

DIALOGICAL ORGANICS OF PEDAGOGICAL DISCOURSE: LINGUO-PRAGMATIC ASPECT

Prof. Tatiana Cherkashina¹

Prof. Natalia Novikova²

Prof. Galina Gubanova¹

Prof. Tatiana Samosenkova³

Prof. Nina Romanova⁴

¹ Kosygin Russian State University, Russia

² Peoples' Friendship University, Russia

³ Belgorod National Research University, Russia

⁴ Bauman Moscow State Technical University, Russia

ABSTRACT

The relevance of the subject and the research problem is conditioned by the following needs: (1) in the sociocultural context, to convincingly substantiate the pedagogical effectiveness of the dialogue system of higher professional education; (2) in the theoretical context, to substantiate the dialogical organics of pedagogical discourse, the methodological provisions of the dialogue concept of education, and radically revise the educational goals and results of training professional managers in the face of increasing personalization of individuals, the demand for their creative freedom and self-worth; and (3) in the educational context, not to reduce professionally significant language training of students-economists to a simplified modification of the classical university model. The article discusses the basic dialogue properties; it is particularly emphasized that the problems of studying the text, discourse and language of the operational-terminological apparatus are connected with the discursive concept of dialogism. The authors presented the results of their experiment on developing dialogical competence, which they understand as the ability of a linguistic persona to speak from the positions of the *Author, Listener and Expert*. It is noted that the interest of the humanities in the problems of dialogue reflects the polysemy and depth of this phenomenon and proves the urgency of further scientific and practical searches.

Keywords: dialogical discourse classification; the speech positions of the Author, Listener, Expert, dialogical competence.

INTRODUCTION

Today, dialogue is becoming the sphere of intersection of interests of various sciences: philosophy, pedagogics, psychology, philology, linguistics, rhetoric, sociology, logics, etc. The attractiveness of dialogue is based on a number of positions inherently characteristic of the concept of a person speaking and acting via speech in the subject-subject discursive field.

For *pedagogics*, the following postulates of the theory of dialogue are particularly valuable and relevant: a) dialogue is a form of language functioning in society; b) dialogical communication is the sphere of human speech activity manifestations; c) dialogue is a means of forming subject-subject relations. In *psychology*, dialogue is seen as the basis of one man's perception and cognition of another man, interaction of positions, a form of reflection, a mechanism of self-cognition, self-assessment and self-

regulation, subject-subject interaction of positions, and a mechanism of consciousness functioning and personal growth. *Acmeology* is interested in the possibilities of dialogue, which open up prospects for a specialist's professional advancement. *Sociology* highlights the factor of the addressee of speech; *neo-rhetoric* poses as one of its tasks "the study of misunderstanding between people and the search for means to prevent and eliminate losses in the process of communication." The epistemological, cognitive, sociocultural, methodological aspects of dialogue are mainly related to *philosophy* that interprets dialogue as a multidimensional phenomenon and the ideal of modern culture.

Interest in the philosophy of dialogism is explained by the tendency to "humanize" all the systems of professional activity and to nominate an intellectual leader who knows the communicative "rules of the game" in subject-subject interaction.

In the humanities there are various interpretations of dialogue, which reflect the polysemy and depth of the concept and prove the relevance of further studies of dialogue in the pedagogical process. The endeavor to cooperation and dialogue is recognized as a fundamental quality in the interaction between people in all life domains.

