос формирования культуры сотрудничества является одной из важнейших проблем воспитания и обучения современной молодежи. Поэтому коллективная деятельность, как составляющая продуктивного общения, очень высоко оценивается педагогами в развитии социальной активности.

При систематической организации коллективной работы в процессе обучения, а также при соблюдении некоторых определенных условий, у студентов отмечается рост их субъектной активности и самостоятельности. В данных условиях организации учебного процесса

обучающиеся испытывают чувство удовлетворения при осуществлении свободы выбора и принятия ответственности, что ведет, в свою очередь к обретению уверенности в собственных силах и возможностях.

Разработка методического сопровождения коллективной деятельности студентов, которые обучаются в системе среднего профессионального образования на занятиях по художественным дисциплинам является серьезнейшей проблемой, стоящей перед преподавателем. Все вышесказанное позволяет сделать вывод об важности и особенной актуальности выбранной темы исследования.

**Цель исследования** – выявить эффективные методы, средства обучения и педагогические условия организации коллективных способов обучения студентов колледжа на занятиях по композиции.

**Гипотеза** – процесс организации коллективных способов обучения студентов колледжа на занятиях по композиции может быть эффективным при применении разработанного методического сопровождения.

**База эксперимента** – Государственное бюджетное профессиональное образовательное учреждение «Брянский техникум индустрии сервиса».