

## Reflective Dialogue As A Communication Strategy

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### ABSTRACT

*Reflexive dialogue, as one of the types of communicative strategies used in the correctional practice of a teacher-psychologist, implies the principle of "non-necessity", designated by M. Bakhtin, suggesting the possibility of helping a person (teenager) who finds himself in a difficult life situation. Based on this principle, a technology has been developed in the concept of reflexive dialogue, which includes the stage of "concretization" — penetration into the inner world of the subject, his motives, intentions, values, and the next necessary stage of "generalization", at which there is a reflexive conceptualization of the subject's problem and the implementation of the therapeutic plan. The article provides an example of the use of reflexive-dialogic technology of socioreflexics in a situation of problematic interaction between a teacher-psychologist and a teenager with addictive behavior, shows the procedure of event-based rethinking of "non-working" stereotypes of relationships, correction of self-esteem and orientation of a teenager's personality in interaction with a teacher-psychologist.*

### Introduction

One of the most important didactic factors in the content of humanitarian knowledge and the very methodology of the humanities of the last decade of the 21st century. the phenomenon of communication appears, which is increasingly given ontological significance. At the same time, culture itself is generally conceived as a metacommunicative historical process, where questions of the dialogic nature of the functioning of human consciousness and strategies of human spiritual culture come to the fore.

The trend of communicative-dialogical thinking was determined by a whole galaxy of philosophers. M.Bakhtin's metalinguistic theory of utterance as a communicative event has been continued in the theory and practice of discourse analysis, which has spread widely in the humanities of European countries, and today is acquiring general methodological significance.

By updating the principle of "out-of-placeness" of M. Bakhtin in the correctional pedagogical practice of a teacher-psychologist, we emphasize the importance of methodological consistency in the

communication process, which consists in the particularity of entering into the process of interaction, which can be designated as a moment of feeling-empathy, as contact, a moment of “dialogue” friendship”, which allows you to sincerely look at the world through the eyes of another. But the very next moment of professional interaction is associated with the need to “get out of coincidences”, reflection of one’s own vision of the situation, which allows one to understand the vector of “detoxification” of the emotional state in which a person is stuck [6; 10; 11].

The methodology of reflexive dialogue, thus, acts as a problematizing factor in the culture of empathy, popular in recent years in the pedagogical literature, which is almost the fundamental tool for the professional work of an educational psychologist [3]. Solidarizing with M. Bakhtin’s thought about the importance of the state of being out of place in the process of understanding [1], we can formulate the problem in such a way that an attempt to enter the state of another may turn out to be either irrevocable in terms of losing one’s own working emotional balance, or double the client’s problem, or not take place at all. The principle of “outsideness” presupposes the necessary distance, requiring reflection based on dialogues.

Reflective dialogue is equipped with special event-discursive means of socio-reflection for the educational psychologist to understand himself, his practical activities, and his cultural identity. The center of the theoretical concept of reflexive dialogue is an empirically substantiated method of developing/correcting personality orientation, conditioned by a person’s biased attitude towards himself, the allocation for him of a certain significant objective sphere of life: needs, interests or values [4; 7]. The concept of direction (life direction) in Russian literature is understood as a mechanism of internal conditioning of a person’s perception of the world, which includes the most valuable emotional self-attitude for the individual (the image of “I”) and the most significant social attitude/self-esteem (“I”-concept) of the individual [8; 12; 13].

Life can be viewed from the point of view of the existence of two personal strategies - the direction of functioning and the direction of development. The direction of functioning is a simpler process of human life, its goal is the reproduction of human psychophysiological resources. Human development is a more complex process that develops at all levels of human life, associated with the development of interests, values, and creative self-realization of the individual. The reflexive process of human self-realization is determined by the sociocentric orientation, the psychodynamics of the development of the problem-conflict potential of the individual.

The dynamics of the reflexive approach emphasizes a special kind of existential-basic conflict caused by the confrontation of the individual with the givens of his existence - that meaning-forming, unconditionally significant structure of the “I”, which requires reflection on the experience of overcoming problem-conflict situations, making important decisions related to the rethinking of implicit, non-underlying on the surface of stereotypes of thoughts, emotions, values [5].

Thanks to the mechanism of reflection, which from a certain moment in personality development functions as a basic ability, the subject has the opportunity to change himself, his life, and create his own inner world. Innovative changes in personality that occur in so-called problem-conflict situations, due to changes in the content and value structure of self-esteem and personality orientation, determine one of the fundamental provisions of modern pedagogical thought about the need to form an individual value-educational trajectory of human development. Unlike knowledge, value does not exist abstractly as some ideal essence, unambiguously applicable in all circumstances of life; values exist “here and now” [2], being realized in consciousness and behavior. If we imagine this cognitive alternative in terms of reflexive dialogue, then we are talking about the so-called

phenomenon of event interaction, when the real participation in the cognitive process of two or more people can be conveyed by the expression “united cognitive subject” [8].

In the concept of reflexive dialogue, a six-step model of reflexive-dialogical interaction in the process of overcoming a problem-conflict situation has been developed, used on the basis of pedagogical correctional and therapeutic practice. The development of functional modes of behavior in the process of overcoming a problem-conflict situation and changing the nature of relationships is associated with an increase in reflexive components in the personal and activity interaction of an individual. Lines of analysis in the process of solving a creative problem are identified: the line of mediation, which characterizes the vector of personal relationships (the image of “I”), and the line of mobilization (“I”-concept), associated with the activity function of self-esteem in relation to the problem. There are six modes of behavior that characterize the types of focus and activity of the dialogue agent (subject of reflexive dialogue).

