

DEVELOPMENT OF DIALOGUE CULTURE OF FUTURE TEACHERS AS A SOCIAL PEDAGOGICAL NEED

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Abstract. *This article analyzes pedagogical situations aimed at developing the culture of dialogue of future teachers. The universal, cultural, spiritual riches created by our great ancestors were recognized as a source that develops the socio-cultural life of society. The philosophical approaches to dialogic culture, the theoretical foundations of the concepts of dialogue and culture, the principles of the organization of dialogic relations are investigated.*

Keywords: *future teacher, dialogue, communication, dialogic culture, dialogic attitude, higher pedagogical education, dialogic process, dialogue method, competence.*

Today's socio-cultural situation increases the need to enter into interpersonal relations, to strive to establish a mutual dialogue. Such a relationship is manifested in the mutual trust and respect of people with different points of view. At the current stage of historical and cultural development, humanity manifests itself as a whole social and natural subject. In this, the person acts on the basis of universal human orientations taking the leading place. V.I.Vernadsky [1, 37-p] evaluated such activity as the field of mind. Universal human and universal cultural values occupy a priority place in the society of Uzbekistan. In interpersonal relations, the need to rely on these same values is increasing. Humanity, especially the universal, cultural and spiritual wealth created by our great ancestors, is appearing as a source of development of the social and cultural life of society. These values require the search for ways and methods of forming a culturally developed personality. One of these methods is the use of dialogue in the educational process. Because a spiritually and culturally developed person should be able to express it in concrete human, everyday household forms, in addition to engaging in dialogical relations with the surrounding people. In this sense, the problem of dialogue, its unique aspects, functional and organizational features attract the attention of pedagogues. That is why pedagogues pay special attention to the philosophical, psychological and linguistic interpretations of the dialogue problem. Because the dialogic approach creates an opportunity for the full development of the personality of learners.

It requires mutual coordination of educational aspects based on value-ideological content and technological aspects aimed at all-round development of the personality. The modernized educational process requires the formation of high-level professional skills in future teachers. The main sign of such skills is the formation of a culture of dialogical relations in the future teacher. Philosophical approaches to the dialogic culture of the individual have found their expression in the work of specialists such as D.S.Likhachev, M.M.Bakhtin, B.S.Bibler, N.Shermuhammedova, U.A. Makhkamov. Problems related to human existence and understanding of others. It was expressed in the researches of J.I.Feuerbach, M.Buber, K.Jaspers, G.Gadamer.

The problem of dialogue has been widely studied in pedagogical psychology and general psychology. Researched by experts such as S. L.Rodgers, D.B.Elkonin, L.S.Vygotsky, A.A.Leontev, P.C.Nemov, A.B.Petrovsky, E.Goziev, G.Zikrillaev. studied the culture of

dialogical relations is interpreted as a worldview, interrelationship of culture. This approach to the culture of dialogic relations is expressed in the works of L.S.Vygotsky, A.A.Bodalev, B.S.Bibler, A.B. Dombrovich, A.M.Matyushkin, L.A.Petrovsky, E.Goziev.

Dialogue is the process of knowing and understanding another person. This process was thoroughly analyzed by T.A.Ladijenskoi, G.Kayzer, A.Voyskunsky, B.G.Sokolov, G.P.Shedrovsky. In recent years, pedagogues have been paying special attention to the problem of dialogue. Dialogue in the educational process R.Safarova, Z.Kholmatova, N.Dilova, A.B.Belyaevoi, I.I.Vasileva, L.A.Radzikhovskiy, A.B. Kharitonov, G.M.Kuchinsky, S.L.Bratchenko, dialogue as a didactic phenomenon N. Prozumentova, V.V.Gorshkova, A.G.Abasova, S.Yu.Kurganova, E.H.Kovalevskiy, A.Sidorkina, E.A.Ryabukhina, V.M.Vergasova, N.E.Shurkova, Yu.V.Senko were studied.

The analysis of scientific studies shows that, despite being theoretically studied, the dialogue method is not used enough in practice in the educational process. The main reason for this is the lack of theoretical knowledge about dialogue in educational methodical complexes and the activities of professors and teachers, as well as the lack of development of mechanisms and methods of its practical implementation. The analysis of the educational process and didactic resources implemented in the process of higher pedagogical education shows that in the process of higher pedagogical education, not enough attention is paid to the use of the dialogue method and the formation of a culture of dialogical relations in the requirements. In the process of training future teachers, there is a strong need to develop and put into practice the methodology of forming a culture of dialogical relations among students.

In the course of higher pedagogical education, a number of conflicts arise in the educational process due to the lack of development of the methodology of forming a culture of dialogue among students. The insufficient development of the theoretical and practical methodological aspects of the development of dialogue culture among students is reflected in the lack of application of this methodology in the educational process and the lack of formation of the culture of engaging in dialogue among students. The main problem of the research is explained by the insufficient development of approaches that serve to form a culture of dialogue among students, and it is of particular importance to ensure the successful implementation of the formation of a culture of dialogue.

The relevance of the problem is that it is seen in the theoretical-methodical justification and effectiveness of the mechanisms of development and implementation of the methodology of formation of dialogue culture in students in the process of higher pedagogical education and confirmation on the basis of experience and testing. Because the formation of dialogue culture among future teachers is of particular practical importance. Searching for convenient ways and methods of forming dialogue culture among future teachers determines the main content of the research.

