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## **DIALOGICAL APPROACH TO TEACHERS' PROFESSIONAL TRAINING**

### **Introduction**

Recently, more and more researchers are paying attention to the developmental potential of dialogue as a means of improving the training and stimulating the personal and professional development of teachers. In philosophical (M. Bakhtin, B. Bibler, M. Buber, M. Kagan) and psychological research (G. Ball, A. Brushlinsky, V. Zinchenko, S. Rubinstein, V. Slobodchikov) substantiated understanding of pedagogical communication as a dialogue, which emphasizes the position of cooperation, co-creation, partnership, exchange of personal experience of the subjects of pedagogical interaction.

The paradigm of dialogue is a "humanistic alternative to authoritarian and manipulative approaches in micro- and macrosocial relations"<sup>196</sup>. According to G. Ball, it is time to shift the "pole" of pedagogical interaction from monologue to dialogue, to ensure variability and dialogic content, forms and methods of teaching. Dialogic reorientation of education corresponds to the growing role of dialogue in the modern world, when claims to monopoly possession of the Truth in science, politics or other spheres of social life are less substantiated<sup>197</sup>. The right of the individual to choose between different worldviews and lifestyles is increasingly recognized. At the same time, competing approaches are increasingly perceived as not so much contradictory as complementary and enriching each other in the process of dialogic interaction.

At the same time, the developmental opportunities for dialogue in teacher training are far from being fully utilized. The introduction of a dialogical approach in educational practice in general and the professional training of teachers, in particular, is greatly complicated by the ambiguity of interpretations of the phenomenon of dialogue. The concept of dialogue is understood by the authors in different ways: as a form of communication, as a type of

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<sup>196</sup> Г.О. Балл, Парадигма діалогу і проблема прилучення до наукової культури, [в:] *Професійна освіта: педагогіка і психологія: Польсько-український щорічник*, Видавництво Вищої педагогічної школи в Ченстохові, Ченстохова 1999, с. 336.

<sup>197</sup> Г.А. Балл, Психологія в раціогуманістическій перспективі: Избранные работы, Основа, Київ 2006, с. 79.

interpersonal relations, as a universal form of human existence, as a principle of relationship, as a way to solve cognitive or practical problems, as a mechanism of culture.

### **Dialogue as a philosophical, psychological and pedagogical phenomenon**

The view on the dialogue as a special kind of communication, different from the monologue, was formed in philosophy in the early twentieth century. (S. Kierkegaard, W. Dilthey, S. Frank, P. Florensky, M. Scheler, etc.). M. Buber and M. Bakhtin made a decisive contribution to the understanding of the unique nature of human dialogue and the dialogical nature of the individual. M. Buber in his works "The Problem of Man", "You I and", "Dialogue" criticized the traditional understanding of a man as an isolated individual, the object of detached analysis, similar to other objects of scientific knowledge. According to M. Buber, the essence of a person is revealed only in his dialogical attitude to another person, which is described as the attitude "I – You", in contrast to the monologue attitude "I – It"<sup>198</sup>. In the attitude of "I – It" to the objects of cognition and activity, I manifest itself as an individual and realizes itself as a subject, in the relation of "I – You" – manifests itself as a person and realizes itself as a subjectiveness. Dialogue, according to M. Buber, is not limited to interpersonal communication – it is a basic relationship characterized by "mutual orientation of internal action", addressing each other and openness to interaction.

A significant contribution to the development of views on dialogue as a special mode of human relations was made by M. Bakhtin, in whose works the concept of dialogue is key<sup>199</sup>. Arguing that "dialogical relations are a universal phenomenon that permeates all relations of human life", M. Bakhtin described various aspects of dialogue from the standpoint of philosophy, literary criticism, and culturology. Interpersonal dialogue is characterized primarily by the special nature of the relationship between interlocutors, which can not be reduced to purely logical, linguistic or psychological. Dialogue presupposes a certain level of personal maturity of its subjects, when "there are integral positions, integral personalities." Interpersonal dialogue is closely related to internal dialogue, because establishing a dialogic interaction with others can only be a person who understands and accepts himself, his multifaceted, often contradictory inner world. Unlike the monologue, which is based on the denial of equality and equality, the essential characteristic of dialogue is equality – the mutual attitude of interlocutors to each other as sovereign, full-fledged "I" with its inner world and its own position, who have equal rights to

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<sup>198</sup> М. Бубер, Два образа веры, Республика, Москва 1995, 464 с.

