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FORMATION OF MANAGEMENT CULTURE OF THE HEAD OF AN EDUCATIONAL INSTITUTION: DIALOGUE TECHNOLOGIES AND MORAL GUIDELINES

Abstract: The article deals with the problem of the use of dialogue technologies in the formation of management culture of the head of an educational institution. It is noted that managerial culture as a component of the professional activity of the head of an educational institution is characterized by peculiarities of awareness of the behavior and activities of people in the organization and is an element of the culture of work, culture of professional activity. It is noted that in high school dialogue technologies that allow in a special way to demonstrate the moral meaning and the meaning of values and provide the basis for their deep consideration are actual. It was emphasized that the dialogue technology includes a sequence of stages that allow to realize the main tasks of the dialogue: a deep analysis of the problem, understanding of its value-semantic and moral content, development of dialogue culture. An intellectual dialogue (deep understanding of the essence of the problem, a high level of moral culture of dialogue interaction); intellectual-based dialogue (involves participants in the search for value meanings, in the process of identifying the system of individual value orientations), reflexive dialogue (allows you to evaluate your own potential and define lines of feedback participants – the leader), motivational dialogue (revealing of interest both to the problem and to the dialogue technology itself), self-actualizing dialogue (appointment – full presentation itself) and others have been marked out. The education of the head of the educational institution in the atmosphere of dialogue and cooperation is much more effective, since the dialogue provides equal conditions for all participants in the educational process, and spiritually-oriented communication contributes to the development of the individual and the realization of the potential of not only students, future leaders of educational institutions, but also of a teacher. It is concluded that the features of the dialogue lead to its definition as a technique of a deep and adequate understanding of the personality, assistance in solving psychological problems, stimulation of the desired changes. The dialogue technologies are aimed at creating conditions for the individual to learn the cultural experience, moral guidelines, social norms of the past and the present; for the formation and development of social qualities of the individual,

which will promote professional development, for self-determination and self-actualization of the individual.

Keywords: high school, dialogue technologies, moral guidelines, head of educational institution, management culture

The solution to strategic educational tasks depends on the management quality, carried out in educational institutions, the competence and abilities of their managers, as well as on the mastery of their content, methods and forms of effective management. The professional activity of the school head requires special training, certain professional qualities, professional competence, managerial culture. Such activity enriches the personality, expands its possibilities, covers the social and economic spheres, and spiritual interaction with the team, forms its motivational sphere, changes the value orientations. Management culture, as a component of the professional activity of the head of an educational institution, is characterized by peculiarities of awareness of the behavior and activities of people in the organization and is an element of the working culture, culture of professional activity. The phenomenon of management culture is characterized by certain features: qualities and style of the manager, directly affecting the organization of employees' cooperation to achieve the general goals of the educational institution.

The managerial culture of the educational institution head is a quality, connected with the manager as an individual, but manifests itself in all spheres of his activity as a professional, and is, on the one hand, a specific notion in relation to more general concepts (managerial culture of the manager, management culture, work culture), and on the other hand, is considered as one of the characteristics that significantly influences the quality of the implementation of professional management activities.

A person is defined as a virtual person, who constantly revives oneself, as such that restores oneself every time. For example, according to K. Jung, the condition for the viability of the individual is its integrity, which is achieved through continuous internal work and constant development (Jung 1994).

The problem of the professional training of the head of an educational institution, management activity in the system of education, has been studied by many scholars: G. Dmitrenko (application of strategic management in the system of preparation of management education), G. Yelnikova (adaptive management of social and pedagogical systems), L. Kalinina (information support of administrative activity of the educational institution), V. Kremen, V. Oliynyk (management of the development of the professional and qualification improvement system of vocational education teachers); V. Maslov (development of teacher training system),

L. Pukhovskaya (training of pedagogical staff in the conditions of Eurointegration). The problem of managerial culture of the head of an educational institution and the conditions of its formation have been considered by O. Akulova, E. Berezniak L. Vashchenko, M. Woodkok, L. Danilenko, G. Elnikova, L. Kalinina, N. Konasova, Y. Konarzhevsky, O. Lebedev , L. Onishchuk, Y. Palehoy, V. Sukhomlinsky, E. Chernyshova, V. Yagupov, O. Yarkov and others.

