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Conceptual foundations of dialogue idea implementation into cultural-educational space

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ABSTRACT

In the article the dialogue importance is reinterpreted for the search of people's uniting ways, in particular the student youth as a representative of the certain culture in the polycultural society. As an adequate condition of the solved tasks we can choose cultural-educational space which consolidates functionally the efforts of cultural development of both learners and cultural-educational institutions. The dialogue is presented as a way of the world comprehension, the basis for its changing, and the philosophical dialogue is a mechanism of sense creativity and axiology. In this meaning the dialogue is able to turn the worldview represented by different languages into the unity of variety and comprehend it conceptually. Dialogueness as a natural quality of a person is not a biological phenomenon. This fact requires the purposeful process of teaching to dialogue and finding consensus in contradictive people's relations and all the life. The experimental researches have justified the importance of reasonable correlation of internal and external control in people's life.

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1. Introduction

The modern interdependent world is representing the unity and entirety in anxiety with problems of survival and development, in manifestations of culture pluralism and different ways of problem solving; it often appears to be unstable and vulnerable. Boundaries, language barriers overcoming, people mobility, especially the student youth, contribute into people rapprochement for unity task solving as well as "non-understanding zone" appearance. The peace keeping concern actualizes the theoretical comprehension of opportunities of those who study and actively interact with other value supporters to expand their own cultural-educational space before accepting the slogan "There are lots of languages and cultures but the world is one".

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As many researchers point out, the creation of cultural-educational space in the society provides an opportunity for Homo sapiens to become Homo culturus in conditions where “meeting of an educator and a learner” takes place (V. Slobodchikov). The unique “application” of such universal could be cultural-educational space. Moreover, it is impossible to find more optimal conditions for intercultural dialogue and cultural growth of a man than the approbation of socio-cultural competences, fulfillment of personality ambitions and capabilities in the many-sided pluralistic environment.

2. Objectives

Nowadays, there is no sense of speaking about the dialogue necessity which is a way of spiritual enrichment of its participants. Not coincidentally one of the authors of collective monograph “Dialogue sub specie ethicae” V. Malakhov writes as follows: “This century is often said to become the century of dialogue. I add: in order not to become the beginning of the era of great silence” (Darenskyi 2011). The world-known founders of dialogue are M. Buber, M. Bakhtin, P. Freire, H.-G. Gadamer, J. Habermas, L. Vygotsky, L. Wittgenstein and other discovered its great capabilities for helping a man to percept the objective value of “the own one”, comprehend its originality more profoundly (by the way of comparison), discover new features in development functioning and forecasting.

They have proved that dialogue increases the volume of comprehended values which are accepted anyhow (even at the level of presumption), change the character of life perception which becomes far-sighted and pluralistic. It is able to prevent the culture degradation, its aloofness and isolation as well as discover “the new worlds” of humanity.

Education dialogueness found the serious reflexion in the works of V. Bibler, N. Burbules, G. Giro and other researchers. At the same time the dialogue is not fully-scaled included as a way of learning and comprehension of the world and its changing by a human who is studying “right here, right now” into either purposes, content or organization-management technologies of education and upbringing. The theoretical grounding of this problem solution, in particular in the sphere of pedagogy methodology could become the constructive basis of the whole way of man’s living dialogueness. The article aim is to determine the philosophical-educational analysis of conceptual foundations of dialogue idea implementation into cultural-educational space of Homo educandus.

3. Methods

The research methods of philosophical analytics, theoretical reconstruction, interdisciplinary synthesis, phenomenological approach, content-analysis and reinterpretation have made the results and conclusions possible.

4. Results

The standpoint of E. Bondarevskaya can be accepted as the point of reference in the research. She has determined the complex of tasks being solved in cultural-educational space specifying Homo educandus as its main subject. Among the tasks there are internalization of universal human values; mastering of the man living main spheres by children humanizing a personality and people's relations; acquisition of material and spiritual values of human and national culture; forming civil behavior experience; accumulating experience of living the emotion-filled situations of human behavior; mastering situations of real responsibility, independency by children; self-education and self-assessment (Bondarevskaya 2010).

