

THE DEVELOPMENT OF SUBJECT-TO-SUBJECT RELATIONSHIP THROUGH DIALOGICAL COMMUNICATION

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Purpose. The subject-subject relations formation through dialogic communication. **Methodology.** The following research methods have been used: theoretical and systematic analysis of psychological, pedagogical, philosophical, and scientific literature in order to research the problem of dialogical communication and subject-subject relations theoretical study; abstraction and specification to define the elements of a dialogic communication process; design to define the study logical structure; empirical methods: extensive engagement, observation, conversation, testing, expert evaluation and others. **Findings.** Humanistic orientation of dialogic communication has been investigated. The role of activity, equality, tolerance in the formation and development of subject-subject relations through dialogic communication has been pointed out. Levels of dialogic communication, depending on the depth of establishing subject-subject relation have been defined as well as the role of emotions in establishing understanding during dialogic communication. **Originality.** The analysis of the activity conversion process on feedback and its role in the subject-subject relations development has been presented. The interlocutors gradual deepening in the subject-subject relationship, depending on the level of dialogical communication has been identified. The emotion display level through dialogic communication and their role in the development of subject-subject relations have been established. **Practical value.** It has been proposed to pay special attention to various aspects like focus on the interviewee, active listening, empathy and the like depending on the level of dialogue in which the interlocutors are, with the aim of subject-subject relations developing. **Conclusions.** It has been proved that the development of subject-subject relations in dialogic communication depends on the orientation on the other, equality of the parties of communication, activity, availability, and perception of feedback, tolerance, impatient and the like. Establishing mutual understanding is not possible without emotional contact, emotional response and its correct understanding.

Key words: dialogical communication, person-to-person relationship, empathy, levels of the dialogical communication.

РОЗВИТОК СУБ'ЄКТ-СУБ'ЄКТНИХ ВІДНОСИН ЧЕРЕЗ ДІАЛОГІЧНЕ СПІЛКУВАННЯ

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Показано, що діалогічне спілкування є складним процесом, що відіграє значну роль у встановленні суб'єкт-суб'єктних відносин. Доведено, що його розгортання та розвиток можливі лише за певних умов, що сприяють розвитку особистості, унікальності людської індивідуальності, самодостатності, створюють можливості для творчості, самоактуалізації тощо. Виявлено, що рівноправність, активність та толерантність є необхідними чинниками формування суб'єкт-суб'єктних відносин у діалогічному спілкуванні. Підтверджено, що рівні діалогічного спілкування залежать від глибини встановлених суб'єкт-суб'єктних відносин. Показано, що дані рівні є ієрархічною системою, де перехід на більш високий рівень неможливий без проходження попереднього, а також що вони відображають поступове заглиблення співрозмовника у світ іншої людини у процесі діалогічного спілкування. Особливого значення при цьому набувають перцептивні чинники. Встановлено, що сприйняття емоційного світу людини, емпатія, співпереживання дозволяють встановити взаєморозуміння через емоційний зв'язок, забезпечення суб'єкт-суб'єктних відносин через діалогічне спілкування відіграє значну роль у розвитку особистості, залученні її до культурних та моральних цінностей.

Ключові слова: діалогічне спілкування, суб'єкт-суб'єктні відносини, емпатія, рівні діалогічного спілкування.

PROBLEM STATEMENT. Communication is a prerequisite for a human to be social. Human beings can not live, work, and meet their material and spiritual needs without communication. From this prospect, communication is a 'social ecology' and people can lose their decent features and descend to a wild animal's level without 'social ecology'. If there was not proper communication, there wouldn't be work, which makes human beings people. So, communication is an important condition from the perspective of both genealogy and ontogeny for people's existence and mental development. [1].

The dialogical communication encourages people to reflect, clarify, and pass their own opinions; listen and understand companions; and eventually perceive

them as unique personalities. Since the dialogical communication is a two-sided process and the activity of both parties is its prerequisite, the communicators' mutual focus turns 'rotation of statements' into the subject-to-subject relations. To analyse person-to-person communication and reveal the capability to develop these relationships through dialogue.

EXPERIMENTAL PART AND RESULTS OBTAINED. Dialogical communication is the subject of study of many sciences. Linguistics and Philology considers dialogue as a form of speech, which is a verbal communication through the exchange of words, phrases on any topic between two or more people [2]; Philosophy considers it as a conversation between two or more interlocutors concerned about finding the same truth, as

a kind of conversation, said by the desire for universal and not individual (opposed to confession) or private (discussion) [3]; Sociology considers it as an informative and existential interaction between the parties that are in the process of communication aimed at understanding [4]; Culturology considers it as a form of speech, a conversation where the spirit of the entire makes its way through the differences of utterances [5]; Psychology as a main feature and basic condition of the human consciousness and identity - polyphony of personal manifestos and self-determination of people around [6]. Such a variety of views on the dialogical communication is not accidental because it is what primarily connects different personalities together.

