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THE DIALOGICAL COMPETENCE OF "RISK GROUP" SUPERVISORS' SOCIAL-PEDAGOGICAL DIAGNOSTICS AT THE CULTURAL AND EDUCATIONAL SPACE OF NORTHERN AZOV SEA DISTRICT

Summary

In a context of democratization of socioeconomic transformations which it's in Ukraine, the stability of the modern society depends to a large extent on the level of the formation citizens' dialogic competence, since it's through dialogue that the requirements for the behavior of another being in different social groups are regulated. The leading place in the formation of the adolescents' dialogic competence belongs to the cultural and

educational space represented by various educational institutions and organizations. It is adolescents who are in dire need of clear answers to the question of further interaction in society, which is based on peace, harmony and development. Changing political priorities and rethinking values in socio-pedagogical work lead to an essential upgrade of the educational process content, it's based on the introduction of the humanities latest achievements.

One of the prerequisites for increasing the effectiveness of this process is the use diagnostic tools in the social and pedagogical work practice, which is developed in the light of the dialogic approach and tested by us with adolescents of the "risk group" in the Northern Azov Sea district.

The region of the Northern Azov Sea in Ukraine is a district where, from ancient times, was and still large-scale historical and political events involving the peoples of different nationalities and religious denominations are resettlement. For the settlement of this region, in the XVIII century, the different peoples' conditions – Ukrainians, Russians, Belarusians, Greeks, Tatars, Karaims, Bulgarians, Albanians, Armenians, Germans, Poles, Czechs and others. These conditions were created by the Russian tsarist government [1].

These people, shaping their own ethnic and religious identity for centuries, have identified rich spiritual culture of the region. Religious traditions and ceremonies, folk customs are today transferred to modern youth. Of course, modern life is mobile and puts increased demands on identification processes in the cultural and educational space of the Northern Azov Sea district. We emphasize that the basic documents, revealing the problems at the international and national levels, are: Declaration of the persons rights, who belonging to national or ethical, religious and linguistic minorities; Declaration of the spreading the ideals of peace, mutual respect and understanding among youth; Declaration of the peoples upbringing in the spirit of peace; Recommendation UNESCO concerning education for international understanding, co-operation and peace and education relating to human rights and fundamental freedoms; Recommendation No. R(87)20 by committee of Ministers to member states "On the social impact on juvenile delinquency", the Laws of Ukraine "On Higher Education", "On the Protection of Public Morality", the National Strategy for the Development of Education in Ukraine until 2021, the Concept of National Patriotic Education for Children and Youth and so on.

We should emphasize that the unsurpassed role of the dialogue for establishing peace in the modern world society is universally accepted. That's why S. Ter-Minasova is notice: "Without communication there is no society, without society there is no cultural person, a reasonable person, homo sapiens. Words, which is forming in language, distinguish man from the animal world" [2, p. 7].

The dialogue, in addition to its immediate goals, overcomes new problems, sets new standards for the meaningful expansion of the cultural and educational space that unfolds among different peoples, which differently identify themselves – reflected in their outlooks, attitudes towards others, behavior's models, actions. We emphasize that O. Maksimova pointed to the complexity of forecasting various religious identities: "The identities formed on the basis of religion, whether regional, national or international, are difficult to predict or manage with the help of centralized state actions or social theories. This important moment has not received enough attention because the regional planning is based on the premise that the religious factor doesn't play a leading role in economic development. However, this position doesn't take into account the dynamic state of the population's "living religion", which not familiar with scientific theories and motives which, from the point of new European rational subject, should not be dominant" [3, p. 108].

The problem of forming the young people dialogical competence is at the center of modern researchers' attention. Such scientists as I. Beh, G. Vasyanovich, M. Yevtukh, E. Zelenov, O. Morozov, T. Troitska, G. Shevchenko and others are contribute greatly to the solution of this issue.