Undoubtedly, age peculiarities of cultural-educational space subjects influence the process of objective definition, content and forms of approbation of the gained senses, knowledge, skills and behavior existentials in the cultural-educational space. But we think that the system parameters and indicators will differ considerably only by qualitative measurements. So, if we mean a future specialist, a today's student, then the instutualization of educational sphere will be represented by rather different socio-cultural structures (university, institute, academy, college and others). Among professional competences and dialogue strategies of personal growth are of great importance for adults. Thus, the level of solved social-cultural tasks, life competence mastering, will also differ beyond measure by form and volume.

Within our scientific interest the last aspect draws the attention at least by several reasons. These reasons are connected with the dialogue functionality. Firstly, it is as a way of the world perception; secondly, it is as a way of its reconstruction and creation "the new" one; thirdly, it is an irreplaceable mechanism of contradiction solution, conflict and violence elimination in the communicative sphere of people; fourthly, it is as fulfillment of his natural quality, the dialogueness, by a man. Filling the cultural-educational space with life senses of a learner transforms it into the cultural-educational space and brings educational institutions to direct participants of cultural-educational process providing them with opportunity to become subjects.

The choice of full, many-sided, harmonic perfection of man takes an important place in his life. However, the student youth prefer not to talk about it. Their need in dialogue is discovered as a way of people interaction and comprehension of the world mysteries together with other people. It is known that dialogue reveals the complex of contradictions for the objective world as well as its various perceptions. In this context it has to be so constructive that it could be able to carry out the process of contradiction "removal" including in the harmonizing of young people's ambitions in life with objectively determined laws and morale-ethical principles, norms of the people life activity. In its turn, this allows dialogueness to be implemented as learning the common human interaction rules of representatives of various cultures, subcultures and countercultures.

In this context the dialogueness of the man's cultural development and many other things depend on the levels of a personality development. We refer to these the following: the value-worldview one is accepting the culture pluralism and their meaning; the gnostic one is comprehension of value mechanisms of the own culture making and keeping, respect and learning the other cultures, subcultures, countercultures etc.; the operation-activity one is strategy and tactics determination of man behavior and art of dialogue with other people, informal interlocutors (God, Court of Honor etc.); Analytical-effective one or reflexive-assessing one

is analyzing the results of development, working-out the schemes of development, self-development and making programs of spiritual-practical comprehension of the world.

In difficult overlapping of axiological moments of “everyday awareness” “everyday philosophy”, terminological systems of scientific language, philosophical categories the capabilities of a man for the world comprehension and himself realization are considered variously and controversially. Thus, it is almost impossible to speak about the unity. Taking into account the importance of a language due to which a man was improving himself and became more Homo sapiens, it should be mentioned that the knowledge of many languages increases numerously the opportunities for full-fledged development for all interlocutors and fulfill the potential of each one.

However, a lot of languages create the adherence to pluralism of the worldviews where it is shown either kind or angry, either fair or unfair. In fact, it is the one we “open” it in our thinking via the language. The own worldview corresponds to each nation, each personality in one or another context and situation details. Within this framework Martin Heidegger is right having said: “The worldview...means not the view that the world reflects but the world perceived as a view” (Heidegger 1993).

The worldview diversity determined by an individual way of the world perception, interpretation and change by a man could be presented in dialogue in a completely different way. It is possible if the dialogue is explicated to those problems which are controversial the most common for representatives of different cultures, ages, countries etc. From all humanitarian sciences, first of all, philosophy and logics, we recognize the culture universals which are becoming the basis for the world comprehension, its change and adaptation to the man’s world. On the one hand, they orientate a man in choosing the life strategies; on the other hand, the intelligence greatly unites language images into the whole worldview.

The really fragile and interdependent world could be united due to the dialogue; and universals are most worth the dialogue in this context. They are as follows: universals of the objective range, such as peace, development, cause, entirety etc.; ones of the subjective range, such as a man, happiness, dignity, justice etc.; ones of the subjective-objective range, such as perception, truth, activity, interaction etc. As it comes to all logical operation application, these common human principles, so the quote by Robert Zend: “People have one thing in common; they are all different” will require obligatory supplement. This supplement will be the following: different in people’s life (by form) is so insignificant that it is possible to declare: “By nature all people are equal and united”.

