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## **TRADITIONAL COMMUNICATION GOALS IN THE EDUCATIONAL STRATEGY OF SHAPING THE STUDENT**

Looking for methods and tools to meet the expectations of a modern student and in the wider perspective of the society, researchers focus mainly on innovative solutions. It is very logical – new times require a new look. In the pedagogical offer of individual disciplines there are many proposals that are focused on the “modern student,” “modern teacher,” “modern didactic process,” and “modern upbringing.” This shows great creativity and above all, sensitivity to variability, which is especially important in the case of the school. It is worth noting, however, that in education, along with sometimes revolutionary practical indications and programs, you cannot overlook some very old aspects requiring no reform but simply updating. The communication is one of them.

In the communication between the student and the teacher, the key is to ask questions and provide answers. The mechanism of this communication is unchangeable, and the source of the questions remains unchanged: it is the limitation of the horizon that is to be developed thanks to the answer (Simon, 2004). So what is the challenge

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for education here? It is the creation of a kind of communication philosophy, current and corresponding to the needs of time “now.” According to the Hegelian vision, philosophy is you own epoch enclosed in your mind (Hegel, 1994). These thoughts depend not on the point of view, but on current events, and thus they go beyond this point of view (Simon, 2004). What does this mean for an educator or teacher? Well, it means that their predispositions are not the most important, but the ability to observe and adapt to the modern reality in which the student grows. It seems that this is the only way that the educator in his work can retain the idea of Paidagogos activity and mission. He was the leader, he led towards the future. He would not be able to do this if he did not understand the present himself and was not open to the future. The world of post modernity is very complicated, although it offers so many life facilitations. In this maze of complications in every area of human life, it is difficult to cope without guidance. At the same time, it is difficult to be a guide as they try to replace the teacher with affordable tools, primarily related to the media. The teacher is not supposed to compete with them. He is not their rival, because they will never play the educational role they aspire to. But you cannot underestimate the impact they have on young people. It is precisely so that they can deal with the persuasive power of these media the pupils need guidance. Nowadays, a mentor – a teacher with a dictatorial attitude will not convince them of his rightness. Education needs “coaches” that open up personality and teach critical thinking.

In this context, it is worth recalling a few of the most important traits of a teacher. He should be primarily interested in the other side of the dialogue – a student, have a broad knowledge of the child’s development, the ability to recognize their needs and the willingness to self-improve, as well as responsibility, a sense of duty and moral courage (Jabłonko, 2014). These are very important features for communication. What is subjected to reflection is not always what determines its effectiveness and impact, what is crucial in it. After all, this is not just an exchange of messages. If communication is limited, it resembles an action – a reaction, a mechanical response to a given question or a mechanical reflex of sound in response to the sound heard. Then it quickly loses its essence, which is the agreement. Such a process, sound exchange, surface communication, can quickly become a source of stress. Meanwhile, one of the most important issues in education is the elimination of this stress, which after all, is already considered one of the civilization diseases. Young people, especially those struggling with communication problems in their own homes, families, have problems with communication, which causes many school problems. The easiest way is to assign insubordination to them, the so-called bad manners. It is much to approach a student with this problem.

So what should you remember, or rather what about communication should be remembered in education? Above all, about the “absolutism of reality.” In the introduction to the considerations on the modernity of H. Blumenberg, A. Zeidler-Janiszevska (1997) describes reality as an all-powerful force, indifferent to the individual’s existence. In the face of new sources of fear, the individual tries to meet them.

Although in popular culture – and a young man grows in it – a student tries to create a picture of contemporary reality as pleasant, conducive to the needs, facilitating functioning in the world, it is the teachers who know perfectly well that the reality is totally different. Students struggle with problems that did not affect previous generations. It is no coincidence that these are psychological and psychological problems, such as stress, depression leading to dysfunctions or addictions, which are added to the list of civilization diseases. It is no coincidence that similar problems affect teachers who are a professional group more and more often suffering from burnout. Although various coping strategies are being developed in this extremely difficult situation, there are still no solutions, and the problems are multiplying, because they are accompanied by manifestations of the fall of principles, values and standards. One of the current examples is another case of posting a film on the Internet recorded by teenagers from the Lublin province, showing them bullying a classmate. In such situations, teachers and students are placed under the pillory of public opinion. First of all, the guilty party is sought, but is it not that these searches dominate the search for causes, sources, and – what is even more important – the prevention?