The humanistic orientation of the dialogical communication is of the uttermost importance. Researchers A. B. Dobrovych and S. Yu. Kurganov note that dialogue itself does not allow the inequality of its members which is the relations of domination and subordination. A true dialogue cannot be established if the parties recognize the right to possess the absolute truth. Social and intellectual equality of the dialogue provides freedom and democracy.

Since dialogical communication is based on the parties' interaction providing mutual interinfluence and changes in the both sides' opinions, the activity has the substantial value. If one of the dialogue parties stops to be active, there is a breach of equality of arms and the relations are shifted to the subject-to-object.

It can be considered that the activity during dialogical communication can be forward (stimulating utterance) and backward (response to stimulating utterance) (Fig. 1).

The equivalence of these types of activity is important to person-to-person relationships i.e. the backward activity should not be of a lower value than the forward one. A typical example of this type of interaction is an active listening. It involves not only the information specification but also is an incentive for further communication, demonstrates the interest in the person and the subject of the dialogue.

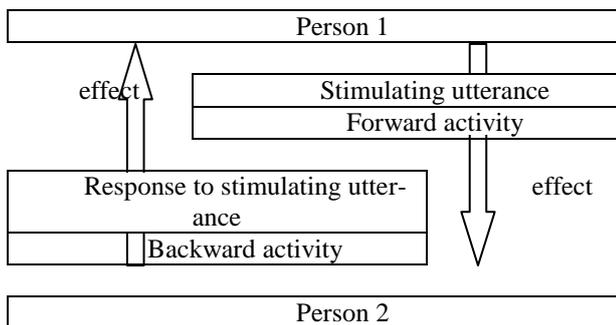


Fig. 1 – Activity in dialogical communication.

If the companion perceives the backward activity interestingly, the activity turns into a feedback providing the obtaining of the information on the party's status in order to improve the communication and achieve the desired result.

In the process of dialogical communication the parties constantly exchange feedback, i.e. verbal and nonverbal signs which people intentionally or uninten-

tionally send in response to the other person's utterance. It is not necessarily verbal but also facial expressions, looks, gestures, postures etc. However, if there is no perception the person-to-person relationship and dialogical interaction (i.e. its humanistic essence) can break down.

Ignoring of a party's activity is a demonstration of inequality. Humans show their indifference to the interlocutor in such a way, which means they perceive them as an object.

Recognition of the equality of personal viewpoints, mutual sociability is the core of person-to-person relationships. Tolerance, being the category of verbal communication, is a type of verbal interaction [7] and is the main principle of interpersonal, intergroup, intersate, and intercultural cooperation [8]. Tolerance in dialogue provides:

- equality of the communication parties which helps to take up the other's viewpoint;
- acceptance of the partner, trust in him;
- emotional sincerity and naturalness, mutual convergence;
- ability of the dialogue participants to see, understand, and actively use a wide range of communicational skills including nonverbal [9].

Along with the parties' equality, parity, and freedom there is another process which is also important for the deep interpersonal contact - empathy; the companions emotionally and instinctively understand each other's inner world [10]. The demonstrated empathy encourages a person's inner disclosure, free utterance of their opinions, considerations and expectations. Thus, the demonstration of empathy, honest emotional perception of the interlocutor contributes to the person's disclosure, improves their self-confidence, self-discovery, and self-development which help to discover and understand the identity of the party of the dialogue and themselves, rethink views and values, free themselves from stereotypes, develop intellectually and spiritually. The perception of another person as an integrated personality allows one to foresee and accept the changes in the identity of the interlocutor and obtaining a deeper understanding of the cause-and-effect relationships.

The process of dialogical communication usually has a form of expressions and responds but note that expressions are not always verbal they can also be gestures, facial expressions, posture and so on. The dialogical communication is a complex system with many interrelated factors that determine its orientation, saturation, levels and more.

The exchange of statements does not mean dialogue. For example, as a person asks another answers but there is no a dialogue between them. Everyone plays a role but there is no a joint search. The parties are distracted from each other, their activity is formal, they are not interested in each other. Cooperation, in this case, is at the subject-to-object level - the utterances do not ensure the dialogue but serve to exchange of the monologues.

Having analysed the works of the researchers of the dialogical communication, we suggest distinguishing its levels in terms of deepening in the subject-to-subject relations.