LITERATURE REVIEW

An analysis of the scientific literature shows that at present the field of research of the concepts of *dialogue*, *dialogics*, along with the concepts of *subjectivity* and *subject*, is the leading one in the border sciences that study humans and their speech professional activity. The idea of dialogue as a way of interaction and cognition is rooted in the history of philosophical and pedagogical thought: 1) interest in the phenomenon of dialogue was shown by Socrates, M. Buber, G. Gadamer, M. Heidegger and others; 2) the humanistic focus of the dialogue strategy was pointed out by Plato, J.A. Komensky, J. H. Pestalozzi, J.-J. Rousseau, K.D. Ushinsky and others; 3) a holistic doctrine of the culture of dialogue is presented in the works of M.M. Bakhtin, V.S. Bibler, Yu.M. Lotman and others; 4) dialogue models in education as the ability to receive the 'Other' were studied by M. Heidegger, V.S. Bibler, S.V. Belova, and others; 5) the pedagogical aspect of dialogue as a form of co-creation of teachers and students was considered by G.M. Biryukova, M.S. Kagan and others [1],[2],[3],[4],[5],[6],[7],[8],[9],[10],[11],[12],[13]. Starting with the works of L.S. Vygotsky, M.M. Bakhtin, L.V. Shcherba, the idea of dialogue has acquired special relevance in the pedagogical, philosophical, cultural, psychological, and linguistic studies of domestic and foreign authors (see, for example, [1],[2],[3],[10],[11],[12],[13]), confirming the thesis that dialogue plays an important role in the development of subjectivity and the formation of an individual "voice", "position", the disclosure of one's own "self", and the realization of empathy for the "Other". For pedagogics, the following postulates of the theory of dialogue are particularly valuable and relevant: a) dialogue is a form of language existence associated with its social nature and communicative function; b) dialogical communication is the sphere of human speech activity manifestations; c) dialogue is a means of forming subject-subject relations (V.S. Bibler [6] and others. In *psychology*, dialogue is seen as the basis of one man's perception and cognition of another man, interaction of positions, a form of reflection, a mechanism of self-cognition, self-assessment and self-regulation (B.G. Ananyev [1], A.A. Bodalev [8] and M. Buber [9]).

From the standpoint of cultural studies and art history, the dialogue of cultures unfolds through the centuries and continues in modern times [12].

Despite the fact that in the philosophical-historical, political, socio-psychological, economic, and technological aspects, this problem has been studied quite deeply, the dialogical organics of pedagogical discourse remains underinvestigated.

METHODS AND DATA

The study material included the terms that form the conceptual sphere of dialogical discourse: dialogue, dialogics, subject-subject partnership, leadership. To solve the tasks set in this work, the following research methods were used: philosophy of anthropocentrism, philosophy of dialogism; philosophical interpretation of activity as a way of realizing cognitive personal attitudes; philosophy of the subject-humanitarian approach to the design of the content and technology of education; systemic-functional general methodological approach; acmeological bases of professional development, basic provisions of the theory of knowledge, domestic higher school psychodidactics, language teaching didactics, pedagogical prognostics, system-activity, metamethodical, communicative-competence, rhetoric-instrumental approaches, etc.

ANALYSIS

Different interpretations of dialogue reflect the polysemy and depth of the concept and prove the relevance of further studies of dialogue in pedagogical discourse.

The basic properties characteristic of this type of speech, which are of interest to pedagogics, include, in our opinion, the following:

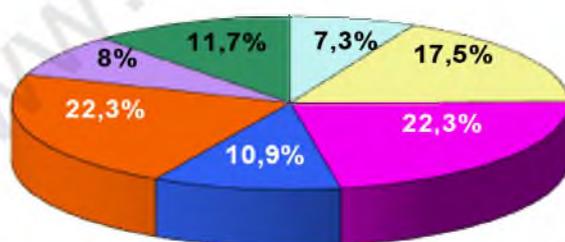
- 1) *anthropocentricity*: face-to-face communication creates conditions for self-disclosure of each linguistic persona (LP) entering into speech contact. On this basis, dialogue can be considered as individual and personal communication. Dialogical communication is not just an explication but also a comparison, a juxtaposition of the semantic positions of the subjects of interaction;
- 2) *democratism* of dialogical discourse is manifested in the fact that a) the addressee is given the active role of a co-author but not the passive fate of the crowd; b) the dialogical text is always a product of collective creativity, in which a new meaning, new knowledge is born in the process of interaction;
- 3) *communicative effect* is determined by taking into account the speech addressee's factor, commitment to feeding back, achieving mutual understanding and consent among the communication partners;
- 4) *high pragmatic potential* of dialogue is related to the fact that: a) dialogue forms have the ability to be perceived at the subconscious level by native speakers as a real link between speech and action; b) dialogical discourses are usually directly included in the actual activity context. Examples of this are advertising texts;
- 5) *expressive potential* of dialogue is associated with the broad language stylistic possibilities, which helpfully provide the LP with a wide variety of linguistic contact-making tools designed to dialogize a monologue, giving it a colloquial character;
- 6) *creative potential* of dialogue is characterized by unexpectedness, unpredictability and improvisation of this type of speech contact. Dialogue can not be planned in advance, nor can it be accurately played out according to a pre-scripted scenario. Therein lies the attractiveness and intriguing force of dialogue, which reveals the creative abilities of communicants, their intellectual level.