The formation of dialogical competence became the subject of separate research, such as: "The formation of the dialogue competence of technical university undergraduate students based on a productive approach (on the material of the English)" (O. Bursantskova); "The formation of the future foreign language teacher's competence in the sphere of intercultural interaction" (E. Zhuchkov); "The organizational-pedagogical conditions for the formation of the university students' dialogue culture" (O. Sazonova) and others.

At the same time, the problem forming the "risk group" adolescents' dialogic competence in terms of religious-ethnic diversity and society's social stratification is not sufficiently developed. In the process of scientific research, it was discovered that only a small part of the research work was devoted to the study of certain aspects of the formation of youth and various

social groups' dialogic competence (A. Griffin, R. Merton, Ch. Kuli, I. Kon, etc.).

The analysis and synthesis of scientific research were showed that not only problems of the formation of the adolescents' dialogic competence, but also a weak diagnostic basis for conducting social-pedagogical work in this direction.

The timeliness of the study of the problem of the formation of the adolescents' dialogic competence is due to the need to eliminate the contradictions between:

– actualization of the significance formation of the individual's dialogical competence in the region, which up to now preserves the uniqueness of the religious identities' diversity and the lack of attention to this process by the social institutions;

– the objective needs to revitalize the processes of improving the social life quality in the region and the lack of proper methodological support.

In order to diagnose the dialogic competence of the "risk group" adolescents in the polyethnic and polyreligious region – the North Azov Sea districts, we tried to determine the essence of the measured concept.

An analysis of the specific adolescents' behavior in society suggests that it is quite pragmatic, focused on achieving economic benefits for itself, with violations in the development of dialogical competence, partial deformation of religious identification mechanisms. Among the problems that require immediate resolution, the problems of supporting the development of "risk groups" students and young people get first place.

Therefore, it is important to organize the diagnosis of the dialogic competence level in accordance with the peculiarities of the senior adolescence psycho-emotional crises.

We believe that the individual's dialogic competence is not a simple set of knowledge and skills for successful communication. This is a structure that is rather difficult to organize, with a certain hierarchy. The dialogic competence, as a phenomenon, is multifaceted, and, as a systemic quality of personality, always manifests itself in interaction with different social groups. The dialogue competence can be considered as a complex system of competencies. From its formation, success depends on solving, first of all, moral and ethical problems, problems of social life, which are rooted in any religious consciousness. Consequently, we understand the dialogic competence as the integrative systemic quality of the individual, which directly manifests itself in communication, is reflected in behavior, and encompasses several subsystems.

The first subsystem is information-cognitive (knowledge), the second – value-emotional (the system of values and attitudes, attitude to another person), the third – operational-speech (experience solving problem situations, skills, abilities and abilities).

The information-cognitive substructure includes theoretical and practical knowledge of various aspects of the another person's impact dialogue, different strategies of dialogue (presentation, manipulative, oppositional, conventional [4]) that affect the quality of social life in society. This knowledge is determined by the "core" of the dialogic competence.

The value-emotional substructure of dialogical competence includes a system of values and attitudes, a prevailing attitude and attitudes towards oneself and others, to the moral and social norms adopted in various social groups, as well as social attitudes, values of the other people religious life. This substructure is regulated and directed from both the target and the spontaneous influence of various cultural and educational systems that lie in the individual's field of reach. It provides an understanding of the dialogue and ways of behavior during the dialogue, and also determines the interaction of the individual in different social situations. This substructure is crucial for the fate and inner life of each person, since it has a great influence on the strategic choice of person.

The operational-speech substructure is a variety of skills, speaking skills, abilities (empathy, adaptation, social intelligence, communicative and organizational capabilities, etc.), as well as the experience gained in solving problem situations by means of dialogue.

The operational-speech substructure is based on the two previous substructures, since it perceives their influence. This substructure is clearly expressed in acts as single behavior acts and it is through that you can conduct a diagnosis of person's dialogical competence.