The researchers emphasize the importance of taking into account the professional preparation, the rapid changes that take place in the political, social and economic life of Ukraine, which require the restructuring of the system of higher education. In addition, one must understand that a person can be educated only by a person. The richer (in terms of spirituality), the more versatile (in terms of culture), and the purer (in terms of morality) the educator, the brighter the trait that he/she leaves in the minds of the pupils and, consequently, the process of finding a moral meaning in constructive pedagogical interaction will be better and more efficient.

Modern society is deprived of stereotyped ideas about methods of influencing the student by supplying him/her with information and its reproduction as the basis of educational technologies. The realities of the present prove that the amount of knowledge received by a graduate of a higher educational institution doubles every ten years. The information model of education is losing its relevance, since the main goal of learning is changing – what is important is not the assimilation of the amount of knowledge, but the development of the personality, the formation of one's active thinking, world outlook, the ability to establish contacts in all spheres of being.

Both the teacher and the students as parties of the educational process are not only subjects but also objects of activity, since the influence is not only the teacher on the pupils but also the pupils on the teacher, which prompts everyone to professional self-education.

In a high school, a teacher–student relationship may have different modifications, but they are mostly implemented within the framework of two parenting paradigms: authoritarian and personality developing (humanistic). In the authoritarian system of interactions the goal (result) of activity dominates, and not the student's personality. Therefore, relations between the teacher and the student are strictly subordinate, they are based on coercion, the teacher uses prohibitions and punishment. Such unconstructive influence violates the moral atmosphere of pedagogical interaction, leads to the confrontation of participants in the interaction in the educational process, which results in the disappearance of the desire to learn, there is an aversion to the teacher, and a disdain for school or university.

MORAL VALUES IN THE DIALOGUE COMMUNICATION

The modernization of all spheres of education highlighted the humanistic approach (Sh. Amonashvili, N.D. Nikandrov, etc.), which became the basis of various technologies of personal orientation towards the pedagogical process. In general, existing classifications of pedagogical communication in the educational process are reduced to two main types – dialogical and monological. This division of communication into two types is in tune with the opinion of M.M. Bakhtin on the monological and dialogical word (Bakhtin 1986, p. 56). A monological word is the “final”, which does not foresee further change and development. A dialogical word is incomplete, which implies the presence of a different point of view. It is the dialogue with its constant search for truth, the assimilation of another point of view; another personality is a necessary condition for the existence of the individual, and hence, the realization of own uniqueness. Thus, a special place among them occupies the dialogue, which in the context of educational problems is the most perfect form of pedagogical interaction, characterized by sincerity, emotional and personal openness of communication partners.

In personality developing pedagogy, the personality of a student is a priority, which acts as the real value of a teacher’s professional credo. The practical embodiment of this value determines the human and moral organization of pedagogical activity, which creates an atmosphere of sincerity, compassion, and support in dialogue. Moreover, this kind of relationship has a two-way nature, extending to the personality of both the student and the teacher, since both of these participants are to some extent equal as the subjects of a dynamically developing interaction, through which the teacher not only motivates and programmes the student’s development process, but also feels the students’ influence on one’s personality. Therefore, in the context of a person-developing pedagogical system, the most important attributes of dialogue are joint creativity, autonomy, initiative, cooperation, which contribute to the implementation of the moral meaning of learning.

Due to the fact that there are certain differences in terms of people’s knowledge, experience, and interests, the most important and inalienable component of equal and constructive dialogue in education should be tolerance. It is no coincidence that in 1995, UNESCO adopted the Declaration of Principles on Tolerance – respect for and correct understanding of the cultural diversity of the world, the forms of expression and ways of manifestations of human individuality.

Tolerance is the respect for and recognition of the equality, multidimensionality and diversity of human culture, and the rejection of domination and violence. Tolerance involves the willingness to accept others as they are and interact with them on the basis of consent. But it is important that in the professional interaction, reciprocal

and active attitude of all interested in the dialogue should be taken into account. The display of active tolerance for expanding one's own experience in a civilized dialogue is of great importance. Tolerance in the dialogue between the teacher and the student in this case acts as a respect for another person's thoughts in conjunction with the establishment of a reciprocal change of positions as a result of a critical dialogue.

The system of university education should become the fundamental mechanism for establishing the idea and disseminating the values of tolerance in dialogical communication. Implementation of the ideas of tolerance in the education system is possible, first of all, through the integration of the culture of tolerance into educational subjects. An important role is played by the creation of curricula and the publication of textbooks on humanities, in particular managerial, disciplines embodying ideas of tolerance and non-violence, cooperation and partnership in the context of national and world culture. To make decisions related to the integration of ideas of tolerance into the educational process, it is important to take into account regional differences, the national-cultural diversity, the desire of ethnic communities to preserve and revive their cultures. In this regard, it is necessary to encourage the systematic and rational teaching of tolerance, which contributes to the formation of a culture of interethnic communication as an integral part of the culture of the world.

