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Dialogue in family life

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Abstract. Dialogue is the main way of interpersonal communication and is based on the human ability to use its own organic systems that belong to the body to create and support it. Dialogue best facilitates the penetration into the soul of the other person. In the nucleus of the family, the dialogue provides a good part of the communication needs, but we must be aware of its power and its beneficial effects. Dialogue is essential to experiencing, expressing, and fostering love in marriage and family life. In the Christian family, prayer is a dialogue with a very powerful charge. Dialogue must be imbued with the spiritual essence of the Christian life. If we strive to live an orthodox life, the dialogue will not use substance that conflicts with the spiritual state. Through dialogue, love will be shared, one will try not to hurt one's neighbor, the other will be accepted as he is, etc.

Keywords. dialogue, family, religious education, communion, crisis situation, prayer

The spiritual backstage of the dialogue

Most of the time, normality, banality carries with it unforeseen things and if they happen to be foreseen or discovered, they are not valorized.

Dialogue - formal name or conversation - an extended dialogue or discussion is among the elements in the "ordinary" category. In an age in which few components of human life and of the framework of our lives have remained unanalyzed, we distinguish more than once the acute need to nourish ourselves with explanations; explanations that will be useful in order to valorize and potentiate what has become normal, commonplace for man.

This category also includes dialogue, so ubiquitous, rarely analyzed but with effects commensurate with its importance, sometimes surprising effects.

What gives this power to the dialogue? Why such importance? The answer comes from us; we by our very nature enthrone it in its rightful place. Thus it received "something" from the human specificity, it approached the spiritual, which clearly enveloped it and began to live in it.

The two components that make it special would be: *the person* - the source and maintainer of the dialogue and *the word* that carries the meaning, the materialization of the dialogue.

"Only he who reflects in himself the communion of the three Persons of the Holy Trinity is truly a person." This concept is misunderstood in America today, where "person" is entirely confused with "individual". Individual characteristics distinguish us from one another,

while personhood unites us in the bond of communion with others and with God. We can call ourselves persons only as long as we embody and transmit to others the beauty, truth and love that unite the three persons - Father, Son and Holy Spirit - in an eternal tri-unity. The Triune God is therefore the pattern but also the source and finality of all that is truly personal in human experience.

The fact that we are personal beings means that we bear the divine image; in fact, it is the image that determines our personhood. However, we fulfill ourselves as persons and thus actualize, within us, the authentic holiness through continuous repentance and through the ascetic struggle that leads to the elevation of the person to divine likeness"¹.

Realizing the value of the human person, we can apply the principle of starting from the source, from the roots to approach the importance of dialogue. Thus spiritually, the spiritual in our being will create and even envelop the dialogue.

The dialogue is also special because of or through: *word*.

"But what is the word of man? If man is the image of God, the image of God that can reach the likeness of God and the word of man is an energy. The word of God teaches us that through the word of prayer we can draw closer to God. The man in prayer reaches the highest state of the word, where his word gains strength..."².

Father Rafail Noica concluded: "Through all this, I always wanted to give some thoughts about the word. So, the word as sharing, not the word as information. It's a different level, a word with a different energy"³.

The word is also special due to the fact that from the very beginning it was spoken and then transposed into writing. Thus, par excellence the dialogue consisting of a string of words will also become a wave of energy, sharing.

It is useful to know that the source and the destination are found in the person and when we go deeper, thinking that at the same time the target also becomes the source, the cyclical dynamic of the dialogue appears which acquires more energy, more life.

Everywhere it acquires spiritual valences: it starts from the soul, from the spirit, it is carried by energy and is part of us and finds its home in another soul: the other flows into the other. "Interpersonal" really takes place.

It is also special the fact that in the creation process, as in most cases, the soul remains its supreme source, creator par excellence.

With elegance, precisely by the fact that it became part of us, we admit that we trivialized it and charged it with that "indifference" most of the time, because by becoming so easily a part of us, it was diluted, emptying it of the sap it carries for it comes from the spirit, from our spiritual part, and it also aims there.

The value of family

Each thing that is categorized as valuable obtains this quality from the giver, but the giver gives it on the basis of the qualities it (the thing) possesses and their effects. Nowadays, society pretends to be, as it used to be, the "colossus" that shares the "title of valuable".