In our understanding, the dialogic competence of adolescents, who can be classified to "risk groups", is an integral quality that including a complex of cognitive, value, emotional, motivational, characterological features and is manifested in positive-directed dialogical activity in society. In the structure of dialogic competence, based on the subsystems that we have previously allocated, informational cognitive, value-emotional and activity components are clearly distinguished. These components can be evaluated according to the relevant criteria and indicators.

Thus, the first component – information-cognitive – is a set of knowledge about different types of dialogue, its strategies and possible tactics in solving adolescents' social problems. Accordingly, the diagnosis should be carried

out according to indicators such as knowledge of the dialogue, its capabilities, knowledge of the rules of communication for reaching consensus and joint activities, interest in studying the possibilities of dialogue in a multi-ethnic and multi-religious society, etc.

The second component, the value-emotional, is determined by the ability of adolescents to adequately assess and respond to emotional manifestations of others, to perceive themselves in the context of relationships in different social groups with peers of another religious faith and adults with a pronounced religious identity. Thus, the second component can be diagnosed according to the relevant criterion – value-emotional and according to indicators such as the ability of an adolescent to adequately assess and respond to emotional-sensory manifestations of others, the ability to perceive themselves in the context of the relationship "I and my peers of another religious faith", the ability to perceive in the context of the relationship "I am and adult with another religious identity".

The next component – active – represents the ability of adolescents to identify themselves with a particular religion, feel they belong to a particular religious culture through indicators such as the ability to favorably interact with others, the ability to organize joint activities with peers of other religious cultures through dialogue, abilityprezentation themselves among the various religious cultures.

Thus, according to this structure dialogic competence can not only better understand each teenager, but also trace the dynamics of his social and religious maturity formation.

We were offered the following levels of dialogic competence of the students of the "risk group": sufficient, medium, low. Let's characterize them.

Thus, a teenager whose level of dialogical competence is low, namely an information-cognitive criterion, is characterized by: not formed perceptions of dialogue, does not knowing his possibilities of dialogue, does not recognize the significance of religious and ethnic values in the society in which he resides. In such adolescent, knowledge of the rules of communication for the achievement of consensus and the implementation of joint activities are not formed. He has no desire to reach consensus, he doesn't know how to co-operate with representatives of different religious cultures for various kinds of activities, he feels strained. The representative of this group has an unformed interest in studying the possibilities of dialogue, that is, he avoids communicating in different social groups, may not be interested in others in his own conversation.

According to the emotional and value criterion, the low level of dialogic interaction is characterized by: firstly, the ability to adequately assess and respond to emotional manifestations of others – often there are insults to others, do not understand how to respond to the emotions of another person, traces infantilism; secondly, the ability to perceive oneself in the context of the relationship "Me and my peers of another religious faith". In other words, the ability to respond emotional manifestations of the environment is not developed, students are uncertain with peers of another religious faith, they often display manifestations of aggressiveness, and in some cases, even cowardice and manipulation); thirdly, the ability to perceive oneself in the context of the relationship "me and adult with another religious identity" (with many adults of another religious identity, the adolescent behaves aggressively, often reveals secrecy, doesn't answer most of the questions raised, takes himself negatively).

An important criterion is the activity criterion in determining the adolescents' dialogic competence level in the risk group. According to this criterion, adolescents are not sufficiently formed skills: 1. to benevolently interact with others, the teenager does not try to benevolently interact with others, accepts friendly jokes about his own religious identity as a profound way; 2. to establish joint activities with peers of other religious cultures through dialogue, the student does not participate in games, trainings, adhere to peers of other religious cultures; 3. to present itself in the circle of representatives of different religious cultures, the disciple is disgusted with other people who are not representatives of his religious culture, slowness, in most cases silent and trying not to talk about himself in different people circles.

