

# THE EMERGENCE - THEORETICAL ASPECTS OF DIALOGUE IN EDUCATION

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## **Abstract:**

The article presents the justification for the actual use of dialogue in modern education, its unique potential for developing personality, demonstrating dialogical unity, equality of partners, and the right to one's own opinion. The author considers the fundamental ideas of outstanding thinkers of the past and present, which define the essential features of dialogue and its potential in education. It is proposed to develop the foundations of dialogical pedagogy as a science of human development in the conditions of forming relationships with the world, with other people and with oneself.

**Keywords:** dialogue, antiquity, Socrates, education, subject relations, Dialogic pedagogy.

## **Introduction:**

At all times, disputes about how to teach children correctly and effectively have been built around the figure of a teacher, his talent and professionalism, versatile knowledge and organizational skills, emotional warmth, rhetorical talents, and, most importantly, his attitude towards pupils, which should be based on acceptance, understanding and love. Meanwhile, with the inclusion of the mechanisms of humanistic education, the priorities of personality-oriented learning, a position began to emerge quite definitely not just about the subjective position of the pupil but about the fundamental role of him, the child, in the organization of education, upbringing and personal development. Indeed, the result of educational activity directly depends on the activity of students, their constructive interaction with the teacher, and the stimulation of the subject of subjective relations between students.

It should be noted that in modern conditions, there is another significant component of the educational space that directly affects the quality of education and upbringing. This is the widespread use of Internet technologies, technical and technological tools, and modern

computer communication systems that will help students learn how to work with the digital world. In other words, modern education should consistently develop digital competencies, including the use of information and communication technologies, information search and exchange, answering questions, interacting with other people and computer programming.

Considering the features of modern education, its priorities and potential, the idea involuntarily arises of the possibility of relevant use of dialogue as a principle of organizing the pedagogical process, as an interactive method of educational activity, since it is dialogue that can set the cultural meaning of education, emphasizing the central position of human values in it

There are a number of provisions that emphasize the need to use dialogue in education. Firstly, dialogue is a natural state of a person who creates a system of relationships and his life as a whole. A person in the conditions of interaction with another person finds himself in a situation of unpredictability, uncertainty, which implies the search for optimal solutions, creative steps towards discovering the truth, the exchange of values, personal knowledge

Secondly, the dialogue has an educational perspective when it is based on a platform of positive attitude of its participants to each other. In this case, the subjects of the dialogue form a dialogical unity, demonstrate an understanding of the equality of partners, and the right to their own opinion. Thirdly, dialogue is a special art, the possession of which stimulates the solution of problems through the joint efforts of those communicating.

All these provisions are directly related to antiquity. It is believed that the dialogue, its origin and development are connected with the work of the ancient Greek thinker Socrates (470/469 – 399 BC). He argued that knowledge of the surrounding world, real things, concepts and man himself is possible in terms of dialogue as a multifunctional way of understanding reality. "Socrates' life was spent in conversations. These were not ordinary everyday conversations and verbal altercations, but a well-thought-out and skillfully used way of exploring philosophical, moral and political problems. Socrates did not write anything. He philosophized verbally and expressed all his views in conversations. The latter represented both a self-shaped form of Socratic philosophizing and a style of his life consciously subordinated to the search for truth."

Indeed, Socrates laid the foundations of classical dialogue and dialectics, defining, in particular, dialectics as the doctrine of the ability to argue, overcome contradictions, and find universal truths. Dialogue for Socrates was a method that represented a kind of algorithm that allows you to find the true meanings of concepts corresponding to objective phenomena and processes. Of particular importance were Socrates' conversations about the problems of human existence, about the norms on the basis of which a person should live in society. Socrates placed moral categories such as good, evil, truth, and justice at the center of discussions with students; at the same time, he used a variety of ways to influence students, to whom it was difficult to oppose anything. The image of Socrates impresses with its power and inner strength: "To talk and test, to discuss and advise, to ask and answer, to doubt and cast doubt, to instruct and refute

are truly Socratic verbs reflecting the direction and meaning of the philosophizing of this always cheerful, cheerful and sociable person. Meanwhile, Socrates never claimed the exclusive possession of the truth.

