

DIALOGIC PEDAGOGY AS A CONCEPTUAL BASIS FOR THE FORMATION OF PROSPECTIVE FOREIGN LANGUAGE TEACHERS' PEDAGOGICAL INTERACTION CULTURE

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Annotation

The article investigates dialogic pedagogy as one of the latest educational theories of the 21st century. The development of dialogic pedagogy is viewed diachronically in Western and Ukrainian philosophy. Some modern tendencies of the phenomenon under consideration are specified. The essence of prospective foreign language teacher's pedagogical interaction culture and its basic components are considered. The impact of dialogic pedagogy on pedagogical interaction culture of prospective teachers is analysed. It is stated that the dialogic approach prioritizes learning in community, problem-posing, learning by doing as well as learners' needs, equality and partnership when interacting.

Keywords: dialogic pedagogy, pedagogical interaction, pedagogical interaction culture, prospective language teachers, teacher education.

Key tendencies of the development of modern Ukrainian society, such as rapid acceleration in social development, renovation and globalization of international relations and European integration, make it an extremely dynamic system and stimulate radical changes in human communication, social connections and transformations of educational systems.

Ukraine's joining the Bologna Convention has laid down new obligations on higher educational establishments concerning the quality of teacher training. The Common European Framework of Reference for Languages and basic state documents (State National Program "Education (Ukraine: XXI Century)", the Law of Ukraine "On Higher Education") define that professional qualities of a teacher are based not only on the criterion of creating knowledge, but also on the ability to enrich it independently, to set and solve professional tasks, to use and work up effective learning tools. Thus, the main goal of the present-day system of teacher education in Ukraine should be viewed in changing the old educational paradigm which reflects the essence of the industrial society into a new one, which would meet the expectations of an emerging information society.

As modern Ukrainian society is being in the phase of active transition from the post-industrial to the information society, prospective specialists are transforming into universal experts capable of working in various spheres of social life. Generally, a modern information society is characterized by a special kind of innovative activity and is in need of multiple alternative decisions to be taken under new circumstances. This kind of activity is mostly focused on personal interests and at the same time directed towards universal values. Among the most important values and meanings of the information society are the following: understanding of a human being as an active personality who is in harmony with nature and civilization and who perceives and transforms the surrounding world and seeks new experience, educational values, objective scientific knowledge, innovations and progress, aiming at their permanent growth.

A need of a person to be autonomous and simultaneously to get involved in a community in the process of any kind of interaction is in the centre of attention. That is why a new paradigm involves upgrading of the educational process by shifting emphasis from knowledge transfer to the creation of new knowledge by means of pedagogical interaction. Pedagogical

interaction is interpreted as a two-sided system of relations between teachers and their students in the learning process that can be represented by monologic or dialogic relationships. The former type of the relationships is, as a rule, realized in the process of knowledge transfer, but the latter, a dialogic type of relationships, is viewed not only as transmission of already known information, but also as a construction of new knowledge on the basis of the teacher's and students' experience in the process of active discussion. The dialogic type of relationships in the process of pedagogical interaction is the basic conceptual representation of dialogic pedagogy, one of the latest philosophical and pedagogical branches of knowledge.

1. Dialogic Pedagogy Development

Intensive elaboration of dialogic pedagogy started in the middle of the 20th century (P. Freire, L. Vygotsky, M. Bakhtin), but the ideas feeding it originated already in ancient philosophy.

1.1. Western Philosophy

In Western philosophy, the classical Greek Athenian philosopher Socrates interpreted dialogue as the main way of creation of new knowledge. Being a mediator in the learning process, he used Socratic dialogues, posing a series of specific questions and in such a way helping students to determine their underlying beliefs and the extent of their knowledge. The implementation of Socratic dialogues into modern educational practices is, on the one hand, predetermined by the desire to evoke students' creative thinking and, on the other hand, by conscious public stimulating of removing forbidden topics and restrictions concerning their discussion. Through this kind of dialogue people have a chance to assert themselves, to change from silent masses into a civic society. Socratic dialogues are predetermined by the selection of the material, the thematic division of discussion issues (Raupach-Strey, 2002, p. 23). Dialogic thinking and dialogic behavior of those who organize and initiate dialogue are the main components here. In this case Socratic dialogues are innovation-oriented, they also imply observation and self-observation of dialogic practices.

1.2. Ukrainian Philosophy

The Ukrainian philosopher of the 18th century, H. Skovoroda, developed the ancient philosophical tradition of educating a person on the basis of personal experience in the course of interaction. He insisted upon the importance of anthropocentrism, empirical nature of knowledge and self-cognition which, in his opinion, revealed the essence of a personality. Besides, he pointed out that learning must be feasible for a student. H. Skovoroda thought that an essential characteristic of teaching is that it is a process of human interaction from beginning to end, which reinforces the role of personal relations in pedagogical activity and also accentuates the importance of moral aspects in learning. Moreover, H. Skovoroda considered identification and development of students' natural abilities to be one of the most important concerns of any teacher. This idea is also present in modern dialogic pedagogy.