We are aware of the fact that people are in fact the social framework, the society, but regarding the value, we have to admit that it has sometimes been given erroneously, but always

¹ Rev. Prof. Dr. John Breck, *The sacred gift of life*, Translation and preface by the Very Rev. Dr. Irineu Pop Bistrițeanul, vicar bishop, Cluj-Napoca, Patmos Publishing House, 2001, pp. 20-21.

² Hieromonk Rafail Noica, *Culture of the Spirit*, Alba-Iulia, Reîntregirea Publishing House, 2002, p. 10.

³ *Ibidem*, p. 15.

remained "universally valuable" special things, powerful things, worthy of value in themselves. The degree of concentration of the valuable sap inside them did not allow society not to catalogue them and remain indifferent.

The family was placed in this category regardless of the rules for assigning the value and of the society that issues and accepts the value. What is the explanation for this fact? I think that it was precisely the strong awareness of the place and role of each person in the family that determined the mentioned above thing.

Spouses have become aware of what they are, as well as the children and the adjacent members of the "small family" in the case of large families where the representatives of the second generation also live next to each other.

But the Orthodox framework does not let us rest with the explanation universally-imbued with the principle of filiation, of "blood connection" - but brings to the fore the value of the family in the spiritual sense of what the family represents.

"«The family is the extension of the Church in the world and bringing the world into the Church»⁴. The Church is made up of people, of individuals, but these people do not only participate in a service, they are not only passive members of an institution, of a community called the Church. They are expansive community spirits, the expansion of God's love into the world. God's love begins in the Church but does not stop there. People do not statically take this love of God from the Church, but develop it, actively transpose it. This activation of God's love in the Church is fully expressed through the family"⁵.

The family then becomes the nucleus where one travels towards salvation and through the fulfillment of the human person and the meaning of the family. "The human person, being a spirit, is fulfilled in the relationship, in exchange of values with other spirits"⁶. "The family, however, is the most proper possibility, the intentional one, the royal way through which man fulfills himself, becomes a person, and becomes a man for people and for God"⁷. "Each man and woman is a unique, unrepeatably person. Through their loving coexistence, the two persons configure themselves one after the other, so that each becomes a person in a new way, in a unique spiritual form"⁸. "The meaning of the family is fruitfulness, not only the fulfillment of the two persons, taken separately, but actually the bringing into existence of a new spiritual value in the universe"⁹. "God is God in that he brings into existence something that never existed before. He also gave this power to man. And man is able to bring new spiritual values into existence. In this sense, children are everything that can be higher, more specific to the two people who chose to fulfill themselves in the family"¹⁰.

The persons who are united in the family thus acquire special gifts for their being, thus they become mother, father (parents) son, daughter (child) and the path of salvation is molded to the new conditions. The family by what it is - with the new position of the two and the children - and by the effects it produces in reaching its goal, becomes valuable because it aims at the salvation of the whole family. As has been said, it is its responsibility to spread the fruits

⁴ Al. Schmemmann, *Of Water and the Spirit*, Bucharest, Symbol Publishing House, pp. 93-100 *apud* Pr. Lect. Gheorghe Remete, "The Family in the Christian Concept" in *Orthodox Faith*, Year 1, No. 1, April-June, Alba-Iulia, 1996, p. 99.

⁵ Rev. Lect. Gheorghe Remete, art. cit., p. 99.

⁶ *Ibidem*, p. 99.

⁷ *Ibidem*, p. 95.

⁸ *Ibidem*, p. 96.

⁹ *Ibidem*, p. 101.

¹⁰ *Ibidem*, p. 102.

of its incorporation into the Church. It is therefore called to live in Christ, in assuming the true Christian life. And this life will do nothing but spread the effects of living in the Church that will forever remain positive.

Dialogue in the family

An attempt will be made to raise awareness of the place held by dialogue within the family through its definition, brief analysis of its use and its effects.

Dialogue is the main way of interpersonal communication and is based on the human ability to use its own organic systems that belong to the body in order to create and sustain it (dialogue).

Within the family, one side of the short analysis can be focused on two levels: the family and the dialogue within the family and the family and the dialogue in relationship with the outside of the family. We will focus especially on the first level, and the analysis will consist of short fragments that will capture the dialogue in different poses, effects, comments, etc.

a) *General aspects (comments) on the dialogue also found in the dialogue within the family:*

❖ the presence of dialogue *as a way of communication* - especially as the main valence - in interpersonal relationships within the family *announces a degree of first normality for the family*. This is especially supported by the fact that man was created for dialogue and the most widespread form of communication remains and must remain dialogue for the effects produced by its use. Of course, this form of communication cannot be unique, but man will allow the existence of other means of communication.

