

## COMMUNICATION IS A PREREQUISITE FOR THE FORMATION OF A COMMUNICATIVE CULTURE OF A TOLERANT PERSONALITY

**Summary.** *It is noted that only in the process of communication and thanks to it the child can socialize and become a personality. The sooner person will attain the basic rules of communication, the less mistakes will make. But the culture of communication depends not only on the knowledge and observance of certain rules of communication, but also on our bringing up, courtesy, tolerance to other positions, kindness, desire to communicate that are not inherited, but are formed and developed in the process of education and self-education.*

*The article examines the essence of the concept of "communication" from the pedagogical and psychological point of view and components of tolerant communication. It is noted that the main premise of the culture of interpersonal communication is tolerance, moreover, "the culture of communication is practically impossible without the implementation of the principle of tolerance. It is underlined that the problem of communication is inextricably linked to the problem of tolerance.*

*The components of interpersonal tolerant communication such as perception, recognition, interaction and dialogue are considered in the article. It is determined that communication plays the particularly important role in the educational activity.*

*We stated that communication is the strongest means of forming a human relationship to others and to himself. Thanks to communication a person builds relationships with the surrounding people. A tolerant attitude towards others is the basic requirement of communicative culture of human.*

**Key words:** *communication, culture, tolerance, acceptance, recognition, interaction, dialogue, personality.*

## СПІЛКУВАННЯ – ОСНОВНА ПЕРЕДУМОВА ФОРМУВАННЯ КОМУНІКАТИВНОЇ КУЛЬТУРИ ТОЛЕРАНТНОЇ ОСОБИСТОСТІ

**Анотація.** *Людина є істотою соціальною, і вона здатна нормально розвиватись тільки у суспільстві, спілкуючись з іншими людьми, оскільки потребує постійної інформації про подібних собі. Лише у процесі спілкування та завдяки йому дитина може соціалізуватися і стати особистістю. І чим раніше вона osiąгне основні правила спілкування, тим менше помилок зробить, тим менше, ймовірно, завдасть шкоди собі й іншим. Утім культура спілкування залежить не тільки від знання й дотримання певних встановлених норм спілкування, а й від нашої вихованості, ввічливості, толерантності до позицій інших у процесі комунікації, доброзичливості, прагнення порозумітись, які не передаються у спадок, а формуються і розвиваються у процесі виховання та самовиховання.*

*У статті розглядається сутність поняття "спілкування" з педагогічної й психологічної точок зору та складові компоненти толерантного спілкування. Зазначається, що основною передумовою культури міжлюдського спілкування є толерантність, більше того, "культура спілкуванні практично не можлива без реалізації принципу толеранції". Тому очевидним є той факт, що проблема спілкування невід'ємно пов'язана з*

*проблемою толерантності оскільки реальні контакти між людьми, в процесі яких вони безпосередньо сприймають одна одну, створюють певне середовище для об'єктивного виявлення особливостей їхньої поведінки, рис характеру та емоційно-вольової сфери. Саме в таких контактах розкривається справжня значущість однієї людини для іншої, виявляються їхні симпатії та антипатії.*

*Наголошується, що толерантність, у процесі спілкування, означає також сприйняття, визнання та взаємодію у різноманітних формах самовираження та самовиявлення будь-якої людської особистості. Найпоширенішими видами взаємодії, що дозволяють ототожнювати її з позитивною толерантністю слід вважати співробітництво та опіка. А основою різних форм спілкування та взаємодії стає діалог.*

**Ключові слова:** толерантність, спілкування, сприйняття, визнання, взаємодія, діалог, особистість, культура.

**Formulation of the problem.** A person is a social being, and it is able to develop normally only in a society, communicating with other people, because it requires constant information about similar ones. Only in the process of communication and thanks to it the child can be socialized and become a person. And the sooner she understands the basic rules of communication, the less mistakes she will make, the less harm she will make to herself and others. However, the culture of communication depends not only on the knowledge and observance of certain norms of communication, but also on our education, politeness, tolerance to the positions of others, benevolence, the desire to understand, which are not inherited, but are formed and developed in the process of education and self-education.