The consideration of moral problems was carried out based on such principles as "know yourself" and "I know that I don't know anything". In self-knowledge, a person must identify and realise his abilities and capabilities, know his inner world, build moral behavior, and understand the importance and usefulness of objective self-assessment. Xenophon, an ancient Greek writer and historian presenting the ideas of Socrates in his memoirs, draws attention to Socrates' position: "Whoever knows himself knows what is useful for him, and clearly understands what he can and what he cannot. By doing what he knows, he satisfies his needs and lives happily, and without taking on what he does not know, he does not make mistakes and avoids misfortune."

Socrates' wise saying, I know that I know nothing, firstly betrays the author's irony about his knowledge and the knowledge of others; secondly, it shows that true knowledge can grow from the depths of the personality. However, the most important thing is that a person, defeating ignorance in a dialogue with another, mutually enriching himself, engaging in self—education, can learn by himself. In the form of dialogues with students, Socrates developed the art of searching for true knowledge, the art of the birth of thought, which was the foundation of education for both listeners and Socrates himself, the realization of the idea, "I know only what I know."

As for the organisation of dialogue, then, as already noted, in the practice of Socrates, a special place was occupied by conversations, the development and filling of the content of which was carried out through induction, the identification of contradictions. As a rule, contradictions arose between the participant's understanding of the subject's essence under discussion. Socrates offered simple illustrations, facts, and situations and stimulated the mindset of the participants in the conversation, comparing examples and, as a result, obtaining controversial, unclear, undefined conclusions.

Further, in order to find true knowledge, a universal definition, and a concept, Socrates summarized the proposed facts and examples and checked to what extent they could reflect the universal concept and whether they were all included in the conceptual context. Interestingly, Socrates could not formulate a key concept but suggested that his students do it.

Socrates' dialogues are relevant in modern conditions; their use will allow for combining the potential of diverse opinions, values and value orientations, parity of positions and opinions of students, and, of course, freedom of personal expression. It is obvious that in the activity of Socrates, we can get an answer to the question – how should the educational process be organized in order to come to the knowledge of objective truth on the basis of the original interaction of the subjects of education? Here are some promising techniques of socratic dialogue: "creating difficulties for students with the help of a specific example in explaining the essence of a particular category; exchanging judgments and finding a way out of a difficult

situation; generalizing independently or with the help of a teacher; verifying the validity of the derived definition; continuing discussion in case of incompleteness of the definition."

Socrates' views on dialogue and its possibilities are presented by his students Plato and Xenophon in the form of memoirs. In them, the dialogic genre acquires the features of philosophical reflections, which were accompanied by stories. In the works of Socrates' students, the dialogical nature of truth, the opposition of dialogue to monologue, is argumentatively revealed.

Plato proposes a dialectical method leading to true knowledge, and identifies in it a number of steps that represent a more detailed movement on the path to truth, for example, in the form of guesswork, faith, reasoning for the realization of the goal: knowledge of the objectively existing world of ideas. The main way of movement in this case is dialectics or a dialogue between the world of ideas and the world of real being.

Aristotle, having created his scientific school, paid attention to dialectics, the study of which allowed students to purposefully improve their thinking and learn how to conduct a dialogue. Aristotle, developing Plato's ideas, emphasized the position that the dialogue between teacher and student, their activity in discussing ethical norms, is the main method in teaching. At the same time, Aristotle emphasized the potential of rhetoric and the need for youth educators to develop the skills to use rhetorical art, to seek and find ways to convince themselves of the correctness of their position. And, most importantly, Aristotle saw one of his main tasks as teaching young people to build independent judgments.

Contemporaries believed that Aristotle was able to create such a new form as a scientific discussion dialogue, which included philosophical disputes, exchange of ideas, scientific conversations, philosophical conversations.

In the Middle Ages, attitudes towards dialogue changed, as the goals of dialogue were revised: recognition of the only truth of Divine Revelation, its justification and interpretation; interpretation of biblical texts. In this regard, a situation arose of abandoning the search for truth and, accordingly, the formal conduct of the dispute. The central method of teaching in medieval universities was a dispute, which had strict rules of procedure, and the consideration of problems was carried out in a dialogue between teacher and student in order to clarify the issues in more depth.