❖ dialogue *brings exposure to vast information*. "Look how many things can be discussed: (1) the ways in which each partner shares the flow of experience, which may be a personal and individualistic way of doing these things (and which therefore needs to be explained to the other person); (2) the decisions each partner makes in describing and anticipating the flow of experience (which probably merit addressing in a relational conversation); (3) the ways in which each partner constructs and reconstructs memory of the experience (which can be estimated by others only if they talk about it); (4) the desire to achieve a working interpretation of events (including one that is validated/shared through discussion with others); (5) the role of imagination for anticipating the future or memory for revisiting the past (since experience is not limited to what is happening at the moment, but to the ways in which one can think about it or talk about moments other than the present); (6) a rhetorical representation of one's views on experience in forms that can be heard and accepted by others. Discussion is not only the transmission of information or an expressive act, but it also represents a decisive social and rhetorical behavior in a relational context (Duck and Pond, 1989)"¹¹. This information ends up being used in so many processes regardless of what level of consciousness that it will not be categorized as futile or useless. If the information reaches the right place and is used, it pays off.

❖ dialogue *shares different intellectual and affective capacities*. Thus everything that is shared with us through dialogue is known to be more than just information. Words are a materialization of what belongs to our soul. Dialogue becomes support for comprehension, motivation, analysis, etc. – for the intellectual part and expression of giving, transmission and birth of affective states - positive as well as negative feelings.

¹¹ Steve Duck, *Interpersonal Relationships. To think, to feel, to interact*, Translation by Margrit Talpalaru, Psychology Series, Iasi, Polirom Publishing, 2000, p. 152.

It is clear that through dialogue people will get to know each other better. The more the other person reveals himself to us, the more we acquire knowledge and understanding of him - this is also due to the discovery of the meaning system of the other: each partner in a relationship has his own system of meanings (a "personality", values, opinions, attitudes) and an organized knowledge (about the past, events, goals) that the other never fully acquires. Interhuman relations are based on the degree to which the two partners manage to face this reality¹².

Knowing the other, no matter what level it reaches, gives rise to vital processes sometimes for people such as understanding and the feeling of trust, respect, closeness, love. Through dialogue, the binder, the bridge of connection between souls is created, because through externalization it is possible to maintain the connection with others.

On the affective level, dialogue remains a clear support and means of expressing feelings that, if they want to be shared, must also be externalized in a way that is accessible to the other person. It is also a skill in knowing how to convey what you have. Dialogue remains very accessible and a reality in terms of externalization, even materialization of the spirit within us.

❖ the dialogue becomes *an indicator, a barometer of the character of the people involved and of the relationship between them*. Everything that can be involved in the sphere of dialogue bears clear imprints which, if subjected to analysis, bring with them results. Precisely due to the fact that we are people with the power to create what we build bears imprints of us: a word, a string of words, a line are also creations and say something about us. Through the words used we realize the palette of the people's vocabulary. Intonation also brings its input as well as the message conveyed. We offer more material to analyze within the dialogue but the issue of discernment must be present.

A conversation or more should not be seen eminently loaded with rich material which enables us to pronounce conclusions as to the personality of the man. The context must be present. However, we can gather information that helps us in the dialogue and see poses of the personality in the moments of the dialogue. We must make the most of this information in order to use it positively and man should take advantage of participating in the dialogue, not only in this plan: as a gatherer and processor of information, but also as a person who interacted with other people, a soul who communicated with other souls and received and transmitted full parts of that personal "self".

❖ dialogue appears as *a form of stress relieving* by virtue of the fact that man externalizes himself and psychic phenomena occur that facilitate this. Man through contact with others receives support, the possibility of being understood appears, spiritual horizons widen and solutions and the calming effect appear much faster. Through dialogue, he practically "relives" - he remembers his nature, finds that sharing, bridge of connection.

❖ dialogue *ensures consciousness* - specific to us and to God, it is the one that keeps us in mind what we are. Through it, regardless of whether it is prayer (dialogue with God) or interpersonal, we receive a portion of lucidity and strengthen our self-possession: we remember that we are human, we are the ones who can communicate fully (varied range of means).