In our study, we consider dialogue a) *as a form of existence of language* associated with its social nature and communicative function; b) *as a way of understanding the reality and, at the same time, as a special didactic-communicative environment* that provides subject-semantic communication, reflection and self-realization of an individual; c) as a sphere of manifestation of human speech activity; d) *as the goal, result and content of education, as an educational technology*; e) *as a form of active communicative interaction between two or more subjects, the material result of which is the birth of a specific discourse*.

After analyzing the state of communicative knowledge, abilities and skills of students, establishing the level of formation of the dialogical culture of the testees and identifying the speech genres typical for the educational environment, which should first and foremost be taught to students, we determined the main ways to implement the work on developing students' dialogical competence in accordance with the levels of the linguistic, genre-stylistic, textual-dialogical skills of the communicative leader's linguistic persona, having selected methodical principles suitable and sufficient for acquiring instrumental knowledge, abilities and skills required to form professional dialogical competence. We conducted diagnostic-diagnostic studies to determine the degree to which the testees are prepared for a dialogue style of interaction. The results are presented in Chart 1:

Dialogical competence level, number of students (%)

- Optimal (basic) level of proficiency in modern literary standards
- Ready to be proactive as the Author
- Oriented to the intended audience reaction
- Have knowledge, abilities and skills to create texts of an appropriate speech genre
- Ready to speak in the position of the Expert
- Actively use linguistic and non-linguistic means of dialogization
- Take an active-responsive position



DISCUSSION

Dialogical communication is a process of joint advance towards the truth by opening "one's own voice", affirming one's own position and understanding the position of the 'Other' based on cooperation, mutual understanding and complementarity. In dialogical communication, the ability not only to listen but also to hear another person is manifested, while preserving one's own "self".

Building a system for developing dialogical competence, it is necessary to take into account that the speech activity in a dialogue unfolds according to the following model: goal – intention – text – reaction. To this end, we have identified the main criteria determining the communicative leader's rhetorical skills to be the initiator of communication, i.e. act from the position of the *Author*, which means that the following skills should have been formed: 1) to have the emotional-volitional need to influence the others using words (*the need for communication and self-realization therein: I want, I can, I must and can not help but influence*); 2) to know the rules for constructing texts of various speech genres (*the ability to create an influential text taking into account the communicative situation and the addressee*); 3) to be able to use the language means of establishing and maintaining contact (*monologue dialogization: "Do not speak to him but with him" (Socrates)*), 4) to be ready to assume responsibility for the planned impact (*reflection of the degree of impact as a way of assuming personal responsibility*).

Having considered the speech positions of the Author and the Listener, we came to the conclusion that the person who received the right to speak should understand that dialogue is a joint effort to create new knowledge of at least two individuals, because a text created on an abstract subject for a non-existent audience cannot be called 'speech'.

We insist that, learning the dialogical style of interaction, students should learn to speak in the position of the *Listener*. Among the criteria of developed skills included in the concept of students' communicative competence at the listening comprehension stage, we will select the basic ones:

- 1) to fully understand the content and communicative intention of the speaker, including the subtext;
- 2) to semanticize language contact-making tools;
- 3) to determine the boundaries of the known/unknown;
- 4) to critically interpret the main and secondary information;
- 5) to realize and implement communicative tasks in accordance with the addressee's status: to keep dialogue running, pick up and develop the interlocutor's idea, request and refine factual and event information;
- 6) to understand and evaluate the speaker's verbal behavior and his/her status.

We note that the ability to listen to a greater degree refers to behavioral competence, which along with linguistic, speech and communicative ones, is part of the structure of the LP's professional dialogical competence.

Thus, we have proved that *for organizing a dialogue it is important not only to correctly build one's own speech according to linguistic norms and rhetorical rules but also to show oneself as a skillful listener able to reasonably assess the situation and as a person who meets the following characteristics: sociable, tolerant, attractive, and charismatic*.

In the course of the study, we found out that the least developed but very much-in-demand in the interactive system of higher professional education is the methodology for developing reflective skills and forming the skills to act *from the position of the Expert*.

Reflection as a specific human need allows students to comprehend their own learning activity and its product, i.e., the text. Activities organized by the teacher as to the students' reflections on the degree of the (planned by them) rendered/not rendered speech impact on the addressee, revealing the dialogue productivity, are called reflective practice. Having analyzed a number of studies on the development of the ability to direct "thought to thought", we identified *an algorithm of reflective steps*:

- 1) to recollect that which requires critical comprehension;
- 2) to analyze the success/failure of the intention and the degree of its implementation;
- 3) to identify personal achievements, shortcomings, inconsistencies and try to find their cause;
- 4) to understand the nature of success and think about how it can be saved and increased;
- 5) to isolate what needs to be changed or improved and find a way how it can be better done.