Adolescents, which is average dialogic competence, taking into account cognitive-effective criterion for evaluation, there are fragmentary manifestations of dialogic interaction in multiethnic and polyreligious society – teen admits, but sometimes deny the possibility of dialogue, understands the importance of religious and ethical values in society, where they live. Such high school students has partially formed concept of rules for communicating with representatives of different religious cultures, but they do not always adhere to them. However, with such a level of dialogical competence development, students have an elementary interest in learning the possibilities of dialogue, in other words, they can sometimes study different sources that reveal the peculiarities of different types of dialogue, but only through the guidance of socially meaningful people.

If characterize adolescent personality characteristics of middle-dialogic competence (including value-emotional criteria), then emphasize that these teenagers characteristic are: the ability to sometimes aggressive or irony react to the emotional states of others, sometimes show compassion; fragmentary identification in peer circles with other religions, in some cases there is aggressiveness, neglect, but in most cases, attempts to emphasize their own affiliation with another religious culture; in the system "I am an adult with a different religion" can occur with aggressiveness, but only with well-known people. Also important is the fact that the ability to interact with other teenagers is not sufficiently developed, but sometimes it favorably interacts with people at the request of others (parents, friends), sometimes can not accept friendly jokes about their religious identity. At the initial level adolescents have developed the ability to establish joint activities with peers from other religious cultures through dialogue – sometimes they can take part in joint games, trainings at the request of others (teachers, parents). Such teenager in a circle of different religious cultures can tell about himself only in a familiar situation, sometimes he can reveal his own desires and aspirations, partially perceiving himself in a certain social role.

As for the characterization of a sufficient level of teenagers "risk group" dialogic competence, it may be noted that they are:

– recognizes the possibility of dialogue, recognizes the importance of religious and ethnic values in the society, where they live, and knowledge of the dialogue and its opportunities in the polyethnic and polyreligious society are formed in accordance with the age period;

– knows the rules of communication with representatives of different religious cultures, can use them to reach consensus and joint activities;

– reveals an interest and a desire to reveal the possibilities of various types of dialogue to achieve the goals.

Sufficient level of competence in dialogue adolescence is characterized by well-developed skills, to adequately assess and respond to the emotional and sensual expression of other (able to adequately assess the condition of the other person to respond to human behavior that has different religious identity); perceive themselves in the context of "Me and my peers other religious belief" (student feels confident in the circle peer another religion, trying to learn their new, compares the behavior patterns do not come into opposition); to perceive oneself in the context of the system "Me am an adult with another religious identity" (feels confident in communicating with adults with another religious identity, interacts with them in different social situations).

In characterizing the sufficient level of competence dialogue adolescents at risk for effective criterion can emphasize that they interact with other friendly – the interaction takes place with pleasure, no offense to friendly jokes; take part in games, trainings, establish joint dialogue with peers of other religious cultures; can self-represent themselves in the circle of people of different religious cultures, reveal their desires and aspirations, perceiving themselves in a certain social role.

To investigate the levels of competence teenagers dialogue "at risk group" was developed the methods of diagnosis, consisting of a set complementary techniques (observation of teenagers, creating imaginary and real problematic situations, analyze and solve game problems on social-cultural topics, analysis the performance of teenagers conversation with their parents or persons substituting them, friends, reference groups, etc.). These methods was used in various research, including work E. Aleksyeyenkovoyi [5], J. Hylynskoho [6], A. Kavalerovo, V. Dovhopolyuka, etc. [7].

On the basis of developed and specially selected tasks and methods for each component of the dialogic competence of the adolescent, according to the indicators, diagnostic sections were performed.

A comprehensive analysis of the estimations of experimental and control groups allowed the division of adolescents into three levels of the formation of dialogical competence.

According to the results of the diagnosis, it was determined that adolescents mostly have an average (55% of experimental and 50% of adolescent control groups) and low (25% of experimental teens and 35% of adolescents in control groups) level of dialogic competence. Sufficient levels were detected in 20% of experimental teens and 15% of adolescents in the control group.

The work with adolescents of the "risk group" required the increase of their dialogic competence, the analysis of methods used in the conditions of street work, work in social protection centers to solve the problem.