*Adaptive and regressive behavior characterize the need-oriented type of personality orientation, goal-oriented and conservative behavior characterize the normative type of personality orientation, creative and blocking behavior describe the reflexive (sociocentric) type of personality orientation. Behaviors marked with a “+” sign characterize the constructive nature of the interaction, while those with a “-” sign characterize an accentuated, destructive nature. Constructive behavior in the process of solving a problem situation is ultimately associated with solving a creative problem, increasing the adequacy of self-esteem, and developing the level of personality orientation.*

In the process of jointly overcoming a problematic situation, a process of reflexive-dialogical interaction unfolds. In this case, the basis is an event that is perceived by students as the need to solve a creative problem, which requires building a new attitude and implementing a new way of action. The starting point for searching for a solution to a problem (directed overcoming of a problem-conflict situation) is the additional definition of conditions that, in relation to the individual’s experience, can be problem-conflict, and do not “fit” into the existing image of “I” and self-esteem.

The process of development of personality orientation occurs in the course of reflective-dialogical interaction, when, when establishing dialogical relations, the subject receives the missing components of reflection (questions, fixation, problematization, assessment, self-esteem), i.e. in the process of quasi-reflection there is an expansion of personal boundaries of knowledge. The process of event interaction ensures the process of integrating the image of “I”, including the reflexive components of the event into the system of human relationships, developing adequate self-esteem through structuring human relationships, psychological adaptation, and finding optimal [9] forms of behavior.

A psychotechnical means of correcting relationships in reflective-dialogical interaction is to provide a “feeling of support.” Psychological support is considered in reflective dialogue as a joint construction of the problem and its post-conflict rethinking. Rethinking stereotypes of thinking and automatisms of response is associated with the reconstruction of the individual’s attitude to the situation, the emergence of a reflexive attitude, an impartial qualitative attitude [15].

We consider reflexive personal correction in the process of overcoming a problem-conflict situation as a significant systemic change in the structure of the individual’s orientation and self-esteem. Revealing techniques (with the help of which answers are sought to questions about why and how problems arose) against the backdrop of supporting ones (mobilizing a sense of self-worth) guarantee the subject to overcome a difficult situation. Reflexive-dialogical methods of interaction are determined by the search dominant associated with a purposeful mental search aimed at overcoming

and fixing what has been achieved.

The strategy for developing personality orientation in the process of reflexive dialogue is based on the well-known fact in psychology of the heterogeneity of the result of an action in a prompt situation. The result of the action, associated with the presence of a direct (conscious) and by-product (unconscious) product in it, is that if a hint precedes the task (if a person is simply explained what the essence of his problem is and given a number of recommendations), then comprehension-development does not occur due to the absence of the subject's "own" action, the "side" result of which should be the identification of an essential part of the problem.

Let us give an example of one session of correctional therapeutic practice of a teacher-psychologist with an addictive teenager (a transcript of the video material with advanced comments is presented). As is known, working with adolescent drug addicts today is one of the most important areas of work with minors for educational psychologists [14].

A person (he) is finishing 11th grade at school. I first became interested in drugs at the age of 12, when I read books by American drug researchers, including "The Art of Dreams" and "The Power of Silence" by Carlos Castaneda with detailed descriptions of experiments. He tried weed for the first time at the age of 15, and says that "it was interesting." In general, in his words, he "tried everything." He explains this fact by the fact that "man is curious by nature," and also by the fact that, in his opinion, "marijuana always awakens awareness of its essence," "removes the barriers of consciousness," and "opens up new horizons for the knowledge of things."

I came for a consultation "to talk" - that's how he explained it. In terms of the form of accentuation of self-attitude, Sergei is sensitive, the strategy of reflexive dialogue was built on the existential problem of formulating the purpose of existence, significant for the dialoguent, reflexive support was carried out in the process of joint construction of the existential concept of the meaning of life. The transcript of the interaction presented below is built using the six-step model technology.

After the meaning of the conversation (topic) is found, the interaction enters the reflexive phase and takes on the character of the actual creative process of solving the problem - each subsequent statement will be a development of the previous one, while the psychologist is assigned the function of finding the zone of proximal development. Reflective dialogue goes through several phases of development, after which the result is a developed vision by the teenager of some new meaning, denoting a new level of attitude towards himself.

During the conversation related to solving the problem of the concept of the world order, an original solution to the existential problem was found, a model of human creative activity was constructed, the idea of the existence of a "soul", the values of knowledge and self-knowledge, as well as a sense of duty and planetary consciousness was voiced. The process of reflexive dialogue allowed he to rethink the meaning of drugs, with the help of which, as he believed, it was possible to resolve questions of an existential nature.

In this example of socio-reflexivity of the life orientation of a teenager's personality, one can detect phases of dialogue when the desired transition of the significance of the bodily "social" spiritual takes place [8].

### **Conclusion**

The process of reflexive dialogue, repeatedly going through the phases of dialogue and reflection (concretization and generalization), increasingly becomes an activity of understanding: how another is embodied in the external manifestations and behavior I observe. In this psychodynamics of the unfolding of the initial content of interaction, new meanings are traced, associated with a deepening

orientation towards mutual understanding and increasing equality of positions, where everyone simultaneously listens and is in the center of attention of the other; in reflexive-dialogical interaction such a component as mutual interest and mutual cognition.

In the process of reflexive correctional-event (therapeutic) interaction against the background of free communication (dialogical contact), a change occurs in value identity, self-esteem, transformation of individual personal relationships, attitudes towards the world as a whole, changes in forms and methods of communication, the nature of the functioning of the image of “I” and “I”-concept of personality. The phenomenon of reflexive dialogue allows us to transpose reflexive relationships into the area of everyday interpersonal interactions, which become a qualitative background for the development of professional reflection of the future teacher-psychologist.

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