<sup>199</sup> М. Бахтин, Проблемы творчества поэтики Достоевского, Next, Киев 1994, 508 с.

truth and self-determination. The dialogic position presupposes the independence of the interaction subjects, internal freedom, incompleteness and openness to change.

M. Buber and M. Bakhtin substantiated a new view of man and his life, questioning the primacy of the self-sufficient personality and showing its fundamental incompleteness, inherent in man's need for dialogue with others. There was a shift of attention from the individual to people's relationships, to their communication; from the boundaries of the individual "I" to the space "between".

The views of M. Buber and M. Bakhtin on the essence of a dialogue had a significant impact on all humanities in the second half of the twentieth century. Existential and humanistic psychology (L. Binswanger, M. Friedman, K. Rogers, J. Byudzhtental, S. Jurard, etc.), in which the construction of relations on the principle of dialogue on the basis of equality became a fruitful sphere of theoretical and practical development of the problems of dialogue and respect for the original personality in all its manifestations is seen as the basis of adequate understanding of another person, helping him to solve psychological problems, stimulating his personal development. The dialogical approach is also actively developing in modern pedagogy within the framework of several areas of pedagogical theory and practice: "School of Intercultural Dialogue" (V. Bibler, S. Kurganov, I. Solomadin, A. Akhutin, etc.); antinomic pedagogy (R. Winkel, I. Schlomerkemper); German school of "Dialogic education" (I. Dabish); American Society for Dialogic Pedagogy (E. Matusov); international program "Philosophy for Children" (M. Lipman); British program "Think together" (R. Wegerif); international project named after P. Freire "Critical Pedagogy" and others. The ideology of the dialogic approach involves the establishment of partnerships between participants in the pedagogical process, characterized not only by freedom and mutual respect, but also content, stimulating the development of personal maturity of the subjects of interaction.

American researcher E. Matusov distinguishes two areas of dialogic pedagogy: instrumental and ontological<sup>200</sup>. In the instrumental dialogue is seen as an effective means of learning: a special way of organized verbal communication between participants in educational interaction. Instrumental dialogue is aimed at the implementation of various educational tasks that go beyond the dialogue itself: the acquisition of specific knowledge, the formation of communication skills, the development of critical thinking and more. In the ontological direction, dialogue is understood in a broad, often metaphorical sense. Here the participant of dialogic interaction can be not only another person, but also an abstract, imaginary subject, for example,

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<sup>200</sup> E. Matusov, *Journey into Dialogic Pedagogy*, Nova Science Publishers, New York 2009, p. 5.

a work of art, nature, people, culture, "alter ego", etc.<sup>201</sup>. In the ontological direction of dialogic pedagogy, the main purpose of education is seen in the development of dialogical personality, that is able to live in dialogue with the world, people around him and himself. The main qualities of such person are: a sense of inner connection with the world, sensitivity to dialogical situations, a high level of rational thinking and reflection, willingness to change, question their position, acknowledge their ignorance or weakness and seek help, accept help, ability to individual action, developed sense of , etc.

T. Topolska<sup>202</sup>, having analyzed a significant array of scientific publications on the issue of dialogue, identified six main ways to understand it: 1) dialogue as a form of speech interaction; 2) dialogue as a common mental process; 3) dialogue as a joint activity of interlocutors, aimed at overcoming contradictions between them; 4) dialogue as communication at the level of real motives of activity; 5) dialogue as communication based on the personal nature of the relationship; 6) dialogue as an existential event, Meeting.