DIALOGUE AS AN EXCHANGE OF COMMUNICATIVE EXPERIENCES IN MANAGERIAL INTERACTION

In the process of education, in the spirit of peace and non-violence, the focus is on practical experience. Analysis of scientific literature (Amelina 2011; Konazhevsky 1999; *Preparation of the Head of...*, 2004; Tovkanets 2016) gives grounds for distinguishing between several types of dialogue, which allow demonstrating the moral meaning and the meaning of values and provide a basis for a thorough consideration of them. Spiritual dialogue is characterized by a deep understanding of the essence of the problem, a high level of moral culture of dialogue interaction. Possible cognitive dialogue actively involves participants in the search for value meanings, in the process of identifying the system of individual value orientations. The reflexive dialogue is of great significance since it allows us to evaluate our own potential and define the feedback lines "participants – the leader". Motivational dialogue, in which interest is shown both in the problem, and in the dialogue technology itself, is also of great importance. For the participants of subjective-semantic communication, it can become an attractive self-actualizing dialogue, the purpose of which, first of all, is full self-presentation and self-expression.

Characteristic features of the dialogue are: objective problem, subjectively experienced situation of finding value sense and its moral assessment, community between the participants of the dialogue, decentralization, incompleteness of the result, stimulating mental activity, etc.

It is possible to identify certain types of dialogue development. The plot and cognitive type of dialogue create a “space” of communication, updates the necessary information, motivates the activities of participants, gives the opportunity to express themselves in a given or chosen role. The sensational and analytical type of dialogue is connected with the attempt to gain deep knowledge of the discussed truths, the spiritual world of man and his system of values. It reveals the experience of comprehension of values, moral potential and emotional culture of personality. The personal and reflexive type of dialogue, in general, is focused on the internalization of values, the development of the experience of creativity and reflection on the basis of deep self-knowledge. As can be seen from the above-mentioned characteristics, dialogue is impossible without a common search for truth: it occurs through a system of questions, actualization of knowledge, revealing gaps, disclosure of creative abilities, etc. The dialogue involves creative work with various kinds of information. Moreover, this process should be based on a wide exchange of available knowledge, familiarity with the information of all (or many) participants, comparing opinions, encouraging different approaches to the same problem, the ability to express critical remarks, stimulating the search for group consensus, and so on.

Dialogue technology includes a sequence of stages that allow the main tasks of the dialogue to be realized: a deep analysis of the problem, understanding of its value-semantic and moral content, the development of dialogue culture.

1st stage – introductory: creating a favorable moral, emotional and intellectual atmosphere, updating the necessary information, stimulating interest in the problem.

2nd stage – basic: dialogue in various modifications: discussion of issues in microgroups; a student’s presentation to a group with a pre-prepared message; a system of questions that do not involve unambiguous answers; the formulation of the problem, its deep analysis and reflection; attraction of various sources of information; comprehension of positions; reasoned opponent’s speeches; finding ways to solve a problem, etc.

3rd stage – final: analysis and comprehension of the dialogue from the substantive and procedural points of view, reflection on students’ own work, finding out successes and failures, assessing the spiritual and moral, intellectual atmosphere during work, the level of realization of mental potential, identifying possible perspectives of further work.

Thus, dialogue is one of the pedagogical technologies, most precisely focused on the development of value orientations of the individual: it is personally directed,

reflexive, emotional. This dialogue is characterized by the search for the meaning of moral values, based on the multifaceted palette of experiences.

Following the introduction of the dialogue technologies to the higher education, there appears the transition from a traditional, instructive, personalized, alienated, unidirectional model of learning, in which the teacher presented a concrete and normative content for all students without taking into account their individuality and cognitive capabilities, to the personally-oriented model, which forms the content of student training for their direct and active participation and interaction with the teacher. Elements of the dialogue technology are: setting goals and their maximum refinement; strict orientation of the whole course of interaction towards the given goals; orientation of the dialogue towards the guaranteed achievement of the results; evaluation of current results; correction of training, aimed at achieving the goals set; final evaluation of the results.