❖ dialogue is *an essential pawn in education*. Man, through what he is, has demonstrated throughout history the effectiveness of dialogue in interpersonal relations and its quality as a superior factor in education. Education is eminently necessary for man, because

¹² *Ibidem*, p. 14.

without it, human development and fulfillment would not occur. Man cannot be labeled as a fixed structure, he is permanently life. The dynamism inherent in man brings with it the need for foundations in order not to fall prey to instability, uncertainty, fluidity and harmful, negative dissolution. The foundations are provided by education - a special process for which man is gifted. Dialogue becomes an essential pawn in education through the qualities it possesses and the effects it produces. To summarize, we mention that it is very accessible and the flow of material transmitted through it ensures psycho-affective development. Its role in religious education cannot be neglected either.

❖ dialogue acquires *creative value*, this is how man, unconsciously, contributes to creation, he finds himself in his capacity as a being full of creative power.

b. *Particular aspects of family dialogue*

❖ family dialogue must help to increase or at least survive or roughly maintain at a certain height, what it means to be a home, to be a family. This can be done by using this means by which the clear encounter of one with the other and with others takes place. When communication through dialogue is abandoned, neglected or trivialized, the effects will be noticeable because interpersonal ties will suffer. What the person can offer through dialogue cannot be compensated by other means of communication, like many things, it has its well-defined but particularly important role.

If we do not try to understand the others, to give the possibility to externalize different fragments of what they are, of their self, to share the different things integrated in our person, surely the communion will suffer.

❖ the dialogue will achieve awareness of personal value (everyone getting to know himself as a person) as well as the identification of his place within the family with the contribution he brings. In short, everyone learns that they are part of the family and behave as such.

Through dialogue, in the family, adults enrich their quality as spouses and parents, and children their quality as sons and daughters, sisters and brothers. Together they learn through communication to be a family because only through proximity, through communion can they think and feel as being part of a special space and state: the family.

Everyone's role is important, in most cases the parent (in his various poses) must conduct the dialogue aware that he is a parent, with all that this posture means, and the child must be aware that he is a child. This is the only way relationships will give maximum energy to everyone's personal progress, when everyone will feel fulfilled in everything that "he in the family" means - part of his personality, of his existence as a person.

❖ the dialogue will acquire specific characteristics within the family. Thus, the dialogue between spouses or parents will be impregnated with their status, the relationship between them, permanently laden with the position on which both are situated. The same is true of dialogue between children and between parents and their children. In short, we will say that it will acquire a family character in the family and will be different at certain levels from the dialogue practiced in relationship with the other frames of life of the family members.

It will be able to bear the imprint of the stage of development of the people who make up the family, the "age" of the family (years since the formation of the family took place), the interpersonal relationships within the home, the position of the family in society, etc. The familial character of the dialogue will be complemented, of course, by general characteristics attributed to it, viewed in the extra-familial context and objectively. It will be exposed and subjected to analysis entering the wide category of "dialogues" and results will appear.

❖ gradual dialogue sometimes becomes stabilizing at the level of family relationships. Mainly because of its usage and qualities, dialogue becomes the one that acquires the purpose of regulating relational fluctuations. Thus if the relationship will spread negative effects, it will be the one that will mostly bring the balance, as well if the positive limit will be exceeded.

❖ the dialogue will be positioned in certain situations as an indicator of problems occurring in the family. For those involved in family communication who are beginning to have a clear knowledge of the nature of family dialogue, most of its changes will signal abnormalities, which can often be problems that one or more family members are going through and therefore implicitly the family.

❖ in the case of changes in form, especially of the family, dialogue along with other means will ensure the preservation of the family status and the diminution or attenuation of the harmful effects of the change... starting the work of relating to the "new".

Dialogue in religious education within the family

Although it is present as a sub-chapter, this theme is very valuable because the soul is the most precious good of man and its fate is strictly linked to the religious aspect, to how it will be able to fulfill itself by finding the true support in the religious, in spiritual living. Man was not deprived of finding out the answers to existential questions, part of the answers came in the form of gifts, right from within him but others he had to collect or create. The percentage of humanity that has been given the chance to acquire or at least learn these answers is high. Of course, it all took place over time, witnessing a growth, an undeniable development of all these people. This is also the case with family members. Here, in the normal process of life dynamics, the religious side came to be outlined. We cannot treat the situation as a new open topic within family life, but through the value that humanity gives to the soul, it becomes something much more sensitive, more special, the boundaries of normality are crossed.

The quality, the hypostasis of a parent, involves the task of participating in this religious aspect, which automatically falls to the children as well. The family will be impregnated by the situation and will find the necessary means for the new state (practically when the man becomes aware of the appearance of the religious feeling, of the spiritual side in his life, unconsciously a more important change takes place).