Creating a niche, as trends suggest – closing in the circle “eco,” *flow* or “fit” is also not the best solution. The search cannot be completed by stating that the present day is a losing streak – or vice versa: a success story (Blumenberg, 1997). The search for a solution should start with restoring the value and meaning of communication. Human communication has its sources not so much in the exchange of the first messages but in the stories. The cultural foundation of many traditions is telling stories. Myths, tales, legends passed from mouth to mouth and from generation to generation had a unifying function, integrating the community, educating the younger generations. They had therapeutic and also entertaining function. Ethos was building around them; they marked the path for endeavors. It was not easy to overcome the authority of the story, whose position was sanctioned by the attachment of generations. There is no need for inquiring studies to prove that the culture of the story has disappeared, especially in recent decades, which can be associated with the development of technology. It is increasingly repeated that the culture of speech is replaced by visual culture. This is facilitated by the abbreviated language of the Internet. Internet stories are a contradiction to oral tales. Although the Internet talks a lot, it will not be able to build a community that is united to a given value due to both the relays and the form of communication. Internet communities arise quickly, are very democratic, unite around the chosen idea, but the ties between their members do not have a strong foundation. They only have a base. Very often, these communities unite under the influence of a spontaneous action, an event. The ideological justification of their existence quickly arises, but they also quickly disappear. They are based in most cases on filamental relationships, hence their ephemerality.

One of the areas which, in the context of meaning and communication, is becoming more and more common, is semiotics. The semiotical concept of culture permeates, among others the thought of American anthropologist C. Geertz. One

of the basic issues discussed in the writings of the scholar is the thick description. By pointing out the possibilities of reference to the idea of thick description to the present day, G. Kuc-Stefaniuk (2017) emphasizes its importance precisely for communication. Students and teachers live in a world dominated by information, but does the ease of access to information facilitate communication at the same time? Not necessarily when the place of the communication language is occupied by the newspeak. Naturally, this is not about the concept known from Orwell's books. The modernity world has developed its own newspeak, which effectively imposes a distinctive sign of value, exhibits ritual characteristics, is magical – which means that words do not describe the reality but create it. It freely select words and thus refer them to the reality, which determines its arbitrariness (Głowiński, 2009). Education is not only about anticipating what can be an attractive way of passing knowledge using modern techniques. Education should take into account the preparation for the challenges of the future, preparation for taming the world, which can be strange because it is incomprehensible. Scientists and observers of the modern world speak about it clearly. Jacek Żakowski (2006, p. 56), referring to the “contemporary culture of the right thumb,” writes: “When I start to talk with students about the most classic dilemmas that Plato already wrote about, it turns out that they are like children in the fog. At the age of 20, they cannot understand that in culture (the spiritual, emotional or intellectual realm) that is our real reality, there are completely different laws than in the world of the right thumb. Matter, technology has imposed on them a way of thinking that does not suit people. After all, in human reality – in the world of spirit, emotions psyche – nothing is like in the world of matter. [...] Technological dependencies are simple. In the real human world [...] there is tragedy, uncertainty, fear, stability, uniqueness, unpredictability.”

A teacher's communication with a student who is a member of tomorrow's society cannot be an exchange of information. It must be an exchange of a story. The word “exchange” is a key – the role of the teacher is to lead, not to form; forming not an attitude of submission, but a critical one. Critical attitude in the thoughts of K.R. Popper receives the status of a logical tool that certainly will not prevent mistakes, but it is certainly crucial for the intellectual work that the student has before him. School or rather with the teaching system is often charged with too much focus on the theory. Subsequent reforms focus on practical use of knowledge and shaping skills as one of the most important goals. The combination of theoretical and practical solutions together is a product of a critical attitude towards reality, in which attempts to eliminate errors are something completely natural. Such a science, such education is defended by Popper (Jabłoński, 2002). However, one has to talk about mistakes, about striving. This is the starting point for considering ethics. In the already mentioned oldest stories and legends gathering “storytellers,” usually clan seniors, the element of ethics was very important. To this day, the culture-forming role of fairy tales and their influence on shaping attitudes is being talked about. It is

fairy tales that belong to the culture of the story. They do not just create patterns – they primarily store and archive them. They protect man from sudden social, cultural and historical changes so that he is not snatched deprived of energy in order to face the difficult reality. Among the tales and stories that are most popular among young children, it is not easy for newly promoted new productions catch up with old stories known to parents and grandparents. They are still passed on. These stories are told to the children as bedtime stories, their heroes remain idols of everyday life. However, it is very important not to allow flattening, let alone falsifying their history. The need to facilitate, which even affects fairy-tale biographies, is now huge. And this is another difficulty faced by education.

In this context, K.R. Popper (1993) introduces the category of intellectual honesty, ethical design for teaching moral attitudes. Its assumption is the possibility of shaping an attitude that is an inseparable part of every human activity. This category is the foundation of everything that is important and valuable, very important for teaching and upbringing.

Communication for centuries has been a way of acquiring knowledge. It suffices to recall the Socratic conversations in which not the philosophical message itself, but the inspiring philosophical reflection was the essence. It is not difficult to notice that the forms and goals of communication, which have been mentioned so far, lead to the conclusion that every form of education, education in general, is philosophical education. If the purpose of education is not to gather knowledge about the facts and mechanisms taking place in the world (which is successfully included in all “banks” of data available at your fingertips), but to understand their nature and act in accordance with it (Walczak, 2012) then it should be the efficient communication between the teacher and the student. It can therefore be concluded that education does not distinguish between education and philosophical education, because each education is essentially philosophical. There is no Paidagogos-guide and student, which does not lead to a philosophical reflection that does not reach deeper than just the outermost textbook layers. It is no coincidence that during the oldest epochs of the crystallization of individual scientific fields, especially those considered as exact as mathematics, physics or medicine, researchers with them were at the same time philosophers. Without a philosophical reflection, it is difficult to grasp the world of numbers and mathematical rules, the world of physical laws, and above all the secrets of human health and the body. The teacher does not know who his student will be in the future, what profession he will perform – but to a large extent it depends on him what ethos of this future specialist he shapes – whether he will be a craftsman, a servant, moving within the scope of duties, beyond which the student will not go, or a person who understands the mission of his profession. Of course, it’s not just about the so-called career counseling, the importance of which however, should be noted. It is also important, but it does not do much without consulting in the sphere of shaping values and character. It is no coincidence that one of the most popular