Analysis of basic research and publications. In recent foreign and domestic scientific literature, the problem of tolerance and communication culture has recently been devoted to many studies. It is possible to highlight separate concepts and scientific schools that have most successfully developed psychological and pedagogical directions of the mentioned problem: "Philosophical Positions about the Essence of Tolerance" (R.Valitova, D. Zinoviev, V.Lectorsrky, P.King and other); "Pedagogy of Culture of Peace" (S. Demianchuk, M. Kabatchenko, A. Syrotynko, and other); "Education in the Spirit of Tolerance" (O. Hryva, A. Pogodina, T. Soldatova, V. Tishkov, L. Shaygerova, O. Sharova, O. Shvachko, etc.); "The formation of a culture of communication" (B. Ananiev, O. Bodalov, I. Ziazyun, V. Kan-Kalik, O. Kyrychuk, N. Kuzmin, Y. Kulyutkina, L. Kondrasheva, A. Leontieva, B. Lomova, A. Mudrik, L. Orban-Lembryk, V. Slastonina, T. Yatsenko and others). But, in spite of a rather thorough analysis of this problem, the problem of tolerance as the main precondition for the culture of interpersonal communication, in particular teacher-students, remains not sufficiently highlighted, in our opinion.

So, the **purpose of the article** is to consider components of tolerant communication and to define tolerance as the basic precondition of a culture of communication of a teacher and students.

Presenting main material. In order for communication between people could take place at a sufficiently high level, many prerequisites of the most varied brand are required. Subjects of communication must be in contact, understand each other, comply with certain commonly accepted rules of communicative behavior; they must have a certain, more or less expressive mood on their partners; patient attitude to others' opinions.

What is communication? This concept comes from the words "common", "community" – that unites people. Communication is defined as a multi-faceted process of establishing contacts between people in their joint activities.

Among the pedagogical points of view on this phenomenon the most widespread is the following: communication is a specific type of interaction of people in the process of which there is an exchange of information, regulation of activities and behavior of each other, mutual emotional influence, and it is one of the fundamental human needs [8, p. 161].

M. Kahan gives his own definition of this term: "Communication is the process of creating new information, common to the participants of communication, and generated by their community " [4, P. 149].

His opinion is also supported by F. Batsevych: "Communication is one of the necessary and general conditions for the formation and development of society and personality. Communication, as a rule, is connected only with the information communication "[2, P. 27].

In communication there is no sender and recipient of the message - there are interlocutors, accomplices of a joint case. Here, both participants in the process of communication are equal, both active and not just exchange information (or activity, to which reduces the communication L. Bueva) [1, P. 110], but are guided by the fact that the partner is not a simple recipient or an obedient performer, but also a free interpreter, co-author of information, that has been worked out jointly and united them both. In communication, information circulates between partners, as they are equally active, and therefore the information does not decrease, but increases, enriches, expands in the process of its circulation [4, P. 146].

The main distinguishing feature of communication, which defines its other characteristic features, is the dialogic (interpersonal) connection of its participants, a dialogue understood in its existential, ontological sense as a clash of different minds, of different truths, dissimilar cultural positions that make up the only mind, the only truth and common culture. The dialogue needs to allow the existence of another matrix, another type of thinking, another logic. Otherwise,

instead of a dialogue, a monologue will emerge or nothing will happen. The object can be disposed of at one's discretion, for that it is an object, but a productive dialogue is possible when one is treated as equal to one another, as to a special world that lives by its own laws.

In psychological science, communication refers to the process of interaction between people, in which there is an exchange of activity, information, experience, skills and abilities, as well as the results of activities [5, p. 17].

So, communication is a deeply social phenomenon. Thanks to it, the person inherits the cultural experience of previous generations, is guided in social multidimensionality, identifying himself with a certain community, self-asserting and self-actualizing, is formed as an individuality. People do not imagine their life without communication, which includes three main functions:

- communicative (transfer of information, accumulation of knowledge, coordination of actions and mutual understanding of people);
- interactive (influence on other people, change in their behavior and activities, and vice versa, change of their actions under the influence of others);
- perceptual (perception and knowledge of another, penetration into his inner world and understanding of him)[6].

However, different people have different communication abilities. If one person comes into contact without any problems, the other one can bring tension in the relationship with people and provoke the appearance of negative reactions of the latter. Basis of it are: incompetence of one of the parties, unwillingness to accept the point of view of the partner, the inability to argue the own point of view, a lack of tact, tolerance, envy, bias, importunity, not ability to listen.

For communication it is very important to come into contact with the interlocutor. Communication with "myself" is also very important. Specialists on the problem of psychohygiene show that internal dialogue is an important aspect of communicating with others. Losing it, people are separated from each other and secluded. And therefore, the first step to communication consists in the ability of a person to estimate himself objectively (that is in a self-esteem). Usually such people know their strengths and weaknesses. They are direct in communication; respectful to themselves and to other people, perceive criticism as a possible way of growth; quietly perceive compliments [3].

