

УДК 241: 17.025: 130.2

*O. M. Troitska*  
 Doctor of Philosophical Sciences,  
 Associate Professor of Philosophy Department,  
 Melitopol State Pedagogical University named after B. Khmelnytskyi

*Yu. S. Lytvyna*  
 PhD in Pedagogy, Associate Professor  
 of Department of Foreign Languages  
 Tavria State Agrotechnological University

## DIALOGUE AND DIALOGICALITY IN SEACHES FOR PERSONALITY-ORIENTED SENSES OF EDUCATION AND CULTURE

**Problem setting.** The most important problem of modern science, which has to form stable orienting points and senses of man's various cultural interests and values realization, is becoming the grounding of methodological choice of meaningful all-sided harmonious perfection of a human and his existence.

In this process the man's natural quality holds a significant place – his dialogicality as a capacity to comprehend the world mysteries and rebuild the world on the basis of objectively established laws and moral-ethic principles, norms and regulators of people's life activity. Besides, dialogicality involves the mastering the general civilization rules of interaction between representatives of various cultures, subcultures and countercultures. This dialogicality format requires "tuned personality mechanism" for assessing the efficiency of the ways for the practical opening the world of nature, society and one's own life. In general, this measurement will correspond to praxeology.

In modern scientific and philosophical discourse there is some understanding of the dialogue as the way of the realization of person's dialogicality and a kind of communication that, unlike the communication, is aimed at understanding, not just exchange of information; the dialogue also encourages the understanding of controversial questions of interlocutors who have the mutual understanding in the communication.

**The analysis of recent publications.** A lot of works of philosophers, humanity scholars of the past (Socrates, Plato, H. Skovoroda, L. Feuerbach, M. Bakhtin, V. Bibler, M. Buber and others) and the researchers of the modern time (G. Balle, P. Bart. N. Burbules, V. Darenskiy, G. Delos, E. Levinas and others) are devoted to dialogue and dialogicality as conditions of subjectivity implementation, building relationships between people.

The multi-dimensional analysis of dialogue and dialogicality carried out by these scholars assigns an ontological status to dialogue and dialogicality and their role in society consolidation has been grounded; also in some works have highlighted the problem of introduction of dialogue and dialogicality into organization-management conditions of learning and teaching.

Besides, within the synergetic, historical-philosophical, contextual and communicative dimensions the tendencies of a personality development as a subject of dialogical interaction have been determined, in particular by national scholars (M. Kultayeva, A. Ermolenko, N. Skotina, S. Stepanenko, I. Predborska, S. Prolyeev and others). At the same time the dialogue and dialogicality are not presented to the full scale as system-creating value-sense principals and constructs of Homo educandus who has to acquire the competence of communicative-ethical life; this corresponds to praxeology from philosophical view.

**The aim of the article** is explication and grounding of constructive potential of dialogue and dialogicality in value-sense reinforcement of person's education and culture.

**Research results.** Dialogic principal involves establishing the additional competitive connection between two contradictions. It helps a person to break the tether of unsolved contradictions for the wider range of opportunities for their solution.

In the context of coping with disciplinary, paradigm, cultural and other limits and restrictions the principle of transgression is relevant one. In the space of "between" and "trans" there is a change in the modality of complicated "thinking – it is becoming probabilistic" [2, p.48].

According to probabilistic thinking the personality development represents the assembly of his hypostasis (incarnations) and psychological peculiarities (intellectual, social, spiritual-mental ones). Besides, in such probabilistic interpretation the analysis of personality development levels can be extremely important by some or other consistent directions of his perfection (Homo faber, Homo economicus, Homo socialis, Homo familis etc.).

To the development levels we refer:

- gnostic one ( experience and acknowledgement of value mechanisms for the development of own culture and other cultures, subcultures, countercultures etc.);
- operational-pragmatist one ( determination of strategies and tactics of behavior and relationship with other people, informal interlocutors (God, Court of Honour etc.);
- analytical-resultative or reflective-assessing one as the analysis of development results, working-out the schemes of development monitoring and making the program for self-development.