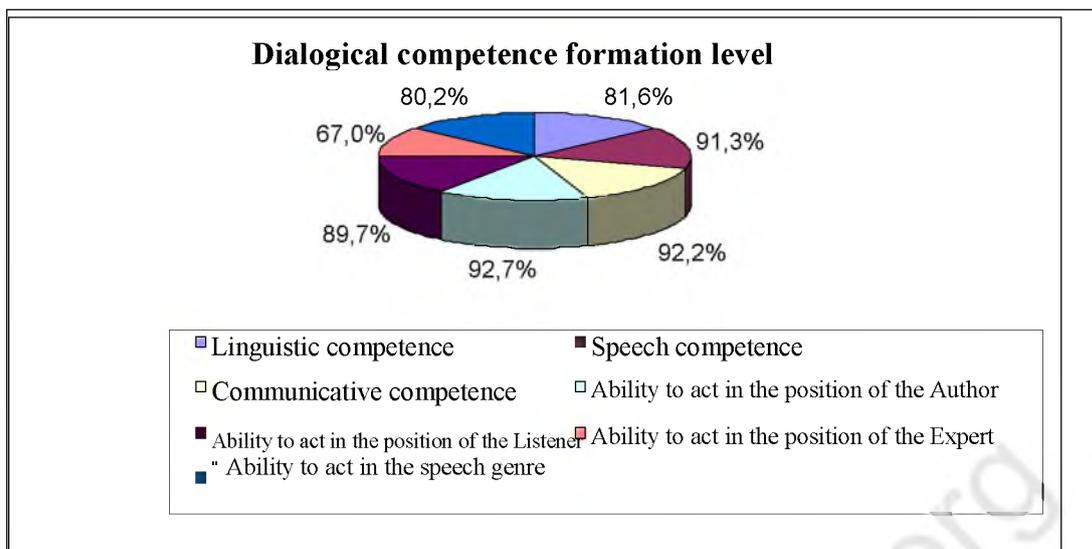
We have experimentally proved that the interest in a “strange” text arises mainly in the case when the addressee has no claims to its relevance, and also when the expectation is preceded by the reference to the text. Having considered the mechanism of interpretation, we came to the didactic conclusion: a) interpretation either draws nearer the author’s meaning or leads away from it, giving rise to polyvariant understanding that presents students with a challenge and “imposes” the dialogue style of “communication” with the “strange” text; b) *work on the text and with the text is dialogical in its essence*.

The methods of teaching students textual and dialogical activities, based on the rhetoric-instrumental approach to developing skills to act from the position of the Author, Listener and Expert, are determined by the methods of creating the author’s text, each of which represents the stage of responsible action of the LP in the word: internal, and then external, linguistic incarnation of “self”–view–action in the sign, in speech, socially determined interaction in managerial discourse.

We have proved that the dialogical organics of pedagogical discourse is in line with the ability to create one’s own author’s text, in which the LP’s linguistic, speech and communicative competences are manifested. The author’s, or rhetorical, text as an addressed monologue that includes different points of view is created on condition that the participants in interaction have equal rights. We emphasize that the main parameters of a rhetorical text are: 1) authorship; 2) addressivity, which manifests the nature of the relationship between the author and the audience and, as a consequence, dialogueness and integrity; 3) connectedness; 4) forcefulness reflecting the goal-setting and the degree of impact; 5) situationality, i.e., correspondence of the text to the place, time and circumstances of speech; 6) genre as a demonstration of the author’s textual-dialogical competence, i.e. the ability to choose the linguistic and speech form to realize the author’s intention. We noted that “addressless authorship” is the most common mistake in interpersonal discourse. There are at least three subjects in a dialogue: the author, the listener and the expert (“the supreme super-addressee”, according to Yu.M. Lotman), and the expert is not a specially appointed third person: it is the author and the listener in their reflective attempt to evaluate the effectiveness of the text.

RESULTS

Chart 2 reflects the results of the control assessment aimed at determining the formation of dialogical competence in the experimental group of students, which in integrated form included: 1) linguistic competence – 81.6%; 2) speech competence – 91.3%; 3) communicative competence – 92.2%; 4) ability to act in the position of the Author – 92.7%; 5) ability to act in the position of the Listener – 89.7%; 6) ability to act in the position of the Expert – 67.0%; 7) ability to act in the speech genre – 80.2%.