In order to present the results of our thoughts to the benefit of the dialogue on eminent senses of people’s existence we are addressing the values, the universal orienting points of the humanity. With the help of express-questionnaire we have developed some model of “value chain” and clarified some stands of students-psychologists (different levels of ambitions). The Psychological Centre of Educational-Scientific Institute of Social-Pedagogical and Fine Art Education of B. Khmelnytskyi Melitopol State Pedagogical University and the student scientific club “Ordo amoris” created at the Department of Experimental Psychology took part in this research.

To the first group of values we have referred the vital ones (life-biological). Besides, if we transfer the understanding values into area of value orientations, they will be called vital-cultural values (Furman 2004):

- 1) physiological existence ensured by absence of natural disasters, epidemics etc.;

- 2) harmony of ecological comfort and adequate influence of eco-system;
- 3) information-space comfort (protection from “stress-presence”);
- 4) possibility for labor, education, household balance and correlation of physiologic-motorial factors of the life activity;
- 5) continuation of humankind as biological and morale ambition of a man.

In this context the results of our express-questionnaire prove quite obvious coincidence of these problems’ importance assessment. However, the responds of students who had studied the examples of value preferences of the student youth in European countries and learnt about them while studying English, Polish, German, Bulgarian and other languages, demonstrated higher levels of intellectuality and spiritual orientation. The language practice students gave examples which distinguish the vital-cultural orientation of European youth. They pointed out the calm attitude to sexual problems, more information awareness on such problems, tragicalness weakening related to jealousy etc.

Ethology-behaviour and ethnical values (psychological ones) directly connected with the man’s entering one or another group for emotional contacts, for optimization of personal growth, pace of life and fulfillment of ethnical identity and inclusion into everyday life, traditions, customs and ecological culture. Comparing with the previous block these values are not expressed so vividly to compare and make conclusions. But there is some indifference concerning their mastering. It means with such inactivity the striving for dialogue, learning European values will not be ensured with the cognitive base; there will be no intellectual exchange of knowledge concerning their own nation; it will be hard to reach the humanity as the universal.

The next block of value chain concerns the social-psychological, labour, economical and other ambitions of a personality unfolding in one or other system directions or by all directions of its perfection in complex and entirely (Homo faber, Homo economicus, Homo socialis, Homo familis etc). Learning the examples of English language texts and stories of European countries’ youth persuade us that the well-rounded man of culture in today understanding is not only personality traits and its functions, not the amount of virtues and etiquette standards but a human able to fulfill his individual capabilities, intellectual and spiritual-creative potential most efficiently and constructively. Philosophical dialogue brings to understanding and accepting the behaviour norms, certain restrictions (for instance, any creativity initiative within naturally determined boundaries and developed morale-ethical norms, principles and rules of life in the society etc.), also at metaphysical level it unites people searching for mutual understanding and responsibility in front of the nature, the people and the God.

5. Conclusions

The results of express-questionnaire analysis confirm that within this block there are significant differences in responds of students and youth of European countries and students of our educational institutions. On the one hand, there are active students and, on the other hand, students who are passive determining their life position or at least they do not declare it. There is certain anxiety about some signs of value nihilism, ambiguity in orientations close to the seesaw, the worldview vacuum and others in their responds.

However, there is some data proving that students with proactive approach to life, participating in the dialogue with representatives of various cultures, learning foreign languages demonstrate some differences in usage of rich experience of all cultures in forming their value orientations; in balanced determination of personality growth directions; in significant emphasis on the own initiatives in choosing and making the fateful decisions; in “attraction” to sense-conceptual comprehension of life problems and contradictions unlike consumer-activity approach etc.

We would not speak about value preferences and their differences so much if they, precisely their language expression, did not create a mosaic picture of a man’s life instead of the real pluralism worldview creation. This thesis proves the necessity of integrating the internal and external measurement (control) of man’s psychological life into this process. In its turn, this process has to be goal-oriented and organized as study on behaviour culture with the help of cultural-educational institutions (family, educational institutions, work collectives, national and religious organizations, public communities, authority institutions etc.) on the one hand, and self-improvement and self-development, on the other hand. There are a lot of works, especially in sphere of philosophy of education, pedagogy, psychology, devoting to great opportunities and resources of polycultural education (Bakhtin 1979; Burbules 1993). We believe that this will ensure cultural appropriateness, human dimension (continuous, integrative, contextual, consensus-pluralistic) system of personality socializing. This system requires from a man “the tuned personality mechanism” for efficiency measuring the ways of spiritual-practical mastering the world of the nature, society and his own life.

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