At each level the dialogue has to be a leading one as the means of "taking down" of contradictions in order to ensure the activity efficiency.

We determine the integral development and self-development of a cultural person as the fundamental goal in modern education. It combines all the components of "cultural code": freedom, humanity, creativity, morality and spirituality. It should be mentioned that in the modern interpretation holistic man of culture does not mean the personality qualities and functions or a number of virtues and etiquette standards. This is a person who is able to actualize his individual abilities, intellectual and spiritual-creative potential to maximum effect in constructive way and worthwhile manner. It takes place in nature-determined limits and moral-ethic norms, principles and rules of life well-established by society and on the basis of high level of responsibility towards the Nature, people and God.

The pour of changes in the world demands not only the labour intensification, competitive ability, ecological culture, tolerance and other from a person but capabilities to make some "breakthrough" in the worldview-value system of coordinates. There praxeology has to hold a special place in internal and external dimension (control) of man's psychological life. In its turn, this process has to be meaningful and organized as teaching to particular culture of behavior with the help of cultural-educational institutions (family, educational establishments, workforce, national and religious organizations, non-governmental organizations and authorities etc.).

In this context education possesses the significant possibilities, which is getting more and more polycultural nowadays, i.e. we believe it ensures culture-appropriate (continuous, integrative, contextual, consensual-pluralistic) system of personality socialization with particular groundwork in cul-

ture-education programs, cross-cultural literacy, personality development etc.

Undoubtedly, we can state that neither education nor culture can function without dialogue, which we define potentially as the way of perception and perfection of interpersonal, inter-individual, social-group, societal and planetary world. Nowadays there is no necessity to talk about the significance of dialogue which is self-enrichment of its participants.

For instance, one of the authors of collective monography «Диалог sub specie ethicae» V. Malakhov writes: "People usually say that our century has to become the century of dialogue. I will add: so that it will not become the beginning the era of great silence" [3, p. 3].

Dialogue has a great possibility to help a person to comprehend the objective value of the "own", understand better his uniqueness (by comparison), reveal new features of his abilities and predict development; dialogue increases the volume of comprehended values which are anyhow accepted (even if at the level of presumption); dialogue changes the character of view of life which is becoming far-sighted, pluralistic one that is able to prevent the degradation of culture, its restraint and isolation and also open "the new worlds" of humanity that are based on the general principles of unity – universals.

Universals are the most significant generalizations that in philosophy are considered in culture space and they take on a role of fundamentals of the world understanding, changing it by a man and changing himself. They are also the basic orienting points of life strategies, intellectual unity of world images into the whole picture of the Universe and finding his place by a person there [5]. A person's reflection turning to cultural universals concentrates his worldview on the high values of life activity and relationship with other subjects of the world [7, p. 964-966].

Lately there is a great interest to the theory of personality development in all his subjective emotional experiences, natural qualities of "sameness" etc. Moreover, this main science problem is becoming the principle task of practical changes in modern systems of culture and education. According to P. Kozlovskiy, the images on these tasks "...spread from unlimited and careless strategy of subjectivity implementation of "I" to serious searches for agreement and friendship with himself" [4, p.245-294].

Due to this the natural quality – dialogicality – cannot be actualized to the full in order to comprehend the wholeness of human existence, the essence of learning and attainment of Truth, Good, Beauty. In this integrity namely the dialogue is as the synonym of creativity.

The anthropological researches have made a great contribution in theoretical grounding of new demands to the personality. For instance, Ukrainian philosopher V. Tabachkovskii writes: "We are witnessing and participating in re-thinking of firm views on human, culture, society, in particular the mans of their interconnection. The anthropological paradigm is reconsidered, which I would name "the anthropology of preachers" – the reflection of rather desired than real image of a human" [9, p. 147].

