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THE DEVELOPMENT OF DIALOGUE CULTURE IN THE CONTEXT OF A PERSON ORIENTED PEDAGOGICAL PROCESS

Konchovych Kateryna

РОЗВИТОК КУЛЬТУРИ ДІАЛОГІЧНОГО МОВЛЕННЯ У КОНТЕКСТІ ОСОБИСТІСНО ОРІЄНТОВАНОГО ПЕДАГОГІЧНОГО ПРОЦЕСУ

Кончович К.Т.

Investigation of the role of dialogue in finding moral norms and the value meaning of learning has theoretical significance for the development of philosophical ideas about the dynamics of ethical priorities of personality and society. At the same time, taking into account the importance of moral values in the process of education and upbringing, it is worth noting the importance of using the dialogue in pedagogical practice as a generator of ethical guidelines for improving the spiritual and moral education of the younger generation and optimizing the modern educational policy in general. The features of the dialogue lead to the definition of it as a technique of deep and adequate understanding of the individual, assistance in solving psychological problems, stimulating desired changes. Dialogue technologies are aimed at creating conditions for the individual to learn cultural experience, moral standards, social norms of the past and the present, the formation and development of the social qualities of the individual, which will promote professional development, self-identification and self-realization of the individual.

Keywords: *dialogue, dialogue technology, components of pedagogical dialogue technology, tolerance, moral values.*

Сьогодні Європа перебуває в пошуках нових цінностей, що пов'язані із взаєморозумінням, співробітництвом, згодою, прагненням створити полікультурну, полілінгвістичну й поліетнічну Європу. У реалізації зазначених цінностей певне місце відведено новій генерації вчителів-європейців.

Дослідження ролі діалогу в пошуку моральних орієнтирів і ціннісного сенсу навчання має теоретичне значення для розвитку філософських уявлень про динаміку етичних пріоритетів особистості і суспільства. У той же час, з огляду на значимість моральних цінностей в процесі освіти і виховання, слід зазначити і важливість використання діалогу в

педагогічній практиці як генератора етичних орієнтирів для вдосконалення духовно-морального виховання молодого покоління та оптимізації сучасної освітньої політики в цілому.

Аналіз наукової літератури [1; 8; 10; 11] дає підстави виокремити кілька типів діалогу, які дозволяють особливим чином демонструвати моральний сенс і значення цінностей і створюють основу для глибокого їх розгляду. Так, духовному діалогу властиві глибоке розуміння суті проблеми, високий рівень моральної культури діалогічної взаємодії. Розглянуті питання - широке коло бінарних опозицій, протилежних інтелектуальних ідей. Можливий смислотворчий діалог, який активно включає учасників в пошук ціннісних смислів, в процес визначення системи індивідуальних ціннісних орієнтацій. Має велике значення рефлексивний діалог, що дозволяє оцінити власний потенціал і визначити лінії зворотного зв'язку «учасники - ведучий». Важливий мотиваційний діалог, в якому проявляється інтерес і до проблеми, і до самої діалогової технології. Для учасників суб'єктно-смислового спілкування може стати привабливим самореалізуючий діалог, призначення якого насамперед - у повноцінній самопрезентації та самовираженні.

Характерними особливостями діалогу є: об'єктивна проблемність; суб'єктивно пережита ситуація пошуку ціннісного сенсу і його моральна оцінка; спільність між учасниками діалогу; децентрація; незавершеність результату, що стимулюють розумову активність тощо.

Особливості діалогу призводять до визначення його як техніки глибокого та адекватного розуміння особистості, надання допомоги у вирішені психологічних проблем, стимулюванні бажаних змін. Діалогові технології спрямовані на створення умов для засвоєння індивідом культурного досвіду, моральних орієнтирів, соціальних норм минулого і сучасності, становлення і розвитку соціальних якостей індивіда, що сприятимуть професійному удосконаленню, самовизначенню і самореалізації особистості.

Ключові слова: діалог, технологія діалогу, компоненти технології педагогічного діалогу, толерантність, моральні цінності.