Pedagogical dialogue technology in the formation of new concepts performs cognitive, creative, reflexive functions. Principles of pedagogical dialogue technology are: problems and optimality; phased circulation of information; decentration and decentralization; parallel interaction.

The components of pedagogical dialogue technology are:

- the teacher-communicator (the one who sets the semantic orientation of the dialogue, puts before the future managers of the education a “task for a meaning”, creates an appropriate semantic installation or is a translator of a certain meaning);
- the motive and purpose of the formation of content (that which in dialogue must give rise to the student’s desire to verbalize the personal meaning);
- the content (potential field of “crystallization” of meanings);
- the code of communication (oral or written dialogue);
- the student recipient (his motivational and semantic peculiarities);
- the result (the feedback that reveals the peculiarities of content formation in this dialogue, correlated with the level of the learning result).

Among the dialogue technologies are: problem-searching dialogues, seminars-discussions, training discussions, heuristic conversations, analysis of specific situations, etc.

DIALOGUE TRAINING IN THE DEVELOPMENT OF PERSONALITY OF THE FUTURE HEAD OF AN EDUCATIONAL INSTITUTION

Teaching the head of an educational institution in an atmosphere of dialogue and cooperation is much more effective, since the dialogue provides equal conditions

for all participants of the educational process. Consequently, dialogical, spiritually-oriented communication contributes to the development of personality and the realization of potential of students, future leaders of educational institutions, but also of a teacher. Currently, the dialogue serves as the most effective means of constructing complex systems of people's relations in various spheres of public life, including the field of education. Being a certain form of communication and performing all its functions, it has its own specificity, which provides it with a special role in the organization of people's lives. According to Bakhtin's figurative statement,

(...) dialogical relations – a phenomenon much wider than the relationship between the replicas of compositionally expressed dialogue, is almost a universal phenomenon that penetrates the whole human language, all relations and manifestations of human life, in general, everything that makes sense and meaning. Alien consciousness cannot be contemplated, analyzed, defined as objects, things – with them you can only dialogue, communicate (Bakhtin 1986, p. 48).

Dialogue is the primary and the most fundamental form of interpersonal communication, in the process of which a person enters into a direct contact with other people, exchanges judgments with them on a particular issue, seeks to clarify what is unclear to him, confirms or rejects his point of view. Dialogue communication is not a rigorous logical sequence and even standard grammar rules. In the dialogue, the main thing is the call to complicity, to mutual understanding, to joint search of solutions. Dialogue is a discussion in a small group of participants of rather contradictory and even controversial issues. This is the exchange of individual points of view about the problem under consideration, which results in a single semantic field that allows you to understand both the problem itself and each other. The effect of mutual understanding involves a certain culture of dialogical communication, and its absence leads only to unnecessary controversy. As a rule, each participant in the dialogue leaves his/her own point of view on the problem, but he/she presents it with other participants' opinions. As it enters the general semantic field of individual consciousness, there appears an aspect which has not been of interest before: the presence of one-sided vision of the problem. If a person is open to different points of view, he/she can overcome his/her own one-sidedness. But if he/she does not realize his/her own one-sidedness, then in this case there is not a dialogue, but a conflict. In case of conflict, each of the participants of the dispute is focused on confirming their own point of view; he/she does not seek to look kindly at the subject of discussion from the position of the opponent, but, on the contrary, seeks to ignore it. The essence of dialogue

training is that the educational process is organized in such a way that practically all students are involved in the process of knowledge, where they can exchange thoughts and ideas in conditions of emotional comfort and creative atmosphere in the classroom (Amelina 2011).

The importance and potential of dialogue training is widely disclosed by O. Bodalov (1990, p. 69). The author emphasizes that the dialogue itself has an interpersonal subject–subject character, and also draws attention to the fact that the dialogue based on the equality of the parties during the study motivates those who learn to cooperate in generating new ideas, thoughts, and views. In addition, as previously noted, the dialogical form of learning is more progressive than a monologue, since it affects the role and emotional sphere, develops perseverance, points to the need for self-education.

Dialogue technologies are a set of forms and methods of learning, based on the dialogue thinking in interacting didactic systems of the subject–subject level: (student–teacher, student–author, teacher–author, etc.). Dialogue forms are considered the most common among other modern technologies.