On the basis of his work analysis it is possible to determine the main fundamentals of modern humanistics that need not only re-interpretation but the thoughtful dialogic consideration and re-thinking. There we could refer:

- traditional normativistic conceptions on person's qualities as the combination of exceptional "rational virtues (accomplishments)";
- conventionality of division into "normative" and "deviant";
- orientation of vital energy for much higher spiritual needs;
- taking into account the major differentiation of humanology;
- the notion of meeting that is not restricted by communication with other people but it has to be extended to general worldview range – "meeting" a situation etc.

In this sense the necessity to reconsider the main conditions of personality development and formation is absolutely

indisputable. It means that a person capable to solve such complicated tasks rather than be ready to react time challenges; it is more important to learn and be able to organize the life activity comprehensively and harmoniously.

Unfortunately, we have to state that culture and education as two main institutions of all-round and harmonious human development mostly act on the basis of traditional technologies of knowledge and experience transfer. Becoming a cultural person assumes, on the one hand, the actualization of natural life interests, qualities, peculiarities by himself, and on the other hand, providing of culture-appropriate and nature-appropriate conditions for inclusion of personal senses, principles, intentions of Homo educandus into aims, syllabus and organization-management conditions of educational-cultural institutions by social institutions.

At the same time the complex of educational-cultural institutions or cultural-educational environment as a complicated multi-dimensional hierarchal system is not meaningful "crossing of a learner and a teacher" (V. Slobodchikov). We think that in most cases monogicality is still the leading means of truth search, developing the aims, syllabus and organization-management conditions of teaching and upbringing.

Due to this there is the necessity to address the phenomenon "cultural-educational space" that is studied in all humanities; in our opinion, moving to objective exact scientific area it acquires "thesaurus" features of fragmentary and specific reduction. Furthermore, the strive of science researchers to be absolutely objective mislead them far from the perception of truth that is hidden in life senses of the subjective, as the rule unobvious one.

It is appropriate to recall that the phenomenological approach to phenomena research does not assume the existence of such essence which research method is oriented for; phenomenological approach "extracts" the truth that is absolutely correct, evident (apodictic); its products – judgements – express the logical necessity or firm belief and based on apriorism; phenomenological perception is connected and subordinated to the idea – the essence that is temporal, out-real, intelligible etc. such approach does not exclude the dialogicality, in fact it adds the communication with non-formal interlocutors (God, Court of Honour, Logos etc.).

It is evident that dealing with such objects and subjects of research that requires metaphysical penetration the modern humanistics has to be based upon the new methodology of comprehension of metaphysical (high philosophical) senses, first of all, interdisciplinary synthesis. Unfortunately, modern pedagogical researches, in particular in study of personality-oriented processes, events and situations, allows the narrowing of experimental area of researches without using the phenomenological approach, method of other sciences.

The absence of proliferation of approaches, interdisciplinary synthesis "wash out" the definitions of terms and notions by "thesaurus" detailing, connotations and "lead away" from real content or conversely identifies the various of life activity phenomena by their essence. In all these cases the creation of the integral system of knowledge is impossible; and the most important such knowledge from praxeology view cannot be useful for a man but it might bring the irreparable harm.

In our opinion, such situation is observed in investigations of cultural-educational space Homo educandus: in order to be maximum objective the pedagogues often choose the most important and significant attributes, factors and others as the object and subject of their researches rather than insignificant, specific and content-related from science correctness view while theoretically grounding the filling of space-semantic component of education (conceptions, curricula, forms and methods of teaching etc.), communication-organizational and management components with personal senses of "who learn and who teach"; as object and subject of research as well as improvement the most significant and important features, factors and indices are often chosen, but not the essential, specific and meaningful ones from the view of scientific correctness. The investigations of E. Bondarevskaya are rare exceptions [1, p. 315].