To implement the monitoring of the adolescents' dialogic competence in the "risk group", modern methods need to be used. Describe them in more details.

Using conversation, a method that allows to receive and modify information from teenagers based on verbal communication, you can penetrate the inner world of the person, understand the problems and difficulties.

Responses received from a teenager are important to note and use in future work. We note that the success of a conversation with adolescents of the «risk group» depends basically on the degree of its preparedness, the

ability to get direct support of the teenager. It is necessary to briefly describe the topic, the purpose of the conversation, and only then – the proposal to answer the most simple questions. As for the assessment of such an indicator as knowledge of dialogue, its potential in a poly-ethnic and poly-religious society, we give examples for the questions:

1. People in our region are very different. We have representatives of different nationalities and different religions. Is it easy for you to talk to them?
2. What difficulties did you encounter during conversations with them?
3. How long have you been living in our region?
4. What do you like most in our region?
5. Where, in your opinion, is the oldest church or church in our region?
6. Do you like to communicate with people who visit churches? Why?
7. How do you think that these people are very valuable?
8. Do you support these values?
9. What can be valuable and most important for you?

You can ask more complex issues that require analysis, activation of the memory of adolescents. It is important to emphasize that motivation during a conversation in adolescents of the "risk group" is diverse. One is seeks to reinforce his own personal thoughts, the other is the feeling of indivisibility with the reference group. These motives are usually intertwined and not critically evaluated on the part of the teenager.

The questionnaire during work with adolescents of the "risk group" is a method of multiple collection statistical material through a survey. One of the questionnaires' varieties we consider is the technique of incomplete sentences, which helps to collect information with richer content in the work with teenagers of the "risk group".

For example, an indicator such as knowledge of the rules communication for reaching consensus and implementing joint activities can be assessed using the questionnaire "I am in communication".

Questionnaire "I am in communication"

Dear friend, fill out a questionnaire. It will help you understand how easy or difficult it is for you to achieve equal consent. You could use answer and get points:

1. I totally disagree; 2. I disagree; 3. Sometimes and so, but sometimes it is not; 4. I agree; 5. That's for sure! Totally agree.

So, good luck!

1. During the conversation, I always keep all the information secret.
2. I am not discussing anyone with my own plans for the future.
3. I want to get honest answers to my questions from other people.
4. I often get scared when I talk to strangers.

5. If a person differs from me in appearance and in clothes, I immediately notice it.

6. In order to reach agreement, it is not necessary to speak.

7. I often make remarks about my clothes/hairstyles/manner.

8. It's hard for me to stand next to me a person who does not speak the same way as me and my parents.

9. I often have a strong sense of disregard for others.

You will get results in the range of 9 to 45. The higher the amount of points, the more sense it is to use knowledge about the rules of communication with other people. It is possible to use the presentation strategy and enjoy pleasant meetings with interesting people.

The next method – the interview – involves pre-prepared questions addressed to the adolescent. The questioning is proposed on a specific topic. For example, to assess such an indicator, as an interest in exploring the possibilities of dialogue, one can use the following topics: "Family Relations", "Relationships with Friends", "Family Traditions and Holidays", "What is a Holiday for My Family?", "How can people move magic words?", etc.

The method of generating sentiment in working with teenagers "risk groups" involves an analysis of the behavior and mood causes. To work with adolescent mood should know to whom they belong informal associations, extremists, bikers, satallisty, etc. To generate their mood, need to know the characteristics of each group, namely data on existing groups in the city, district, village, belonging to groups of teenagers offenders, drug users injecting more. With this method you can check the ability of adolescents to adequately assess and respond to the emotional and sensual expression with others and the ability to perceive themselves in the context of "Me and my peers other religious belief" the ability to perceive themselves in the context of "me and adult of other religious identity" and so on. Particular attention should be paid to this phenomenon as a youth religious extremism, based on social, historical and economic factors. Thus, A. Antypov had notice: "One of the essential extremism's components is the religious extremism. It is based on a religion (as a rule, Islam, Christianity), which in a certain direction and degree is distorted, brought to the point of absurdity, etc." [8, p. 13].

