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**DIALOGUE IN LANGUAGE-CULTURE PRACTICES:  
METHODOLOGICAL FOUNDATIONS**

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**Анотація. Троїцька Т.С., Литвина Ю.С. Діалог в мовно-культурних практиках: методологічні засади.**

У статті порушується проблема реалізації діалогу в процесі вивчення мов. Відзначено, що діалог є важливим у пошуку шляхів єднання людей у полікультурному суспільстві. За допомогою дослідницьких методів та способів і засобів осмислення об'єкту і предмету дослідження доведена необхідність діалогізації культурно-освітнього простору людини через осмислення та актуалізацію її можливостей у процесі вивчення іноземних мов та взаємодії з представниками інших культур; розкрито зміст напрацювань використання діалогу в мовно-культурних практиках. Відстоюється думка про те, що це дозволить більше пізнати та зрозуміти інші культури й створити середовище для реалізації потенціалу людини.

**Ключові слова:** діалог, діалогічність, евристичне навчання, культурно-освітній простір, полікультурний світ.

**Аннотация. Троицкая Т.С., Литвина Ю.С. Диалог в языково-культурных практиках: методологические основы.**

В статье поднимается проблема реализации диалога в процессе изучения языков. Отмечено, что диалог имеет огромное значение для поиска путей единения людей в поликультурном обществе. С помощью исследовательских методов, способов и средств осмысления объекта и предмета исследования доказана необходимость диалогизации культурно-образовательного пространства человека путем осмысления и актуализацию

своих возможностей в процессе изучения иностранных языков и взаимодействия с представителями других культур; раскрыто содержание наработок использования диалога в языково-культурных практиках. Отстаивается мысль о том, что это позволит больше познать и понять другие культуры и создать среду для реализации потенциала человека.

**Ключевые слова:** диалог, диалогичность, культурно-образовательное пространство, поликультурный мир, эвристическое обучение.

**Summary. Troitska T.S., Lytvyna Yu.S. Dialogue in language-culture practices: methodological foundations.**

In the article the problem of dialogue implementation during language learning process is considered. There has been marked the great significance of dialogue for searching the ways of uniting people in the polycultural society. With the help of research methods and other ways and means of research object and subject comprehension the necessity of person's cultural-educational space dialogization via the comprehension and actualization of his abilities in the process of foreign language learning and interacting with other culture representatives; the content of dialogue use developments in language-culture practices has been revealed. It has been proved that it will allow to learn and understand the other cultures better, as well as to create the environment for realization of person's potential.

**Key words:** dialogye, dialogueness, cultural-educational space, polycultural world, heuristic education.

**Introduction.** The choice of full-fledged, all-round, harmonistic perfection is of great importance for a man's life. The way to interact and ability for pluralism of thoughts to comprehend the world mysteries and its transformation are expressed in dialogue. As we know, dialogue reveals the complex of contradictions about the objective world and its various comprehensions, so we need the constructive dialogue. It teaches us to eliminate the contradictions, including young people's claims and ambitions for life with objective determined laws and morale-ethics principles and lifestyle norms.

Taking into account that today's education is mostly monologue and inefficient one for self-actualization, especially in the time of rapid changes in the world. Moreover, its content is not adapted enough to the social experience of learners. So the transfer from monologue teaching to dialogue learning could stimulate productive creative activity of a personality and encourage the development of his cultural, psychological, physical and other peculiarities.

**Analysis of recent researches.** The world famous founders of dialogue M. Buber, M. Bakhtin, P. Freire, H.-G. Gadamer, J. Habermas, L. Vygotsky, and others revealed its significant opportunities to help a man to realize the objective value of "his own", understand deeper his uniqueness (via comparing), discover new qualities in functioning and development predicting. They proved that dialogue increases the amount of perceived values and change the way of the world perception which becomes far-sighted, pluralistic one; it also helps to prevent degradation of culture, its isolation and discover "new worlds" of humanity [7].