If we acknowledge the statement that objective spheres have to be reduced in researches and methodology and methodic range of instruments have to be arranged in accordance with their specifics, then the cultural-educational space has to be recognized as continuum where the subjectivity of Homo educandus is realized as "... self-establishing of a human, institutionalization of the Power-free sameness by himself. In the philosophy of M. Heidegger the term "sameness" meant the existence of I ("self-existence"), i.e. such existent things that are able to utter: "I"... Personal sameness supposes the individuality of existence as a kind of "concern" (i.e. the existence of the nature that is the human existence; concerning the surrounding world the existence is represented as "concernment", and towards another person – "common concern") [8, p. 638].

It is possible to agree with Ukrainian philosopher T. Troitska that "...due to the availability of the numerous paradigm discourses on cultural-educational space and its interrelationship with others (political, informational, ecological ones and others) we have to mean not the definite structure spheres of human life activity, but his fundamental essential qualities and existentials...they determine the methodology of building the natural-physiological, social and spiritual space in each of which the psychological intentions of a personality have to be the meta-text, the basis of creating the influential cultural environment" [6, p. 64].

**Conclusions.** The research has proved that dialogical principal of learning and interaction of subjects encourages expansion and making additional connections of different discourses, interests and it allows a person to "go out" into the probable range of thinking possibilities.

In unlimited number of changes on a person's way for well-rounded development the dialogue consolidates and accumulates conventional as well as controversial causes into one universal unity – cultural space with its praxeological marker of activity. At the same time the dialogue reveals the objective value of its sameness and cultural diversity of others.

The outlined problems of value-sense enrichment of modern science and education with dialogue proves the thought that for today vectors of the activity of learning subjects and social-spiritual growth there are a lot of examples of their improvement in:

- conceptual foundations of implementation of dialogue and tolerance ideas into all system parameters of cultural-educational space;
- theoretical developments of dialogical strategies for interaction of cultural-educational space subjects;
- examples of practice-oriented scientific projects;
- conceptual explications of implementation mechanisms of dialogicality into scientific-educational practices;
- recommendations on organization and carrying out communicative measures etc.

Consequently, in further investigations it is necessary to pay attention to contradictions of spiritual development of a personality in the process of dialogical interaction solution of which explicates the value-sense form of existence of a human in the world.

Thus, forming the culture-oriented educational activity, its aims, principles, tasks and technology the cultural-educational process has to be organized so that sociocultural and pedagogical sphere stimulate the development of each engaged subject of culture and education. The search for ideas, principles and mechanisms and their implementation is becoming the prospect for further investigations, and explication of nature qualities of Homo educandus, in particular dialogicality will be a construct in ensuring the results of scientific process.

#### Literature

1. Бондаревская Е.И. Культурно-образовательное пространство вуза как среда профессионально-личностного саморазвития студента : Монография / Е.И. Бондаревская. – Ростов-на-Дону: «Булат», 2010. – 315с.
2. Горбунова Л.С. Складність мислення як відповідь на виклик епохи / Л.С.Горбунова // Філософія і методологія

розвитку вищої освіти України в контексті євроінтеграційних процесів: /авт.кол.: В. Андрущенко (керівник), М.Бойченко, Л.Горбунова, В.Лутай та ін. – К.: Педагогічна думка, 2011. – 320 с.

3. Диалог sub specie ethicae / Даренський В.Ю., Жухай В.Д., Карачевцева Л.М. та ін. – К.: Вид. ПАРАПАН, 2011. – 280 с.

4. Козловський П. Постмодерна культура / П.Козловський // Сучасна зарубіжна філософія: Течії і напрями (Хрестоматія). – К., 1996. – С.245-294.

5. Колесников А.С. Кросскультурное взаимодействие в современном мире и диалог / А.С. Колесников. – [Электронный ресурс] – Режим доступа: <http://anthropology.ru/ru/texts/kolesnikov/Russia/O/.html#n96>.

6. Людиномірність гармонізації культурно-освітнього простору особистості: методологія, експертиза та психолого-педагогічні рецепції: монографія: за заг.ред. Т.С.Троїцької. – Мелітополь: Видавничий будинок ММД, 2012. – 378 с.