In our opinion, the second, third and fourth approaches are singled out by T. Topolska to understand the essence of dialogue, despite their inherent nuances, can be combined into one category, because they have in common the emphasis on dialogical understanding of the subject, about which the interlocutors express different views, but sincerely seek to understand each other's positions and get closer to solving the problem. Common to these approaches is an instrumental understanding of dialogue as a means of solving personally significant problems. At the same time, of course, the importance of mutual respect, empathy, trust, tolerance, equality of interlocutors is emphasized, but such relations are considered primarily as a necessary prerequisite for productive understanding of different positions and solving a common problem. Such a concept of dialogue can be conditionally described as a "joint advancement to the truth." G. Ball revealed its essence most fully and comprehensively<sup>203</sup>. He considers the main conditions of dialogue as a joint advancement to the truth: the interlocutors to have different views, positions on the subject of discussion; perception of contradictory positions as complementary; respect for the opponent and his excellent point of view; sincere interest of interlocutors in achieving the truth, willingness to change their minds if it is convincingly proven wrong.

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<sup>201</sup> Е. Ермолаева, Проблема развития способностей к диалогу: метафорическим собеседником [в:] *Problems of Education in the 21-st Century* v.33/2011, Scientia Educologica, Siauliai, p. 135.

<sup>202</sup> Т.А. Топольская, *О понятии „диалог“ в психологических исследованиях общения и консультативной практике. Часть 1, „Консультативная психология и психотерапия“* №4/2011, с. 69-90.

<sup>203</sup> Г.А. Балл, *Психология в раиоигуманистической перспективе: Избранные работы, Основа, Киів 2006, 408 с.*

In general, we can say that there are four qualitatively unique approaches to understand the essence of dialogue as a psychological phenomenon:

1. Dialogue as a form of two-ways speech interaction of subjects, in the process of which the essence of the message is revealed and specified, information is enriched and developed.

2. Dialogue as a joint promotion of the truth in the process of discussing controversial issues, solving personally significant problems; such dialogue is manifested in the ways of understanding and interaction of different views, positions, finding ways to resolve contradictions, enriching on this basis the picture of the world of the subjects of communication.

3. Dialogue as a communication based on the personal, subject-subjectal nature of the relationship between interlocutors: mutual respect, trust, empathy, friendliness, equality of positions, emotional openness, invaluable acceptance of each other. Such relationships are superior to utilitarian subject-object relationships both in terms of the quality of communication and the promotion of personal development of partners, and in terms of the effectiveness of communication. The main attributes of interpersonal dialogue are the freedom of partners, their mutually recognized equality and depth of personal contact, characterized by mutual understanding, empathy, mutual trust, self-disclosure. Due to these features, the dialogue provides a quality of interpersonal relationships that allows each participant to fully express themselves as individuality.

4. Dialogue as an existential event, spiritual contact between interlocutors, in the process of which the meanings of existence are generated and developed, the integrity of the individual is achieved, the fullness of his life is ensured.

Obviously, these approaches to understand the essence of dialogue are closely interrelated and partially intersect, but each of them focuses on a certain aspect of this complex multifaceted phenomenon: in the first approach – on the linguistic form of dialogue, in the second – on its content (subject), in the third – on the attitude of its subjects to each other, in the fourth – on the spiritual dimension of dialogue as a way to achieve the fullness of human existence. In our opinion, all the considered aspects of dialogue play an important role in the professional training of teachers.

Dialogue as a form of two-ways speech interaction between teacher and students is manifested primarily in problematic, interactive teaching methods (heuristic conversation, discussion), which provide a subjective position of students in the learning process, enhance their cognitive activity, promote communicative competence.

Dialogue as a joint promotion of truth in the process of discussing controversial issues is important in the context of developing dialectical professional thinking of students, clarifying

and deepening their understanding of ambivalent, internally contradictory pedagogical phenomena, processes and positions, unambiguous assessment of which is impossible: heredity – environment, formation – self-development, freedom – coercion, education – self-education, socialization – individualization, personality – team, formal education – material education, reproductive education – problem-based learning, etc.<sup>204</sup> Dialogization of the pedagogical process involves the transition from a monologue to a dialogical strategy of interaction between teachers and students. In a monologue strategy, the teacher acts as if only he is a full-fledged subject and bearer of truth. In contrast, the dialogue strategy is based on the recognition of the subjective fullness and fundamental equality of interacting partners and in this sense is abstracted from possible differences in the social status of teachers and students. Due to the comprehension in the process of dialogue of different pedagogical views, alternative concepts and positions, students develop dialectical thinking, form their own professional position, there is a new way of seeing pedagogical reality and integration of pedagogical contradictions<sup>205</sup>. Acquaintance of students with competing pedagogical approaches, alternative concepts sets a certain space of internal dialogue and professional self-determination. The organization of such a dialogue promotes deeper understanding, emotional experience, reflection on value and semantic contradictions and problems of pedagogical activity. The process of personal and professional development due to this becomes variable, conditions are created for students to develop individual approaches to solve pedagogical problems, the formation of individual style of teaching, the formation of a professional position<sup>206</sup>.