In the Renaissance, and further in the XVII – XVIII centuries, philosophical dialogue, debate, and discussion as the main form of scientific search spread in science and education. Moreover, in the Renaissance, the search for new knowledge was carried out again within the framework of dialogue. The main work of Galileo Galilei "Dialogue on the two main systems of the world – Ptolemaic and Copernican" uses a dialogical form. This allowed the author to show the unique capabilities of the human mind, the depth of comprehension of the truth. In the dialogue, Salviati (a participant in the dialogue, a contemporary and friend of Galileo, expressing his ideas) interprets the position of faith in the unique capabilities of man: "... I

assert that the human mind knows some truths as completely and with such absolute certainty as nature itself has, such are the pure mathematical sciences, geometry and arithmetic, although the divine mind knows infinitely more truths in them, because it encompasses them all, but in the few that the human mind has comprehended, I think his knowledge of objective certainty is equal to the divine, for it comes to an understanding of their necessity, and there is no higher degree of certainty."

Thus, in the Renaissance, dialogue acquired important characteristics that allow us to take into account the traditions of antiquity and raise dialogic culture to a new level. According to Gali Ley, the science of reality has nature and man as its subject, develops on the basis of cognition, sensory experience and weighty arguments. The object of religion is obedience and piety, and the purpose of religion is the salvation of the soul. Therefore, the dialogical form can be a guide to the world of science.

An analysis of the literature on the problem of using dialogue in education has shown that almost the entire history of philosophy and education runs through the idea of the possibilities of dialogue in personal development, about special rules that promote the search for truth in dialogue. In particular, Adolf Disterweg, an outstanding German teacher, was convinced that a student should learn to speak, express his point of view, be in constant dialogue, which stimulates his thinking abilities, and the development of the student as a whole receives new impulses. His idea sounds quite modern: "A bad teacher presents the truth, and a good one teaches you to find it."

Among the scientists of the XX and XXI centuries, many talented researchers of the phenomenon of dialogue have appeared. In the works of M.M. Bakhtin, V.S. Bybler, A.A. Bodalev, L.S. Vygotsky, V.V. Davydov, E.V. Ilyenko, S.Y. Kurganov, E.V. Saiko, we find quite interesting interpretations of the phenomenon of dialogue. M.M. Bakhtin, who studied dialogue, presented it as a "carnival of worldview", as an event during which cognition is carried out. The scientist drew attention to the uniqueness of the dialogue: "There is neither the first nor the last word and there are no boundaries to the dialogical context (it goes into the boundless past and into the boundless future)." However, it is most important to emphasize M.M. Bakhtin's idea that dialogue at the highest level is especially important as a dialogue of personalities, as a process of building subject-subject relations in education

In other words, dialogue is a phenomenon that reflects the inner world of a person, meaningfully it presents a system of cultural meanings of the participants in the interaction, their value preferences. At the same time, it is fundamentally important to build relationships between people as a process characterized by positivity, openness, trust and other dominance.

E.S. Nikitina, defining the modern aspects of the study of dialogue, draws the attention of researchers to its characteristics that allow for an accurate interpretation of this concept. Dialogue as the primary, generic form of human communication; the leading determinant of personal development; the principle and method of studying a person; the highest level of organization of relations and communication between people.

## **Conclusion:**

Turning to the historical and theoretical foundations of dialogue in education allowed us to draw conclusions about the need to define and implement the dialogic mission of modern education, namely, creating conditions for the versatile development of a person, his participation in dialogues, the realization of his skills to interpret ideas, views, positions, critically study himself, life and the world [6]. We are talking about the development of dialogic pedagogy – it is a response to the challenges of the time, respect for traditions, the result of understanding the current situation in education in the context of human existence. Consistent scientific awareness and detailing of the prerequisites for building education as a social, personal, and spiritual dialogue can help set priorities in this direction and develop a unique system of practice for cultivating the "proper human in man."

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