At the same time in the works of some scholars, among which there is A. Korol', we can find some efforts of theoretical grounding of modeling heuristic education on the basis of dialogue as well as designing and implementation of this type of learning in various forms of education. In these works the dialogue is presented as the methodology principle and the tool for modeling, as the way of solving the problem of monologue education as a whole and the means of ensuring the personality self-actualization via modern educational telecommunications [2].

**Statement of research objectives.** The objective of the article is to examine the methodology foundations of language learning in the context of polycultural world and reveal some developments of introducing the dialogic component into language-culture practice.

**Research results.** The today humanistic science has two principle tasks. The first one is to unite huge experimental material accumulated for centuries into one theory which helps to understand a man's behavior. The second one is to implement the concepts of innovative, poly-functional, dialogic human into scientific beliefs. It means that a person will be able to live and be happy in rapid events, civilization

challenges, in complicated, multi-option, ambiguous and controversial natural and social-spiritual environment. These tasks have to be based on the new methodology of not only gaining new knowledge but producing the new (own) assessment, projects, and mechanisms of life activity organization by a person in the polycultural world [5].

The role of dialogue for searching the ways for uniting people, in particular student youth as a representative of a certain culture in polycultural society, is significant. As the adequate condition for the task solution there is cultural-educational environment which functionally unites the efforts of cultural development of students and cultural-educational institutions. The dialogue is represented as the way for world comprehension, the basis for its change and the philosophic dialogue is as the mechanism for essence creativity and axiology [6]. In this context the dialogue can transform the world view presented by different languages into the unity of variety and comprehend it conceptually.

Mastering the common humane rules of interaction for different cultures, subcultures and countercultures is implemented due to dialogueness. Such type of dialogueness requires using the richest historic experience of its own people and other nations while person's development connected with nature essence and his dependence on comprehension of nature laws and reasonable co-evolution should not be limited [7]. So it is necessary for a person to be ready to assess the efficiency of the ways for spiritual-practical mastering of the nature world, society and his own life.

The modern interrelated world, which presents the unity and integrity concerning the problems of survival and development, in manifestations of culture pluralism and various ways for solving problems, is often unstable and fragile. The overcoming the boundaries, language barriers, mobility of people, especially student youth, encourage the people rapprochement for achieving the unity as well as solving the problems of misunderstanding and non-understanding [7]. The concern on the world saving actualizes the theoretical comprehension of abilities of those who learn

and interact actively with bearers of other values, expand their cultural-educational space to accepting the fact that we are living in one world with many languages.

As we know, language is not only the means of information transfer but also the form of cultural conduct. In all cultures people strive for establishing good relations which are the true value. But different cultures understand the aim, means for the achievement in different ways.

So, the role and opportunities of foreign languages in forming world view are great as in the process of gaining language skills a personality is developing and getting perfection for communication activity. It is difficult to exaggerate the importance of language which enables speakers:

- 1) to express their thoughts regardless whether he addresses himself or those who he talks to;
- 2) with the help of appeal, informing to influence the freedom of an interlocutor via requests, complains, questions, instructions, encouragements, orders and others;
- 3) “to refer” himself and an interlocutor to the thing, object, world as a whole which will be the content of utterance etc. [5]

In support of the language significance in creating the worldview, communication ethics, the own growth by a man the knowledge of many languages increases the opportunities for proper development without any exception and reveals the potential of each person.

It is known that opportunities and potential of a language depends on the level of certain personality’s culture as well as space-time characteristics of social life of the people, a social group a person belongs to. Moreover, the used words demonstrate the importance of one or another objective world for a man, vocabulary indicates the content of thought of a subject and syntaxes characterizes the intelligence level of thinking and speech.

Thus, for forming language competences at the language lessons we have to create optimal conditions for speech behavior of learners, in particular introducing

dialogic components with various options to develop the communication competences in the polycultural world.

The variety of the worldviews resulting from individual way of world perception, world outlook, interpretation and change by a man can be presented in the dialogue in rather different way if the dialogue concerns those problems which are controversial ones but they are most common for representatives of different cultures, ages, countries etc. Studying the humanities, first of all philosophy, logics we get to know that culture universals are the basis for the world understanding, its changing and man's adapting to the world. On the one hand, they orient a person in life strategy choice; on the other hand, the intelligence unites greatly language images into holistic view of the world.