A conceptually important result of the study of the dialogical organics of pedagogical discourse is the clarification of the term *dialogical competence*, by which we propose to understand, *first of all*, competence of persons in themselves as the subjects of speech activity characterized by an adequate orientation in their own professional communicative potential as well as in their partners' potential.

We particularly note that the structure of communicative competence includes a dialogue component, or *dialogical competence* (along with monological and polylogical ones). *Dialogical competence is the subjective desire of individuals to be competent a) in themselves; b) in communication, which means to recognize the partners' right to their own viewpoints, to accept them for consideration and joint discussion.*

According to M.M. Bakhtin [3], dialogue is co-existence because 'self' and 'other' participate in it. Man is an open system, which can end only in another, in a dialogue with another. Indeed, "What good is a voice without an ear to receive it?" (C. Estés). Adoption of this provision postulates the following: 1) man's cognition is incomplete and even impossible without learning a language; 2) the nature of language can be understood and explained only based on understanding of man and space of human ideas. Today, it turns out that, together with man, linguistics is focused on life, social relations, and everything connected with human speech activity. Dialogical relations are relations between statements that bring out any textual analysis into the frontier area of research that M.M. Bakhtin defined as metalinguistics.

CONCLUSION

Based on the presented classification, we can conclude that not all communication can be called 'dialogue'. A dialogue implies unification of thought and feeling that makes it possible to jointly reach a deeper level of understanding. On the way towards open dialogue, man has to overcome the isolation of 'self', develop skills to act from the position of a "true" listener and a "true" speaker. For this, the following conditions are required: a) understanding of equality of the parties; b) refusal from domination or attempts to achieve victory over the partner at all costs, for there are neither winners nor losers in a dialogue; c) recognition of the priority of attentive, empathic attitude towards the partner; e) openness in the expression of feelings, thoughts and approaches to the subject of discussion, in relations to each other.

The principles of dialogue are increasingly pushing their way in the issues of interstate, interethnic and interconfessional relations as well as interaction of cultures.

Therefore, from the point of view of modern pedagogical science, dialogue is an interesting phenomenon not only of human communication, being and consciousness, but also a model of innovative searches for didacts. Dialogical discourse, organically extending to educational practice, including dialogue of cultures, interethnic and spiritual dialogues, is becoming the central metaphor of high school pedagogy.

REFERENCES:

- [1] Ananyev B. G. Man as an Object of Knowledge. Leningrad: LSU, 1968.
- [2] Bach K. 2005. Context ex Machina. In: Semantics vs. Pragmatics. Oxford: Oxford University Press, 2005. pp. 15–44.
- [3] Bakhtin M.M. From the Philosophy of the Act to the Rhetoric of the Act. Moscow: Labirint, 1996.
- [4] Barr D. J., Boaz K. 2005. Making Sense of How We Make Sense: The Paradox of Ego-Centrism in Language Use. In: Figurative Language Comprehension: Social and Cultural Influences. New-York: Lawrence Erlbaum, 2005. pp. 21–43.
- [5] Belova S.V. Pedagogy of Dialogue: Theory and Practice of Building a Humanities Education. Moscow: APK&PPRO, 2006.
- [6] Bibler V.S. On the Fringes of the Logic of Culture. In: The Book of Selected Essays. M., 1997. 440 p.
- [7] Biryukova G.M. Specificity of Dialogical Relations in the Educational Process. In: Series: [Symposium](#), Dialogue in Education. Issue 22. St. Petersburg: St. Petersburg Philosophical Society, 2002. pp. 28–39.
- [8] Bodalev A.A. Psychology of Communication. Voronezh: NPO“MODEK”, 1996.
- [9] Buber M. Between man and man (R. G. Smith, Trans.). Boston: Beacon Press, 1955.
- [10] Bunt H.C. The Semantics of Dialogue Acts. Proceedings 9th International Conference on Computational Semantics (IWCS 2011). Oxford, UK: Oxford University, 2011. pp. 1–14.
- [11] Carston R. Thoughts and Utterances: The Pragmatics of Explicit communication. Oxford: Blackwell, 2002.
- [12] Cherkashina T. T. Language Markers in the Practice of Communicative Leadership as an Element of Effective Management. In: Bulletin of Moscow University. Series 21. Management (State and Society). Number 2. Moscow: MSU, 2015. pp.112–127.
- [13] Cooren F. Action and Agency in Dialogue: Passion, Incarnation, and Ventriloquism. Amsterdam/Philadelphia: John Benjamins, 2010.