The modernization of all spheres of education highlighted the humanistic approach, which became the basis of various technologies of personal orientation of the pedagogical process. In general, existing classifications of pedagogical communication in the educational process are reduced to two main types - dialogical and monological. This division of communication into two types is in tune with the notions of M.M. Bakhtin on the monological and dialogic word [2, p. 56]. Monological word - the final, which does not foresee further change and development. A dialogic word is incomplete, which implies the presence of a different point of view. It is the dialogue with its constant search for truth, the assimilation of another point of view, another personality is a necessary condition for the existence of the individual, and hence, the realization of own uniqueness. Thus, a special place among them is the dialogue, which speaks in the context of educational problems as the most perfect form of pedagogical interaction, characterized by sincerity, emotional and personal openness of communication partners.

In personality developing pedagogy the personality of a student is a priority, which acts as the real value of a teacher's professional credo. The practical embodiment of this value determines the human and moral organization of pedagogical activity, which creates an atmosphere of sincerity, compassion, and support in dialogue. Moreover, this kind of relationship has a two-way nature, extending to the personality of both the student and the teacher, since both of these participants are to some extent equal as the subjects of a dynamically developing interaction, through which the teacher not only motivates and programs the student's development process, feeling the influence on one's personality from the side of students, changes oneself. Therefore, in the context of a person-developing pedagogical system, the most important attributes of dialogue are joint creativity, autonomy, initiative, cooperation, which contribute to the implementation of the moral meaning of learning.

However, between people, one way or another, always manifest differences in knowledge, experience, requests and interests. Therefore, the most important and inalienable component of equal and constructive dialogue in education should be tolerance. Not accidentally in 1995 UNESCO adopted the Declaration of Tolerance Principles - respect and correct understanding of the cultural diversity of the world, the forms of expression and ways of manifestations of human individuality.

Tolerance is the respect and recognition of the equality, multidimensionality and diversity of human culture, and the rejection of domination and violence. Tolerance involves the willingness to accept others as they are and interact with them on the basis of consent. Therefore, the charge of civilized communication in dialogue carries even passive tolerance - indulgence to the weaknesses of others and tolerance to other people's thoughts. But it is important that in the professional interaction must be reciprocal and active attitude of all interested in the dialogue. The greatest significance is the display of active tolerance for expandingc own experience in a civilized dialogue. Tolerance in the dialogue between the teacher and the student in this case acts as a respect for another's thoughts in conjunction with the establishment of a reciprocal change of positions as a result of a critical dialogue.

The system of university education should become the fundamental mechanism for establishing the idea and disseminating the values of tolerance in dialogical communication. Implementation of the ideas of tolerance in the education system is possible, first of all, through the integration of the culture of tolerance into educational subjects. An important role is played by the creation of curricula and the publication of textbooks on humanities, in particular managerial, disciplines embodying ideas of tolerance and non-violence, cooperation and partnership in the context of national and world culture. To make decisions related to the integration of ideas of tolerance into the educational process, it is important to take into account regional differences, the national-cultural diversity, the desire of ethnic communities to preserve and revive their cultures. In this regard, it is necessary to encourage the systematic and rational teaching of tolerance, which contributes to the formation of a culture of interethnic communication as an integral part of the culture of the world.

In the process of education in the spirit of peace and non-violence, the focus is on practical experience. An important role for everyday practice of tolerance, constant contact in terms of equality and in the presence of common goals and projects, and in this regard - the acquisition of positive methods and practical skills in preventing and non-violent conflict resolution.

Analysis of scientific literature [1; 8; 10; 11] gives grounds to distinguish between several types of dialogue, which allow a special way to demonstrate the moral meaning and value of values and provide a basis for a thorough consideration of them. Spiritual dialogue is characterized by a deep understanding of the essence of the problem, a high level of moral culture of dialogue interaction. Considered issues - a wide range of binary oppositions, opposing intellectual ideas. Possible cognitive dialogue, which actively involves participants in the search for value meanings, in the process of identifying the system of individual value orientations. The reflexive dialogue is of great significance, which allows us to evaluate our own potential and define the feedback lines "participants - the leader". An important motivational dialogue, in which interest is shown both to the problem, and to the dialogue technology itself. For participants of subjective-semantic communication can become an attractive self-actualizing dialogue, the purpose of which, first of all - in full self-presentation and self-expression. Characteristic features of the dialogue are: objective problem; subjectively experienced situation of finding value sense and its moral assessment; community between the participants of the dialogue; decentralization; incompleteness of the result, stimulating mental activity, etc.