Defenately, the result that a teenager gets, has nothing to do with the religion itself, the religious maturity of the individual. But in the conditions of the radicalization of modern life, he fills the inner world of a teenager with fantasy representations that are attractive for this age, and, in turn, destabilizes his psyche, destroys positive mental states and affects others.

The method of observation is used in the study of external manifestations of the activity criterion in working with adolescents of "risk groups" –

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addictive, deviant, criminal, etc. Types of observations used in social-pedagogical diagnostics are as follows: included (with intervention in the course of activity and communication), systematic, non-systematic, situational.

Social-pedagogical observation in diagnostic work with adolescents requires some training. So, in order to study the dialogic competence of deviant, we must develop the ability to accurately observe actions, language, gestures, facial expressions, and most importantly, learn to correctly interpret the social significance of these external manifestations. Before observing work with adolescents in the "risk group" it is necessary to draw up a plan that envisages what it is necessary to pay attention to. If necessary, it is necessary to enumerate the acts as units of activity for further analysis. This refers to the ability to benevolently interact with others, the ability to establish joint activities with peers from other religious cultures through dialogue, the ability to self-represent themselves among representatives of different religious cultures.

In order to carry out a systematic study level dialogic competence of adolescents in the "risk group", we have had conversations with parents and persons, who are replacing them. The conducted work has shown their inadequate attitude to the problem of adolescents' adaptation to society, the imperfect ability to use their own potential for this process, ignoring the use of a complex of adequate educational goals of methods and techniques.

As R. Karmakar pointed out, in a transitional age, adolescents face the challenges of an ever-changing world, with the need to adapt to changes in relationships with friends, family, school and society. The scientist noted that adolescents begin to exhibit either antisocial or prosocial behavior, which is influenced by their relationship with parents and other adults [9].

Based on this assertion, we believe that work with parents and their substitutes should include the identification of their ideas about building a dialogue with adolescents in the family circle, the characteristics of family relationships, long-distance relatives and close relatives; analysis of the communication style of parents or their substitute, their families and their direct impact on the development of adolescents through dialogue. To do this, we used a set of techniques (questionnaires of parents and their substitutes, projective interviews with adolescents, interviews and observations). For example, these were the following questions:

1. Tell us what your perceptions about the future of the "risk group" teenagers are.

2. How do you think, what behaviors characterize your child?

3. Tell us how you tried to communicate with different people in your childhood. Have you had any interesting cases?

4. Do you think your child knows the rules of communication with different people, including representatives of different religious cultures living in our region?

5. How do you think, is your child's ability to engage in benevolent interaction with representatives of other religious cultures?

6. In your opinion, how does your child feel when communicating with others? Can we say that in most cases, its actions are aggressive?

7. Can your child be self-portrayed among people belonging to different religious cultures in our region?

The generalization of the results revealed the partial awareness of the parents and their substitute, on the ways of upbringing and increasing the level of dialogical competence of their children, and the lack of work with families to help them in the process of socialization.

Consequently, such data confirm the necessity of theoretical substantiation and realization of social-pedagogical conditions for the formation of the dialogic competence of the "risk group" adolescents. Our further research is directed towards this.

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EXPERIENCE ON IMPLEMENTATION OF PERSON-ORIENTED EDUCATION OF STUDENTS IN HIGHER EDUCATIONAL ESTABLISHMENTS OF UKRAINE

Summary

The pedagogical science is recently characterized by intensification of scientific interest in the issues of person-oriented education. Among the main problems of contemporary education, the central one is reconsideration of traditional approaches to the organization of the educational process in higher educational establishments and transition to the educational process organization based on overall consideration of the individual problems and opportunities of the student. In order to implement