Dialogue as a communication based on the personal, subject-subjectal nature of the relationship between teacher and students, creates favorable opportunities for the development of personal maturity of teachers, the formation of professionally important qualities, departure from ambiguity, stereotypes in teaching, implementation of the principle of personalization of pedagogical interaction. Dialogic communication has psychologically attractive features associated with interest in the personality of the partner, mutual openness, freedom of expression, mutual desire for truth. It is worth to notice that dialogue can be fruitful if its topic affects the life attitudes of students, their personal meanings and interests.

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<sup>204</sup> В. М. Галузяк, *Характеристики зрілого педагогічного мислення, „Наукові записки Вінницького державного педагогічного університету імені М.Коцюбинського. Серія: Педагогіка і психологія”* вип. 51/2017, с. 43-50.

<sup>205</sup> В. М. Галузяк, *Діалектичне мислення як критерій особистісно-професійної зрілості педагога, „Наукові записки Вінницького державного педагогічного університету імені М.Коцюбинського. Серія: Педагогіка і психологія”* вип. 52/2017, с. 48-56.

<sup>206</sup> В. М. Галузяк, *Педагогічна підтримка розвитку особистісної зрілості майбутніх учителів, [в:] Особистісно-професійний розвиток майбутнього вчителя*, Нілан, Вінниця 2014, с. 56.

Dialogue as an existential event, spiritual contact between teachers and students can also play an important role in the professional development of teachers. Emotionally intense moments of communication between students and authoritative teachers, which evoke feelings of respect, sympathy and trust, can leave a deep mark in their consciousness and self-awareness, contribute to inner harmony, influence personal and professional self-determination, professional meaning and develop their own philosophy of life.

Reorientation of target settings of training on personal development of students, formation of their creative individuality naturally leads to dialogue as means of creation of didactic and psychological conditions of activation of personal and professional formation of teachers.

### **Dialogic teaching methods**

Dialogic teaching methods from a procedural point of view can be divided into three groups: methods based on the internal dialogue of the subject; methods based on interpersonal dialogue (communication between two subjects); methods based on polylogy (communication of many subjects). All these methods have significant development potential and at the same time are characterized by certain features. Methods based on internal and interpersonal dialogue (polylogue), involve the demonstration of the teacher in the process of communicating the theoretical material positions developed during the scientific solution of pedagogical problems. These methods are fundamentally similar to the method of problem statement. Students first mentally follow the logic of the material, understanding the stages of solving holistic problems, then participate in the implementation of individual stages of solving the problem posed by the teacher, which is characteristic of the heuristic method, and then carry out cognitive activities independently, updating existing knowledge, planning their actions and eventually producing their own point of view on the subject of study.

Methods based on the internal dialogue of the subject include verbal methods that develop analytical thinking, reflection, culture of personal expression in the text: writing an essay, problem lecture, answer to the author, written research of scientific or artistic pedagogical text, film and more. The analysis of features of the texts created by students allows to define individual specificity of their thinking, features of perception and understanding of pedagogical problems, the maintenance of cultural and professional senses. In the process of internal dialogue there is a gradual transition of students from understanding pedagogical concepts to the formation of personal meanings. In this process, we can distinguish several stages: 1) the actualization of the semantic structures of "I" during the entry of the subject into the

pedagogical problem; 2) exhaustion of these meanings in the course of approbation of various stereotypes of personal experience and patterns of activity; 3) rethinking the situation and himself in it; 4) realization of the acquired new meaning through reorganization of personal experience and effective overcoming of contradictions during the decision of this or that pedagogical problem<sup>207</sup>.