It is possible to identify certain types of dialogue development. The plot and cognitive type of dialogue creates a "space" of communication, updates the necessary information, motivates the activities of participants, gives the opportunity to express themselves in a given or chosen role. The sensational and analytical type of dialogue is connected with the attempt of deep knowledge of the

discussed truths, the spiritual world of man and his system of values. It reveals the experience of comprehension of values, moral potential and emotional culture of personality. The personal and reflexive type of dialogue in general is focused on the internalizations of values, the development of the experience of creativity and reflection on the basis of deep self-knowledge. As can be seen from the above characteristics, dialogue is impossible without a common search of the truth: it occurs through a system of questions, actualization of knowledge, revealing gaps, disclosure of creative abilities, etc. The dialogue involves creative work with various kinds of information. Moreover, this process should be based on a wide exchange of available knowledge, familiarity with the information of all (or many) participants, comparing opinions, encouraging different approaches to the same problem, the ability to express critical remarks, stimulating the search for group consensus, and so on.

Dialogue technology includes a sequence of stages that allow the main tasks of the dialogue to be realized: a deep analysis of the problem, understanding of its value-semantic and moral content, the development of dialogue culture.

1st Stage - introductory: creating a favorable moral, emotional and intellectual atmosphere, updating the necessary information, stimulating the situation of interest to the problem.

2nd Stage - basic: dialogue in various modifications: discussion of issues in microgroups; a student's presentation to a group with a pre-prepared message; a system of questions that do not involve unambiguous answers; the formulation of the problem, its deep analysis and reflection; attraction of various sources of information; comprehension of positions; reasoned opponent's speeches; finding ways to solve a problem, etc.

3rd Stage - final: analysis and comprehension of the dialogue from the substantive and procedural points of view, reflection on their own work, finding out successes and failures, assessing the spiritual and moral, intellectual atmosphere during work, the level of realization of mental potential, identifying possible perspectives of further work.

Thus, dialogue as a way of self-awareness and the surrounding reality in terms of subjective-semantic communication is one of the pedagogical technologies, most precisely focused on the development of value orientations of the individual: it is personally directed, reflexive, emotional. This dialogue is characterized by the search for the meaning of moral values, based on the multifaceted palette of experiences.

As a result of the dialogue technologies introduction to the higher education, the transition from a traditional, instructive, personalized, alienated, unidirectional model of learning, in which the teacher presented a concrete and normative content for all students without taking into account their individuality and cognitive capabilities, to the personally oriented model, which forms the content of student training for their direct and active participation and interaction with the teacher. Elements of the dialogue technology are: setting goals and their maximum refinement; strict orientation of the whole course of interaction on the given goals; orientation of the dialogue on the guaranteed achievement of the results; evaluation of current results, correction of training, aimed at achieving the goals set; final evaluation of the results.

Pedagogical dialogue technology in the formation of new concepts performs cognitive, creative, reflexive functions. Principles of pedagogical dialogue technology: problems and optimality; phased circulation of information; decentration and decentralization; parallel interaction.

The components of pedagogical dialogue technology are:

- the teacher communicator (the one who sets the semantic orientation of the dialogue, puts before the future managers of the education a "task for a meaning", creates an appropriate semantic installation or is a translator of a certain meaning);

- the motive and purpose of the formation of content (that which in dialogue must give rise to the student's desire to verbalize the personal meaning);

- the content (potential field of "crystallization" of meanings);

- the code of communication (oral or written dialogue);

- the student recipient (his motivational and semantic peculiarities);

- the result (the feedback that reveals the peculiarities of content formation in this dialogue, correlated with the level of the learning result).

Among the dialogue technologies are: problem-searching dialogues, seminars-discussions, training discussions, heuristic conversations, analysis of specific situations, etc.

Investigation of the role of dialogue in finding moral norms and the value meaning of learning has theoretical significance for the development of philosophical ideas about the dynamics of ethical priorities of personality and society. At the same time, taking into account the importance of moral values in the process of education and upbringing, it is worth noting the importance of using the dialogue in pedagogical practice as a generator of ethical guidelines for improving the spiritual and moral education of the younger generation and optimizing the modern educational policy in general. The features of the dialogue lead to the definition of it as a technique of deep and adequate understanding of the individual, assistance in solving psychological problems, stimulating desired changes. Dialogue technologies are aimed at creating conditions for the individual to learn cultural experience, moral standards, social norms of the past and the present, the formation and development of the social qualities of the individual, which will promote professional development, self-identification and self-realization of the individual.

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