7. Можейко М.А. Социализация / М.А. Можейко // Новейший философский словарь. – Минск: Книжный Дом, 2003. – 1074 с.

8. Новейший философский словарь. Постмодернизм / Главный научный редактор и составитель А.А. Грицанов. – Мн.: Современный литератор, 2007. – 816 с.

9. Табачковский В. Проблемы педагогики у світлі сучасної філософської антропології / В.Табачковський // Філософія освіти: Науковий часопис. – К.: Майстер – клас, 2005. – № 1. – С. 135-148.

#### Анотація

**Троїцька О. М., Литвина Ю. С. Диалог та діалогічність у пошуках особистісно-орієнтованих сенсів освіти та культури.** – Стаття.

У статті порушується проблема діалогу та введення діалогічності у сучасну систему освіти та культури. Відзначено, що діалог є природною якістю людини та розглядається як здатність у плюралізмі думок пізнавати таємниці світу та перебудувати його. Крім цього, діалогічність передбачає засвоєння загальноцивілізаційних правил взаємодії презентантів різних культур, субкультур та контркультур. Відстоюється думка про те, що значні можливості у цьому плані має освіта, яка у сучасному світі стає більш полікультурною, тобто такою, що забезпечує культуровідповідну (неперервну, інтегративну, контекстуальну, консенсуально-плюралістичну) систему соціалізації особистості з певними наробками з культурно-освітніми програмами, крос-культурної грамотності, особистісного розвитку. Автори акцентують увагу на суперечності духовного розвитку особистості в процесі діалогічної взаємодії, розв'язання яких експлікує ціннісно-сміслову форму буття людини в світі.

**Ключові слова:** діалог, діалогічність, культурно-освітній простір, праксеологія, універсальні.

#### Аннотация

**Троицкая О. М., Литвина Ю. С. Диалог и диалогичность в поисках личностно-ориентированных смыслов образования и культуры.** – Статья.

В статье поднимается проблема диалога и введения диалогичности в современную систему образования и культуру. Отмечено, что диалогичность является природным качеством человека и рассматривается как его способность в плюрализме мыслей постигать тайны мира и перестраивать мир. Кроме того, диалогичность предусматривает усвоение общецивилизационных правил взаимодействия презентантов самых разных культур, субкультур и контркультур. Отстаивается мысль о том, что значительными возможностями в этом плане обладает образование, которое в современном мире становится всё более поликультурным, т.е. обеспечивающим, по нашему мнению, культуросообразную (непрерывную, интегративную, контекстуальную, консенсуально-плюралистическую), систему социализации личности с определенными наработками по культурно-образовательным программам, кросс-культурной грамотности, личностного развития. Авторы акцентируют внимание на противоречии духовного развития личности в процессе диалогического взаимодействия, решение которых эксплицирует ценностно-смысловую форму бытия человека в мире.

**Ключевые слова:** диалог, диалогичность, культурно-образовательное пространство, праксеология, универсалии.

### Summary

**Troitska O. M., Lytvyna Yu. S. Dialogue and dialogicality in searches for personality-oriented senses of education and culture. – Article.**

In the article the problem of dialogue and dialogicality introduction into the learning process is considered. There has been marked the dialogicality is a natural man's quality and it is considered as a capacity to comprehend the world mysteries and rebuild the world on the basis of objectively established laws and moral-ethic principles, norms and regulators of people's life activity. Besides, dialogicality involves the acquirement the general civilization rules of interaction between representatives

of various cultures, subcultures and countercultures. It has been proved that in this context education possesses the significant possibilities, which is getting more and more polycultural nowadays, i.e. it ensures culture-appropriate (continuous, integrative, contextual, consensual-pluralistic) system of personality socialization with particular groundwork in culture-education programs, cross-cultural literacy, personality development etc. The authors focus attention on contradictions of spiritual development of a personality in the process of dialogical interaction solution of which explicates the value-sense form of existence of a human in the world.

*Key words:* dialogue, dialogicality, cultural-educational space, praxeology, universals.