professions is currently called *a coach*. The unusual popularity of such a profession can be a sign of a deep need to compensate for the lack of such a leader – just during the period of education.

The conversation, which is the basis of communication, in the Socratic paradigm is the oldest teaching method and in a natural way fits into the didactic process (Walczak, 2012). All forms of teaching developed over the centuries can be successfully used in education strategies. Their multiplicity is very helpful, because thanks to it, the teacher has a wide range of possibilities and can choose them depending on the situation. The teaching programs use elements of dialectics, eristic, medieval dispute, talks, discussions and all derivatives. One should not naturally act “blind” – didactics draws attention to the need for precision and prudent conduct in the didactic process, in which the control over the methodology must go hand in hand with the ability to respond quickly to the needs of the situation. In this case, it may be helpful to distinguish between dialogue and conversation and their effects, which was done by K. van Ross (2006). According to him, the basis for discussion is rhetoric and it seeks to act preceded by a decision-making process. The discussion is about proving one’s point, persuading to present one’s position. It is a form shaping awareness of the essence of individualism. On the other hand, there is a dialogue in which the community idea is emphasized. The dialogue consists in listening to others and based on that listening to oneself. His goal is to investigate and check. Quite aggressive modern world, promoting expansive attitudes, working with impetus, seems to valorize the discussion. However, an important task of education is to learn both forms of conversation, because there will be no fruitful discussion without the ability to conduct a dialogue.

No discourse on the subject of education for the future can ignore communication, transferring patterns that give meaning to the existence of an individual and the formation of social space through it. One could say that the better the communication, the better the social space. In the interpersonal communication, the process of symbolization takes place. Symbolic perception is the capacity of a human being, from which, in turn, culture-forming human activity flows (Flis, 2017). Communicating is one of the important functions of the ritual, and in turn the ritual is a social activity. As M. Flis states (2017, p. 18), “it creates a vision of the social world in the minds of people, shapes their thinking and thus structuralizes the symbolic feeling of space.” This means that communication in the education strategy has a function that constitutes the tasks and status of future members of society, and rather those who will decide about its shape and attitudes. Education takes place in post-modern culture, which is distinguished primarily by the multiplicity of truths, and this in turn results in significant identity problems. Teaching the discussion, dialogue, participation in the exchange of thoughts is one of the ways to overcome the impasse that may await successive generations lost in informational chaos, where the essence of communication is marginalized – understanding others, and thus one’s own person. Discussion and dialogue must, however, become an inseparable element of the

classical didactic process. It is a great difficulty to prove that they are the same – if not more valuable than innovative, technology-based methods.

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## TRADITIONAL COMMUNICATION GOALS IN THE EDUCATIONAL STRATEGY OF SHAPING THE STUDENT

**Keywords:** the education, communication, education, educational strategy

**Abstract:** Innovative teaching methods and tools, corresponding to the needs and interests of the new generation, are very much needed and are a natural complement to the traditional teaching instruments. Education is also a look at education, which allows equipping pupils with methods of adapting to the changing reality. In this case, one cannot forget about universal principles and behaviours that have been cultivated since the earliest years, passed on to future generations thanks to communication. It is the communication in which the translation of the world and supporting the critical attitudes of the student should be one of the key strategies to pay attention to in the education.

## MIEJSCE TRADYCYJNYCH CELÓW KOMUNIKACJI W EDUKACYJNEJ STRATEGII KSZTAŁTOWANIA UCZNIĄ

**Słowa kluczowe:** edukacja, komunikacja, kształcenie, strategia edukacyjna

**Streszczenie:** Nowatorskie metody i narzędzia dydaktyczne, odpowiadające potrzebom i zainteresowaniom nowego pokolenia, są bardzo potrzebne i stanowią naturalne uzupełnienie tradycyjnego instrumentarium środków dydaktycznych. Edukacja to jednak także takie spojrzenie na kształcenie, które pozwala wyposażyć wychowanków w metody przystosowania się do zmiennej rzeczywistości. W tym przypadku nie można zapomnieć o zasadach uniwersalnych i zachowaniach pielęgnowanych od najdawniejszych lat, przekazywanych kolejnym pokoleniom dzięki komunikacji. To właśnie komunikacja, w której tłumaczenie świata i wspomaganie postaw krytycznych ucznia powinny być jedną z kluczowych strategii, na którą należy zwracać uwagę w edukacji.