It should be noted that the ability to internal dialogue is formed in students only in the presence of experience of active participation in various forms of interpersonal dialogue<sup>208</sup>. Therefore, methods based on internal dialogue should be complemented by methods of interpersonal dialogue and polylogue.

A dialogic problem lecture can be a very effective method of teaching based on internal dialogue. It allows students to form the experience of communication with the teacher as an equal interlocutor before using polylogical methods. The thematic content of such a lecture is based on a problem question or task that reflects a particular pedagogical problem, and is revealed by the teacher's coverage of ways to solve it. Since the dialogically constructed problem lecture reproduces the methods of research activities in the field of pedagogy, educational material is presented as a contradictory development of scientific knowledge, as a struggle of opinions, positions, scientific schools or individual scientists in the history of science, as their dialogue.

The difference between a dialogically constructed lecture and a regular problem lecture is the emotional component of the dialogue, which encourages students not only to active cognitive activity, but also to personally assess the pedagogical problems under consideration. The teacher's task is not only to transfer information, but also to acquaint students with the objective contradictions of the development of pedagogical knowledge and ways to solve pedagogical problems, as well as to reveal their own views on the issue. The overall effect of a problem lecture is determined by its content, the way of organizing joint activities and the means of communication used by the teacher to "broadcast" his personal position to students.

Dialogically oriented lectures can take different forms depending on the didactic tasks of the teacher. This can be, in particular, a lecture-conference during which students ask the teacher in writing questions on the topic of the lesson. At the end of the lecture the teacher answers the questions. The content and form of the questions asked by students serve as an

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<sup>207</sup> И.Н. Семенов, С.Ю. Степанов, *Рефлексия в организации творческого мышления и саморазвитии личности*, „Вопросы психологии“ №2/1983, с. 39-42.

<sup>208</sup> А.А. Вербицкий, *Активное обучение в высшей школе: контекстный подход*, Высшая школа, Москва 1991, с. 96.



indicator for the teacher of the level of their understanding of pedagogical problems and the degree of personal involvement in professional and pedagogical issues. From depersonalized informing, the lecture turns into a dialogical process addressed to each student.

Dialogic teaching methods based on internal dialogue can also include students' completion of written assignments on various topics. An essay (essay) can be narrative or descriptive, depending on the subject of analysis. Texts are written by students individually, but with a focus on other readers, on the situation of educational discussion of their content. Created texts usually have a deep personal meaning, expressing the attitudes of students, the results of their understanding of complex pedagogical problems. The internal choice of the position reflected in the text obliges students to be responsible for what is written and at the same time is a criterion of their personal and professional maturity. The shortcomings of the position presented in the text become the subject of reflection at the stage of reflection. Then, in the process of unfolding the thematic content, the student's position expressed in the text becomes the subject of group discussion or game modeling.

The second group of dialogic teaching methods includes methods based on interpersonal dialogue, which involve the activity of different actors – not only a teacher and a student, but also two teachers, two students: heuristic conversation, binary lecture, pair work of students and others. The use of such methods requires a clear definition of their tasks and a place in the learning process. Such methods should not be considered universal, as their effectiveness largely depends on the basic level of knowledge and the formation of professional positions and attitudes of students.

An effective dialogic method of teaching is a heuristic conversation, which significantly activates the cognitive activity of students, stimulates their search activity and develops creative potential. The teacher here does not report ready-made knowledge and conclusions, but by thoughtfully asking leading questions (which do not contain a direct answer) helps students on the basis of existing knowledge and personal life experience to reach certain conclusions and formulations. Heuristic conversation maximally activates students' thinking, helps to diagnose the knowledge they have acquired, promotes the formation of their personal attitude to pedagogical problems.

In the context of forming the professional position of students, a lecture by two teachers is a very effective method of teaching based on interpersonal dialogue. In such a lecture in the student audience can simulate real professional situations, from different positions to discuss current pedagogical issues in the dialogue of two experts (representatives of different scientific schools, alternative pedagogical approaches, theorists and practitioners, supporters and

opponents of certain pedagogical concepts, etc.). At the same time, teachers during the dialogue should demonstrate the culture of pedagogical communication and joint search, involve students in communication, give them the opportunity to ask questions, express their positions, express their own attitude to what is happening.