We suggest levelling the data as pyramid (Fig. 2). This allows following their sequence and relations.

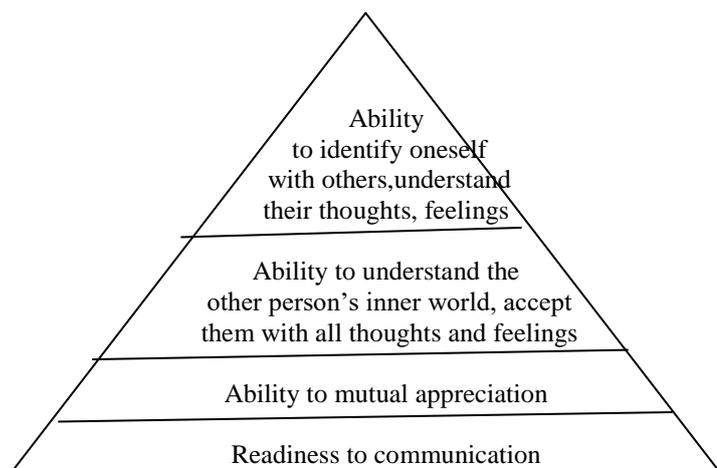


Fig.2 – Levels of dialogical communication

The first level of the readiness to communicate is the simplest. The readiness to dialogue is the first step before it starts; if at least one of the parties is not on the step, communication will not happen. Person-to-person relationships can probably be named potential that guarantee the future deployment of the dialogical communication.

The second level is the ability of the parties to accept each other. At that level the parties are ready to listen and accept the information from the other party. This is the level of direct communication, 'dry' transmission and perception of the information. Person-to-person relationships begin to deploy but still beyond the inner world of the individual; the person is already perceived as an interlocutor but the information is still more significant than the person providing it.

These two levels are simple as they do not require to accept companions as the subject and they do not need the emotional stress as a mandatory component of the dialogue. They provide the communicative component of the dialogical communication.

The third level - the ability to understand the inner world of another person - is the level of emotional perception of the party. This is the level of empathy when the companion is now the subject and the transmitted information becomes personal and meaningful. This level of person-to-person relationships associates with friendship, support, readiness to sacrifice for others.

The fourth level is the highest - the ability to identify oneself with others, to understand their thoughts and feelings. This is not only empathy this is the level of spiritual unity. At this level the parties unite, the dialogue becomes a 'bloodstream' of a single whole. At this level the subject-to-subject relations develop into co-creation and full openness to each other. To achieve this level the full commitment and trust is required because people not only reach the level of identification with others but also allow the other party to do the same.

Thus, the level of the dialogue reflects the parties' attitude to each other; the higher is the level of dialogue, the more person-to-person the communication is.

With all that said it is considered that the higher level of dialogue communication the perceptual factors become increasingly important.

The perceptual aspect of communication means the process of perception and knowledge of each other's partner's dialogue and the establishment of mutual understanding on this basis. [11] The perception takes place through observation and analysis of the external features of a person, i.e. their behaviour, facial expressions, intonation, gestures, manner of speaking. The overall impression of the interlocutor, understanding of their motives is built through this observation. Thus, due to perceptual side of dialogical communication the interlocutors seem to finish drawing the picture of all that the partner of the communication says; perception now is a filter for the information provided during the dialogue.

In this process emotions are the main factor, because emotions belong to a special class of mental state, which reflect human's relationship to the world, to other people, to themselves, and the results of their activities [12]. There are many ways for the world perception; what pleases one person can cause anger in others. Emotions are the psychological attitude towards the environment, events, items, and so on. Emotions provide a 'sense' to everything. Through the emotional experiences vital importance of the information that meets the needs and usually rises positive emotions which block the negative ones is reflected.

In dialogical communication emotions play a significant role as they form a person's attitude both to the subject of the dialogue and the interlocutor. Emotionally rich information is more attractive, better digested and memorised.

There are two levels of dialogical communication: the first shows the direct effect on interlocutors and the subject of the dialogue, the second - the perception of this effect (Fig. 3).

1 level	Emotions effect	General state of the interlocutors
		Attitude to the subject of the dialogue
		Attitude to the interlocutor
2 level	Perception of the emotions effect	Demonstration of the attitude to the subject and interlocutor
		Interpretation of the interlocutor's state and attitude

Fig. 3 – Effect of the emotions to the dialogical communication.

The first level is a direct influence of emotions on the components of the dialogical communication. That shows how emotional background influences the general state of the interlocutors, because if the person is upset for some personal reasons, even if there is a large interest to the subject of the dialogue, the overall negative emotional background will have an impact on the quality of communication. The attitude both to the subject of the dialogue and interlocutor also has a direct impact on the quality of the dialogical communication.