Such communication is successful when we have succeeded in achieving the expected result: to receive information, help, support, advice, sometimes it is just satisfaction from the time spent together. And for this we need to take into account several points:

- full communication depends on both partners;
- for full communication we have to unite both "languages": the language of words and the language of a body, face etc.;
- in communication the ability to speak and to listen are important [5].

Moreover, in order for the process of exchange of ideas, views and information could take place positively, a number of prerequisites are needed, on which we will dwell in more detail.

The opponents, as subjects of communication, must first of all understand, respect, support each other, adhere to universally accepted rules of communicative behavior, conditioned by social, cultural, confessional, psychological characteristics of the interlocutors.

Such an approach involves coexistence with each other, the recognition of the inevitable differences of opinion, orientation, life styles - to tolerate each other, no matter how difficult it will be in one or another situation. The phenomenon of tolerance provides the existence of the highest ethical guidelines and values, such as respect, mutual respect, compassion, mercy which hold it in "force field" of true humanity. To be tolerant above all means to tolerate, withstand the Other - as he is, to recognize him the right to live, think and do his own way.

Consequently, the main precondition for the culture of communication (the culture of human behavior in society) is tolerance, moreover, "the culture of communication is practically impossible without the implementation of the principle of tolerance" [3, P. 79]. Therefore, it is evident that the problem of communication is inextricably linked to the problem of tolerance, since the real contacts between people in the process of which they directly perceive each other, create an environment for the objective identification of the features of their behavior, features of character and emotional and volitional sphere. It is in these contacts that the true significance of one person for another is revealed, their sympathies and antipathies are revealed. Because tolerance is a complex and multi-faceted formation and is an important moral quality of the personality, through which communication between people becomes balanced, which in turn helps to find the truth even in a conflict situation; It is a quality that manifests itself first of all in respect for the feelings, customs, beliefs, political preferences and interests of other people; Tolerance is mutual respect through mutual understanding and the basis of civilized relations.

*Tolerance*, in the process of communication, also means perception, recognition and interaction in various forms of self-expression and self-affirmation of the human person. *Perception* is the ability to see another from the inside, the ability to look at his world simultaneously from two points of view: the own and another one. *Recognition* is the ability to see in another person the other one, as the bearer of his values, the logic of thinking, his forms of behavior, as well as the awareness of his right to be different, to differ from the rest of people [7].

In turn, *interaction* is one of the common forms of interconnection between phenomena, the essence of which lies in the mutual influence of one object on another. Interaction is a manifestation of the unity of opposites, a voluntary process, in which each side determines the position of another, advocating for it both the cause and the consequence [9, P. 231].

In pedagogical literature, the term “interaction” is defined as a universal form of development, which mutually interacts with interacting objects, phenomena, and leads each of them into a new state. During the interaction appear: co-operation (or counteraction that destroys communication), coordination (or contradiction, which also makes communication difficult), empathy (or indifference), tact (or tactlessness) of one individual in relation to another [9, P. 231].

The most common types of interaction that allow us to identify it with positive tolerance should be cooperation and care.

*Cooperation*- this is a common definition of the objectives of activity, its planning, the distribution of force on the basis of each other's interaction. This level of tolerant relationships is characterized by the following features: contact, benevolence, lack of anxiety, mobility of action, courtesy, tolerance, social activity.

The second type of interaction is the guardianship, it is also relative to tolerance, because it means care, that does not degrade the dignity of the person, who is being taken care of, and is the natural norm of the subject and object. Such interrelations are possible only when both sides understand each other and tolerate each other. This level of tolerant relationships is characterized by the following features: emotional stability, high level of empathy, ability to help [7].

The basis of various forms of communication and interaction is the dialogue, associated with an open position, that is, the presentation of information from the first person. “From all kinds of life activities, the dialogue – said the philosopher Michelle Montaigne - is the most enjoyable natural exercise of our mind. That is why, if I was forced to make a choice immediately, I would probably have lost my eyesight, rather than hearing or resistance to the word” [5]. Indeed, in a dialogue, the interlocutors not only express the substantive idea, but also exchange information, get acquainted with new ideas, express pain, experience, learn about the evaluation of certain statements, get reasonable advice, feel emotional and aesthetic pleasure.

The dialogue, as a form of communicative activity, in scientific literature is defined as follows: “Method of obtaining information on the basis of verbal communication; purposeful deliberate kind of communication, connected with the need to make certain conclusions on the new analysis of different points of view and statements and the development of appropriate solutions” [8].