A separate group of dialogical methods includes teaching methods based on polylogue: discussions, debates, symposia, "brainstorming", business games, dramatization. They promote the development of students' analytical thinking, oral culture, form the ability of pedagogically appropriate self-presentation and defense of their own position, enhance personal and professional self-determination, ensure the development of professionally important qualities, stimulate further self-development of students<sup>209</sup>.

One of the effective polylogical methods is an educational discussion, which models live communication in professional activities and provides the development of professional position of students in the process of group discussion of problematic issues of pedagogical theory and practice. In discussion communication, students critically evaluate the theoretical provisions of pedagogy, learn to use them as a means of regulating professional activities, develop and adjust their own professional and worldwide views. For discussion, it is advisable to choose pedagogical problems that do not have an unambiguous solution, on which different, often contradictory, views are expressed. Forms of discussion can be different (free discussion, talk show, debate, symposium, "brainstorming") depending on the specific audience, its interests, needs, professional maturity, as well as the tasks set by the teacher. This can be, in particular, a step-by-step discussion or a method of "maze", progressive discussion, discussion-competition, "clinic technique", "relay technique", etc.<sup>210</sup>

Polylogical teaching methods also include role-playing and creative games aimed at developing students' ability to accept and effectively perform various social roles (teacher, subject group leader, class teacher, school principal, head teacher, etc.), learning productive cooperation, participation in the development collective positions. Games allow to model real activity of teachers in specially created pedagogical situations. This is especially related to the *business game*, which mimics the substantive and social content of professional activities, thereby contributing to the formation of the communicative-activity aspect of the professional position of students. Students acquire the skills of constructive social interaction, competent

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<sup>209</sup>D.W. Johnson & F. Johnson. *Joining to-gether: Group theory and group skills* (10th ed.), Allyn & Bacon, Boston 2009.

<sup>210</sup> Г.К. Селевко, *Дискуссия как эффективный метод познания, „Школьные технологии“* №5/2004, с.106-114.

behavior, and internalize professional values. Professionally oriented game allows to see the professional situation as a whole, clearly represents the components of pedagogical activity and the conditions of its functioning, and provides psychologically comfortable personal involvement of students in the learning process. In the game process, the dialogic structure of role communication expands the range of motives for students' learning activities (external and internal, social and professional, effective and procedural, achievement and self-affirmation), forms their willingness to work in a team and jointly find solutions. Due to this, group game interaction is an effective means of learning new, emotionally rich knowledge that has value as a collective product of the creative efforts of each participant in the game.

### **Conclusion**

Teaching methods that are used in pedagogical institutions of higher education can be represented as a kind of continuum, on one pole of which a monologue (traditional information lecture), in the middle – different options for interaction between teacher and students (debate, discussion, business game, etc.), and on the opposite pole – dialogue (polylogue), which unfolds at the level of professional meanings. The choice of one or another method of teaching depends on the characteristics of the educational material, the ability of students to constructive dialogue and the readiness of the teacher for creative dialogical educational interaction. It should be noted that the essence of dialogic learning is not to absolutize dialogue as a form of communication, but to take into account the specific combination of monologue and different types of dialogue to organize effective interaction of the subjects of the pedagogical process. The monological way of presenting knowledge at the first stages of mastering the content of the subject is not only possible but also desirable, because it is the monologue that allows for a limited time to convey a relatively large amount of information that does not require evidence: a system of basic definitions, concepts and facts.

Thus, the student's dialogue with other subjects of the educational space – the teacher, peers, authors of educational and artistic texts, scientists, theorists and practitioners, and others takes place in almost every teaching method. Having entered into a dialogue with the author of pedagogical knowledge (in the manual, pedagogical work, essay), with the teacher, classmates (in discussions, debates, conversations), students face the need to express their position, to inform others about themselves as a subject of professional activity, reveal their professional priorities and values. At the same time, they get an idea of the attitude to pedagogical problems of other subjects of interaction, taking turns taking an active position, listening to different points of view on pedagogical problems, forming their own position.

Educational dialogue as a key element of personality-oriented learning, which organically combined independent semantic search activities of students with the acquisition of normative professional knowledge, activates personal and professional self-determination of teachers, promotes their subjectivity, professional identity and formation of professional values.