A. Makarenko, a classic of Ukrainian pedagogy, advocated dialectical pedagogy and pedagogy of active education, which included natural interaction in the learning process, discipline, humanistic help, social responsibility, thorough increase of a cultural level and democratic relations, where a teacher is not a leader, but a partner. It also included a possibility of a person to develop their own abilities and to preserve individuality during any kind of collaboration, which, in our case, is viewed as the process of pedagogical interaction.

A. Makarenko suggested that teacher-student communication should be based on the teacher's respect for the student's personality and on confidence in their abilities. Basically, he worked out and applied collaboration principles that nowadays have great educational value in the learning process.

2. Some Modern Tendencies of Dialogic Pedagogy Development

2.1. From Dialogic Pedagogy to the “Pedagogic Connection” Theory

Though the above mentioned ideas to some extent differ from each other theoretically, their reasonable combination builds the basis for dialogic pedagogy and contributes to effective pedagogical interaction in the learning process. Therefore modern dialogic pedagogy widens its borders and problem field. In the middle of the 20th century dialogic pedagogy was mostly directed towards revealing the basic connections between a teacher and a student as an adult and a child that is towards the creation of the “pedagogical connection” theory (Draken, 2003, p. 222). At the beginning of the 21st century such a microvision of education is complemented by a macrovision due to dialogic pedagogy becoming one of the “global learning” foundations. Modern dialogic pedagogy is philosophically based on the theories of productivity of educational dialogue between a teacher and students and can widen pedagogical interaction borders by means of cooperation between a teacher and students and between groups of students on an equal footing. According to Shelly Wong, dialogic pedagogy is a modernized theory and practice of learning and teaching that consists in the renewal of pedagogical thinking and directing it into the dialogue channel, thereby forming a person's individual life position and deepening the understanding of humanism and pedagogical freedom (Wong, 2006). Dialogic pedagogy is characterized by social direction which presupposes learning in a community, when a community becomes a motivating environment for learning. Besides, Albert Bandura's psychological research concerning mental processes that take place when we learn something from others, initiated the social learning theory. Social learning is defined by the relationships of personal factors, environment and behavior which are interdependent determinants that appear in everyday interaction (Bandura, 1986). In our research such relationships are clearly traced in the process of pedagogical interaction as a conceptual representation of modern dialogic pedagogy, the effectiveness of which depends on a number of objective and subjective factors. One of the key factors is teachers' pedagogical interaction culture. That is why one of the priorities of modern teacher education is the formation of pedagogical interaction culture which should be acquired by prospective teachers.

2.2. Impact of Dialogic Pedagogy on Pedagogical Interaction Culture of Prospective Teachers

Pedagogical interaction culture is a part of general culture and pedagogical culture in particular. Analyzing the essence of teachers' pedagogical interaction culture based on the conceptual ideas of dialogic pedagogy, Ukrainian and foreign researchers pay attention to the relations between communication and culture (A. Adler, G. Andrieieva), dialogic approaches to learning (Sh. Wong, B. Banathy), theoretical aspects of professional communication and professional culture (V. Kuzin, L. Morska, V. Venedyktova), culture and pedagogical interaction in line with dialogic pedagogy (R. Arends, P. Freire, I. Ivanov,), dialogic pedagogy and European integration (L. Bukhareva, K. Korsak), problem analysis in psychological and pedagogical communication (D. Elkonin, L. Vygotsky). Accordingly, modern teachers' pedagogical interaction culture is interpreted as a systematized integrity of

values and beliefs, scientific knowledge and practical skills, behaviour patterns and norms in the process of interaction which promote the participants' social and intellectual development and ensure moral and communicative standards as well as pedagogical ethics while exchanging or creating new knowledge. The structural components of pedagogical interaction culture embrace motivational, cognitive and values-based issues as well as prospective teachers' personal characteristics and interactive skills.

In recent researches individual pedagogical interaction culture is found in teachers' professional behavior and their relationships with students. Teachers with a high level of culture are able to substantiate their personal pedagogical position theoretically, implement systematic pedagogical activity, to make flexible and creative decisions at the same time possessing individual teaching style. They do not only preserve and reproduce spiritual educational values, but also create them in order to incorporate them into new teaching practices. On the contrary, teachers with a low level of pedagogical interaction culture show uncertainty, inconsistency, unstable personal pedagogical position, difficulties in communication with students and find it hard to solve pedagogical problems. Therefore, teacher education should be directed towards the development of prospective teachers' pedagogical self-awareness, creativity, variety of views, democracy of understanding, sociability, tolerance, erudition and empathy in order to get prepared for the needs of international mobility and cooperation, that is, for a constructive dialogue of cultures.

Conclusions

The stages of the development of dialogic pedagogy, when viewed diachronically, build a modern conceptual basis for the formation of prospective foreign language teachers' pedagogical interaction culture, which should be realized in learning through action that presupposes gaining knowledge in the course of real communication, with the help of developing dialogic thinking skills as well as skills to be a competent dialogue participant which sticks to learning options and cultural standards.

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