Fundamental changes are taking place in the way of life and thinking of every person. This is clearly demonstrated by the person's dialogue with others. A new way of thinking of a person is revealed through dialogue. Dialogue represents the style of human communication and occupies an important place in its formation. Dialogue is a component of cognitive activity and embodies the values of equality, modernity, perspective in nature and society. People who are aware of the dialectic and art of their time, who absorb the most necessary information from the media, and who regularly enrich their worldview and knowledge enter dialogic relations. They will have vital

competencies necessary for daily activities. Future teachers can be included among such people. Because during their professional activities in the future, they will enter into dialogic relations with the members of the pedagogical team, students and their parents. Future teachers should acquire the necessary professional skills and competencies to educate the younger generation. It is necessary for future teachers to have the ability to establish personal and professional relationships. This ability is embodied in the culture of dialogue. For this, it is required to apply the theoretical foundations of the concepts of dialogue and culture. The main goal of forming a dialogue culture is to form the personal and professional culture of the future teacher.

The study of the problem of dialogue is a polylogue that embodies scientific and large-scale cultural traditions by its nature. The phenomenon of dialogue is an interdisciplinary phenomenon. In the process of dialogue, students engage in scientific discussion and dialogue. In this process, students engage in mutual communication and cooperation.

As we noted above, interpersonal dialogue initially had its own philosophical interpretation, therefore, the problem of dialogue and dialogic relations has its own long history and development trend. Socrates first addressed the problem of dialogue. The Socratic question-and-answer method was considered a unique form of dialogue. According to Socrates, dialogue means that people enter each other's inner worlds through the process of knowledge. Also, dialogue is a process of spiritual development, and through its implementation, an opportunity arises to understand the heart of a person. That is why the dialogue method discovered by Socrates is an important tool of education, and in the process of its implementation, it is manifested in the existing powers and capabilities of a person.

The problem of dialog and dialogical relations gained special relevance during the period of recovery. During this period, philosophers such as G. Galileo, N. Kuzansky managed to present their views in the form of a dialogue. According to them, dialogue is primarily a method of expressing a philosophical worldview. At the same time, dialogue has been shown as a means of connecting two cultures together. This is the culture of antiquity and the Middle Ages.

Our ancestors, the thinkers who lived in the first and second Renaissance periods, also used the dialogue method to express their mystical views. The teacher-pupil, pir and murid conversation was carried out through the dialogue method. Dialogue and cooperation based on dialogue took place especially among Jalaluddin Rumi, Najmuddin Kubro, Khoja Ahror Vali, Shayhan Tohur, Bahauddin Naqshband and many of their murids in this field.

The next stage of dialogue development included the 18-19 centuries. Valuable opinions in this field are expressed in the works of F. Gemstergoys, F. Schleiermacher. F. Gemstergoys interpreted the dialogue as the relationship of a person to a person.

In this way, in philosophical approaches, it is scientifically based that dialogue is a mechanism of human spiritual development. Because a person is responsible for the form and character of communication. Communication based on mutual equality is a means of moral self-expression of a person.

By the beginning of the 20th century, it began to attract the attention of philosophers, psychologists, experts in the field of aesthetics. By this time, the scientific interpretation of the dialogue problem took a central place in the works of foreign philosophers G.Marcel, K.Jaspers, M.M.Bakhtin, A.A.Ukhtomsky. In addition the work of the B.A.Yerunovs, B.C.Bibler, M.S.Kagan, has been analyzed somewhat extensively.

According to M.M.Bakhtin, constructive dialogue means hearing, understanding and responding to each other [2, p. 10]. It can be seen that the problem of communication, dialogue, and dialogic relations arose in society with the need to resolve relations based on humanity and has the character of regular development.

A person exists in the process of communication, he occupies a leadership position in relation to his interlocutor. Accordingly, dialogue is a scientific method of scientific study of the interlocutor. The consistency and depth of the cognitive process also depends on the personal qualities of the subjects of the dialogue process. The principles of establishing dialogic relations have also attracted the attention of experts.

Linguistic aspects of the dialogue were researched by H.G.Gadamer [3, p. 59], he approached the dialogue as the speech of the other person related to the text and time. In the process of dialogue, a person directs his thoughts to research in a dialogue form rather than a monologue.

Although the problem of dialogue has been studied by philosophers for many centuries, its pedagogical and methodical interpretation is somewhat new. Educators are trying to open various aspects of dialogue and opportunities to improve the spirituality of a person. Experts study this phenomenon and try to create a scientific pedagogical interpretation of it. These interpretations and scientific approaches reveal many opportunities for dialogue. In a general sense, dialogue is a spiritual union of two or more people, their opportunity to express themselves. In addition, dialogue is a method of scientific knowledge, self-awareness and self-knowledge. It also allows for communication with the spiritual world of people and cultural formation. Dialogue is also evaluated as an indicator of human social existence. All these interpretations are embodied in the idea that dialogue is a way of seeking personal opinion. We rely on the interpretation that it is a method of interaction and communication in order to reveal the existing aspects of dialogue-based relations.

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