Dialogue will also appear in the scene. Man is not made for imitation but for personalization and needs knowledge, understanding that is tributary to the externalization of persons. Much of the externalization will take the form of dialogue. It will ensure part of the religious education process. Taking into account the importance of the situation, the dialogue will have its due effects.

"When talking with children, the goal is to present what we know so as to inspire the children to grow theologically as well. We will do this if we try to make them run to holiness before they can even walk."¹³ "A conversation means exactly this: each person must make their own contribution. If we listen prayerfully and attentively to the child we are talking to (with him, not to him), God is more likely to inspire us. The child gains confidence by feeling that the adult is genuinely interested in what he chooses to express and in how he really thinks and feels. However "unacceptable" his ideas or attitude may be, they do not matter: nothing will be rejected by a premature refusal or a shock reaction. No confession will be required only to leave

¹³ Sister Magdalena, *How to communicate the Orthodox faith to children. Conversations, reflections and other advice*, Translation by Cristian Pop and Diac. Ioan I. Ică Jr., Sibiu, Deisis Publishing House, 2002, p. 48.

an open wound more painful to the child than its hidden burden. "Listening" includes paying attention to gestures, body language, the child's emotional state, etc. Even to the grumbles and disregards we must react with patient love. Our own gestures, feelings and behavior contribute as much to the "response" as our words and silences."¹⁴

So far, the reciprocity of dialogue, that is part of its definition, has been neglected. The participants will take turns to exchange the roles of the one who shares and the one who receives, or more correctly at any moment of the dialogue in each person both postures will be active but the weight of their presence will differ. Listening becomes essential in the context of the fact that we do not leave the position of humans, turning into artificial creations that only suggest a dialogue, giving the impression that the function of listener is also present alongside that of the transmitter (educational programs focused on "artificial intelligence" of computers).

The dialogue must be imbued with the spiritual sap of the Christian life, and it will respect and make the Christian conduct effective so that it will achieve its goal quite often. If we strive to live an orthodox life, the dialogue will not use substance that conflicts with the spiritual state. Through dialogue, love will be shared, one will try not to hurt one's neighbor, the other will be accepted as he is, etc.

"What we present must be faithful to the revealed truth presented in such a way as to promote the relationship between the child and the Living God. A child can know God"¹⁵. The dialogue will preferably have this goal of promoting the relationship between the child and God which will practically change his little universe of personality and this relationship will be support and guarantee in the following stages... Our first task is to urge children to commune with God behind some "old" or "foreign" words.¹⁶

Let's also mention the prayer, which is also a dialogue with a very powerful charge. This dialogue offers another face to religious education and to the humanity of the "big family" in general. In a family where prayer will last, its fruits will also be present. We will learn about the value of prayer from the following quote: "In the spiritual education of children, our first concern is not to train their will, but to attract grace - through our life and prayer - to their environment and thus leave the heart of a child to cling to grace alone. Theological discussions with children are a very small part of Christian education. Prayer for God to touch them with His grace is a fundamental dimension of all our concerns directed towards children, even when they are not with us"¹⁷.

It is not only information that is needed to satisfy the need for religious education, but also for a spiritual state that can also be transmitted through dialogue.

Dialogue in family crisis situations

The more delicate moments, which are categorized as essential crises in the life of every human being (since this is the only way to ensure his transformation), have an increased degree of intensity precisely because of the special characteristics that the crisis possesses. The crisis situation must be exploited in order to obtain the best output. It should not be categorized as a situation impregnated only with negative. Whatever the sources of the emergence of the crisis are, overcoming and exploiting it must be done through communication. Through the communication that takes place now, people are greatly strengthened, because they are obliged

¹⁴ *Ibidem*, p. 66.

¹⁵ *Ibidem*, p. 27.

¹⁶ *Ibidem*, p. 136.

¹⁷ *Ibidem*, p. 58.

to respond by rising above the norm (delicate situations, appropriate actions). If perceived as realistically as possible, the crisis succeeds in showing the family that if one member in particular is affected, all will be affected. The family character will make its mark.

It will be asked to solve it not before the self-defense actions of the people involved appear. Through dialogue, the externalization and thus the release of the accumulated tension will be achieved. At the intellectual level, the dialogue will give birth to the mechanics of finding solutions and it will also improve the consciousness of involvement at all possible levels of the participants.