The second level is not such a direct impact on the quality of the communication as the first, but it often

causes the preconditions for the information wrench of the information, because the second level reflects the emotional feedback. For example, if the recipient hides or improperly demonstrates their dissatisfaction or misunderstanding of the received information, the communicator, being sure that the recipient agrees, does not provide additional information that would correct the situation. The same goes for the interpretation of the emotional states of the interlocutor when a wrong interpretation of his emotional state results in the absence of the perspective communication. This is linked with the level of emotional intelligence - the ability to understand the meaning of their own emotions and the emotions of others and use this knowledge to manage themselves and relations with others. [13]

Empathy has a special meaning for the levelling of dialogical communication. This is the human's instinctive knowledge of the inner world of others [6], understanding of the emotional state, appreciation of the experience of another person. The individual's ability to experience parallel emotions that arise in the course of the communication. Understanding of another person through the emotional appreciation [14].

So, the emotional component of the dialogical communication not only affects its level but also regulates the interlocutors' emotional state, influences the quality of the information which is transmitted.

Everyone wants to be a personality, express themselves, look confident in the eyes of others. The dialogue, being a person-to-person relationship, enables that as an equal person-to-person communication is the main feature of dialogical communication. The aim of dialogue is two-sided. On one side it is personally centered, focused on self-knowledge, self-development, meeting the need in understanding. Simultaneously, from the other side, the other person is the aim of the dialogue. One person reveals the reality, thoughts, feelings, and ideas of the other through the dialogue. New horizons of the world are being opened the world of another person.

Human amenability to external influences significantly depends on the internal state which is a source of development; external state causes its conditions [15]. Thus, according to the principle of determinism, a human relation to the world is always mediated by the communication with other people and a shaped personality is the result of what has been transmitted by others. So, the dialogical communication is what brings the individual to the level of unity with the clan, group, and society. In the dialogical communication the interaction is always an action aimed at general objectives and common values. That is why the practical organization of the form and instruments of the dialogical communication is important. They serve to transmit cultural values, work methods, moral standards through generations. [16]

CONCLUSIONS. Thus, person -to-person relationships in dialogical communication appear when communication is focused on the interlocutor, parties' parity, activity, feedback perception, tolerance, empathy etc. Trust and openness in the relationship ensures the integrity of the perception of the interlocutor, readiness to new experience, willingness to change and develop.

However, it is impossible to have a good rapport without the deployment of emotional contact, which special value is emotional response and understanding, absence of *wrenches*. Consequently, the development of emotional intelligence facilitates in person-to-person relationships in the dialogical communication.

In order to develop person-to-person relationships at the level of both sides' readiness to communicate, we offer to ensure that special care should be focused on the interlocutor-centered dialogue through the sincere interest both to the subject of the dialogue and the individual; at the level of readiness of the parties to appreciate one another through active listening which encourages the movement to the person-to-person relationships; at the level of understanding of the inner world of another person, accept it with all thoughts and emotions - empathy to perceive the interlocutor as a unique individual.

The determination of the principles of the empathy as a motive power for the subject-to-subject relations establishment is the prospective for future researches.

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РАЗВИТИЕ СУБЪЕКТ-СУБЪЕКТНЫХ ОТНОШЕНИЙ ЧЕРЕЗ ДИАЛОГИЧЕСКОЕ ОБЩЕНИЕ

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Показано, что диалогическое общение является сложным процессом, которое играет значительную роль в установлении субъект-субъектных отношений. Доказано, что его развертывание и развитие возможны лишь при определенных условиях, которые способствуют развитию личности, уникальности человеческой индивидуальности, самодостаточности, создают возможности для творчества, самоактуализации и тому подобное. Выявлено, что равноправие, активность и толерантность являются необходимыми факторами в формировании субъект-субъектных отношений в диалогическом общении. Подтверждено, что уровни диалогического общения зависят от глубины установленных субъект-субъектных отношений. Показано, что данные уровни являются иерархической системой, где переход на более высокий уровень невозможен без прохождения предыдущего, а также, что они отражают постепенное углубление собеседника в мир другого человека в процессе диалогического общения. Особое значение при этом приобретают перцептивные факторы. Установлено, что восприятие эмоционального мира человека, эмпатия, сопереживание позволяют установить взаимопонимание через эмоциональную связь, а обеспечение субъект-субъектных отношений посредством диалогического общения играет значительную роль в развитии личности, приобщении ее к культурным и моральным ценностям.

Ключевые слова: диалогическое общение, субъект-субъектные отношения, эмпатия, уровни диалогического общения.

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