The starting point in the research can be the point of view of E. Bondarevskaya. She has determined the complex of tasks to be solved in cultural-educational area making Homo educandus the main subject. Among these tasks there is internalization of universal values common to humanity; mastering by children the main spheres of human life and activities harmonizing the personality and people's relations; learning of material and spiritual values of national culture and common to humanity; forming the civic conduct experience; accumulating the experience of emotion-filled situations of humane behavior; acquiring by children the situations of real responsibility, independence; self-education and self-concept [1].

So we would like to emphasize that foreign language learning encourages the potential abilities' development of learners' personalities. Consequently, at designing the learning process it is important to consider that foreign language is a tool of development and upbringing the personality and a factor for ensuring the conditions for the man's self-expression in globalized world.

In language teaching, in particular designing and planning objectives, content, forms, methods and criteria of assessment we have to introduce a dialogue component responding three methodology group of questions "What?", "How?", "Why?". A. Korol' points out that the problem of monologue education dominating

could be solved, while during the process of self-actualization via dialogue students will gain and develop such skills and competences:

- creativity (ability to ask questions, prove and argue statements, make up dialogues, implement heuristic tasks, increase the quantity and quality of creative elements in study works, encourage integration at mastering subject branches);
- cognition (depths, completeness of learning product, quantity and quality of subject knowledge, correspondence of learning products to researched theme);
- organization skill (ability to set goals, create learning product corresponding to personal goals of a student, ability to reflect etc.)[2].

Introducing the dialogue into the process of professional training of specialists will help to solve difficult tasks connected with preparation of future specialists for growing needs of international mobility and close cooperation with foreign partners not only in the education, culture, science spheres, but in commerce, trade, industry and other areas of people's activity. Besides, dialogueness in education encourages understanding and tolerance, respect to personality and cultural differences as well as forming the students' positive attitude to representatives of other cultural communities and solving controversial situations.

The role of dialogueness and heuristic education in the person's development are of great importance, especially in the higher education. However, they are not able to function without philosophical support as an argumentative strategy for consideration of "culturally divided" world as the unity. A person has to learn and comprehend this unity on the basis of value-sense perception, understanding, applying the experience and praxeological organization of life activity [5].

So it is crucial to introduce dialogue component into today education system, in particular language learning, as it fills the student's cultural-educational environment with life senses and makes educational institutions closer to direct participants of cultural-educational process providing them with opportunity of becoming subjects.

In fact in the process of other culture inclusion a person relies on cognitive means of his own culture, on new knowledge about other culture formed during the

learning process and new knowledge of his own culture generated during other culture learning. It is possible to implement interconnected communicative, socio-cultural and cognitive development of learners if intercultural foundation is the basis of language learning process [3].

It is no question that age peculiarities of subjects of cultural-educational space influence the process of definition of objectives, content and form of approbation of gained senses, knowledge, skills, behavior existential in cultural-educational environment [7]. For example, for a future specialist, today student the educational environment institutionalization is represented by such social-cultural institutions, such as university, institute, academy and others. For adults with priorities of professional competences and dialogue strategies of personal growth the level of solved social-cultural tasks and gaining life competences are different by form and volume.

We could prove that as a subject a foreign language possesses a great personality-developing potential and it is necessary to have methodology practices and language learning technologies which stimulate interrelated communicative (speech), socio-cultural and cognitive (cognitive-intellectual) development of learners. The dialogue in language learning has to be considered as the way of person's subjectivity implementation as well the means of communication and the mechanism of forming and integration of cultural-educational space (in objective and subjective dimensions).

### **Conclusions**

Thus, considering that language learning is aimed at forming communication skills, intercultural competences and forming polycultural personality and his self-actualization the role of dialogue is quite significant as it encourages the ability to adapt to a person's life in the conditions of other culture and language via the actualization of knowledge on communication conduct of its bearers and information on another language nature. We believe that modern language learning practices is aimed at extending the world-outlook and world perception of a learner, introducing new aspects of other culture into his worldview via studied language. The full-



fledged, all-round complete development of a personality is not possible without dialogue.

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