The family must involve in these situations by all means. "It is thus revealed that it's not the mere existence of the family which allows an adequate process of development of the child's personality, but solely that family whose functions are normally fulfilled by both parents"¹⁸. Both parents must be involved in the crisis especially when it comes to crises in the child's life.

Dialogue best facilitates the penetration into the soul of the other person. The family must always be careful about communication. And during the crisis period, the communication will carry even more material inherited from the usual communication that took place until then. "Scientific studies of intra-family communication have proven in all these cases (those mentioned before by the author) the existence of a faulty model of communication between family members. Dominance was required (the order in which family members speak), the proportion of interruptions during a dialogue, the conflicts that arise due to the number of interruptions, the efficiency of verbal communication (time elapsed from formulating a problem to making a decision)"¹⁹.

"As far as we have respected the personal freedom of the child from the very beginning, even his growth crises will be milder for anyone, regardless of the choices made by the wills in question"²⁰. This freedom will also be transmitted through dialogue, each person in the family must use this freedom constructively and be aware of the gift of freedom and make everything responsibly.

"Family relationships - those between husbands and wives, parents and children, brothers and sisters or more distant relatives - can be cordial and full of fulfillment. But they can also be loaded with the worst tensions, driving people to despair and subjecting them to a deep sense of fear and guilt. The "unseen face" of family life is profound and often does not match the ideal image often highlighted in television commercials and popular media in general"²¹.

This unseen face will make itself known in moments of crisis when the favorable environment will be created for the pronounced emergence of the subconscious and of course the unconscious, so dialogue will play an essential role in maintaining personal balance. It is the one which must play the role of "translator" of those involved since it will transpose the 2 sectors of consciousness to the others and it will also be the one which will remind the others of their existence.

¹⁸ Dan Banciu, Sorin M. Rădulescu, Marin Voicu, *Adolescents and the Family*, Bucharest, Scientific and Encyclopedic Publishing House, 1987, p. 55.

¹⁹ Carmen Ciofu, *Parent-child interaction*, Bucharest, Scientific and Encyclopedic Publishing House, 1989, p. 159.

²⁰ Sister Magdalena, *op. cit.*, p. 106.

²¹ Anthony Giddens, *Sociology*, Bucharest, All Publishing House, 2000, p. 175.

In the crisis situation as well as in other situations, we will have to know how to listen, to value everything that is transmitted through dialogue. "In order to know how to listen, we need to know how to merge with the other, to have empathic capabilities, to know how to keep in mind the past, the difficulties, the experiences of the partner. We should take into account his personality, his character, his needs, his wishes"²².

The character of the dialogue will always be "tributary" to the person and we should make sure that in special situations the person conveys value and tries to be particular, when the situation demands it. "We must never come to wish to be right at any cost, to stubbornly oppose, to reach an irreparable breaking point. Because in this way we do not grow, we do not question ourselves, but we have already entered the dimension of control, of domination, of breaking a law, the dimension of non-love"²³.

"Often we don't pay attention to the content, but rather to how this content is delivered to us. In an emotionally mature couple, the aggressive way of communicating must be removed. No one likes to endure commands, orders, imperatives, authoritarianism, threats. Generally, the one who raises his voice, who reacts nervously, is the most fragile of the couple. Everyone can and must speak their mind calmly, but also decisively and confidently. Two are the most negative ways, the aggressive one, of force and the passive one, of victim. The unconscious is responsible for both. The person who uses them usually does not realize it, is not aware, causes intolerant and negative reactions to the interlocutor"²⁴.

The solution to all problems is love. Properly implemented, it solves difficulties. "Any unwanted behavior or attitude, which causes suffering and creates problems, must be analyzed in order to be transformed and overcome through love"²⁵.

The dialogue is the one that must transmit energy, it must also carry with it the dose of detachment from the crisis situation in order to be able to think as well as possible. Everyone must understand that the authenticity of the person's character will be revealed by the materializations of the personality (thus also the dialogue) and the interaction is meant to ensure growth by virtue of the fact that man is created for communion. Communication should not be annihilated for it is practically the infusion of life, and communication will only be so if it feeds on what is truly valuable.

In the nucleus of the family, the dialogue provides a good part of the communication needs, but we must be aware of its power and its beneficial effects.

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²² Valerio Albisetti, *Let's live well together. About the dynamics of life in two*, Translation by Georgiana Tivdă, Bucharest, Pauline Publishing House, 2005, p. 89.

²³ *Ibidem*, p. 90.

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