For example, when studying the problem of leadership in the system of education management it is worth emphasizing the special role of the moral position of the head and his personal moral qualities in shaping the moral climate in the organization. Moral responsibilities of the manager are: analysis of the value aspects of any problem that arises before the organization; control of passions and emotions – both their own and other persons'; analysis of advantages of the organization in the categories of “awareness”, “engagement”, “affection”, which are indeterminate concepts; the realization of ethical choices is “to do not what you want, but what you need”. Analysis of pedagogical and psychological literature (Amelina 2011; Woodkok 1991; Elnikova 2004; Koroluk 2003; Konarzhevsky 1999; Khrykov 2006; Yarkovoy 2002) allows one to distinguish certain ethical models of leadership: leader–defender (guardian), leader–“Confucian sage”, spokesman for the idea of social equality. The leader is “non-believer” – a predominant sense of duty and commitment to classical ethical norms can be noticed; a super-professional leader is a charismatic leader (which is inherent in the “philosophy of noble work” and the art of indifference to his own benefit). The dialogue technologies and communication techniques of the teacher should ensure the maximum self-realization of the student. The interest in the work is created by the speech of the lecturer, the teacher, increasing its productivity. The level of interest in the profession is changing, and with it the status of a student changes – a specialist, a competitor.

The highest form of manifestation of consciousness and activity of students is their autonomy. In the process of forming managerial competence, it is necessary to strengthen the independent work of students, considering that at different stages

it has its own peculiarities. Future specialists can independently perceive and realize many themes in stylistics, rhetoric, management psychology, professional communication, drawing on literary sources, performing practical tasks. The result of the use of interactive learning technology is to create conditions for students to experience the success of the learning process and the development of their motivational, intellectual and other areas. The cooperation and active participation of the teacher and students ensure the formation and development of universal skills that determine the success of the professional activity of a future specialist. The use of dialogue technologies greatly increases the effectiveness of the formation of a managerial culture of future leaders of educational institutions.

Examining the role of dialogue in studying moral norms and the value of learning is of theoretical significance for the development of philosophical ideas about the dynamics of ethical priorities of personality and society. At the same time, taking into account the importance of moral values in the process of education and upbringing, it is worth noting the importance of using the dialogue in pedagogical practice as a generator of ethical guidelines for improving the spiritual and moral education of the younger generation and optimizing the modern educational policy in general. The features of the dialogue lead to the definition of it as a technique of deep and adequate understanding of the individual, assistance in solving psychological problems, stimulating desired changes. Dialogue technologies are aimed at creating conditions for the individual to learn cultural experience, moral standards, social norms of the past and the present, the formation and development of the social qualities of the individual, which will promote professional development, self-identification and self-realization of the individual.

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KSZTAŁTOWANIE KULTURY ZARZĄDZANIA KIEROWNIKA PLACÓWKI OŚWIATOWEJ: TECHNOLOGIE DIALOGOWE ORAZ WZORCE MORALNE

Abstrakt: W artykule rozpatrzono problem wykorzystania technologii dialogowych przy kształtowaniu kultury zarządzania kierownika oświatowej placówki. Kulturę zarządzania jako część działalności zawodowej kierownika w placówce oświatowej charakteryzuje świadomość zachowania oraz działalność ludzi w organizacji. Ważny jest też element kultury pracy oraz element kultury działalności zawodowej. Zauważono, że w szkole wyższej aktualne są technologie dialogowe, które umożliwiają prezentację moralnego sensu i znaczenia walorów oraz tworzą podstawę ich głębokiej analizy. Podkreśla się, że technologia dialogowa przewiduje kolejność etapów, które umożliwiają zrealizowanie głównych zadań dialogu. Są to: głęboka analiza problemu, pojmowanie jego sensu i moralnej treści, rozwój dialogowej kultury. Wyodrębniono: dialog duchowy, dialog refleksywny, dialog motywujący oraz dialog samorealizujący. Sformułowano wniosek, iż cechy dialogu pozwalają na definiowanie go jako: cennej techniki poznawania i rozumienia drugiego człowieka; techniki udzielania pomocy przy rozwiązywaniu problemów psychologicznych oraz stymulowania chęci zmian. Technologie dialogowe są powołane do tego by stworzyć warunki niezbędne dla przyswojenia przez osobę kulturalnego doświadczenia, moralnych wzorców, społecznych norm przeszłości i teraźniejszości oraz dla stanowienia i rozwoju społecznych cech człowieka, które sprzyjają zawodowemu doskonaleniu, samostanowieniu i samorealizacji osobowości.

Słowa kluczowe: szkoła wyższa, technologie dialogowe, wzorce moralne, kierownik placówki oświatowej, kultura zarządzania