The dialogue reveals the individuality and comprehension of the peculiarity of another person, as the dialogue interaction implies the equality of positions in society. The emotional and cognitive components are preferred. In the structure of dialogue interaction the emotional and cognitive components are favored, that can be characterized by the high level of empathy, the feeling of partnership, the ability to perceive the person such as he/she is, the lack of stereotypes in the perception of others, as well as the ability to “see” your own individuality, the ability to “take” (assess) your own personality adequately. A similar characteristic of dialogue mutual understanding is the foundation of tolerance. The peculiarity of dialogue interaction was also discovered by the ancient philosopher Platon. Everyone knows his statement: “Know yourself”, which can be interpreted as “understanding others, understand yourself” [4]. Such dialogue interaction should be learned from childhood, because it is the basis of positive social experience and forms a tolerant person who always confidently feels in any society, chooses the correct behavior among people.

It is important to emphasize that by revealing the differences of another person, comparing his/her with oneself, a tolerant person does not place himself in a privileged position, but respects the right to choose of another person to be such as he/she is, to interact constructively with representatives of society, regardless of their belonging and perception of the world. That is, a tolerant person is ready to accept, to assimilate someone's else, a new one, not yielding to their identity and integrity. “At the dialogic meeting of two cultures they do not merge, do not mix, each keeps its unity and open integrity, but they mutually enrich themselves” [3].

The wisdom of the “golden rule” of behavior, which we meet in the Bible, is surprisingly instructive: “It is necessary to treat other people, as it would be desirable to treat you” [5]. For this reason in communication it is very important to feel other person, to expect how he/she will treat your act; to understand his/her words, view, intonation. It is important to be able to restrain from manifestations of bad mood or inappropriate fun. Tolerant person always confidently feels in any society, chooses the correct behavior in the interaction between people.

Especially significant role the communication plays in educational activities, it is an essential value of pedagogical interaction. Pedagogical cooperation, which is realized through pedagogical dialogue, gives an opportunity for the exchange of ideas, self-correction of views and statements. An educational dialogue, focused on multivariate and multiplicity of visions and has great potential, since it can change and refine the views during the intellectual search, activate the objects of knowledge, to turn from external dialogue into an internal one and encourage the further comprehension of the problems [3].

In a teacher-student relationship, communication can help the teacher to engage with their pupils, build up education and learning on the basis of cooperation and co-creation. The peculiarities of such interaction in many respects depend on the communicative culture of a teacher as well, which is estimated according to what and how he speaks, what are his gestures, movements, facial expressions, what subtext is in his words, what pupils' reaction are they expected to, as well as from the teacher's tolerant attitude to the pupils in the process of communication - patience, trust, ability to control oneself, leniency, goodwill, ability not to condemn others, tolerance to differences, abilities to empathy, ability to listen, ability to understand personal qualities and that emotional state of the interlocutor, to manage the own emotional state.

In real situations of school life – in lessons, breaks, in extracurricular activity, the speech side of communication is a complex polyphony of replicas, stories, questions, evaluative statements, responses, remarks, emotional reactions. This specific atmosphere is the result of the communicative behavior of the teacher and the pupils. Each time it is unique and in this sense is instantaneous. And one should know, that in the memory of pupils, after meeting with the teacher, remains not only the cognitive information that he gave, but also the atmosphere that accompanied their communication. Pupils have a mood, an impression from a meeting with a teacher, the memory of his eyes, intonation, the tone of speech, a way to react to the behavior of his pupils. That's why, when planning a meeting with schoolchildren, it is important to consider not only the content of communication (what I will talk to them about), but also the peculiarities of your own speech and communicative behavior (how will I speak, what emotional sphere of communication I would like to create) [6, P. 69].

Therefore, constructive interaction occurs only in the conditions of subjective communication, which involves the establishment of personal contact between the teacher and the pupil, as a person with a person, but not as a leader and a subordinate. Teachers and pupils enter into dialogue as equal and free partners. The teacher perceives the pupil as a personality who chooses his own way, and acts as a benevolent assistant. He should not be considered for the pupil "neither a superior nor a special breed," boring and prudent, in no way related to the soul of a child [8, P. 164]. Only observing the culture of communication, it is possible to bring up a tolerant personality who is able to live in harmony with other people.

As a conclusion, we would like to note that communication is the strongest means of forming a person's attitude towards other people, as well as to himself. With the help of communication, a person builds relationships with people around him, through the knowledge of another person, he knows himself, forms his own "I". Tolerant attitude towards others is a prerequisite of the communicative culture of human communication. The components of tolerant communication, considered above, are rather important points of full development, a basis of dialogue, openness, and, therefore, and tolerances of modern Ukrainian society, national culture, the culture of "Another person".

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