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## ОБУЧЕНИЕ ОБЩЕНИЮ В ИСТОРИИ ПЕДАГОГИКИ

В данной работе представлено исследование основных теоретических и практических подходов к проблемам обучения общению в разные периоды истории человечества. Показано, как развивалась и изменялась педагогическая мысль в данном вопросе в зависимости от потребностей общества и человека. Выделены основные характеристики и свойства самого понятия общения и определена его роль в ряду «язык – речь – общение»; раскрыта двойственная функция общения, его возможности в формировании человеческих сообществ, организации продуктивного взаимодействия. Автором проведён тщательный анализ работ авторов разных эпох, отражающих основные тенденции и методы обучения различным формам коммуникации. Исследование включало в себя такие периоды, как древняя история, античность, эра классицизма, средневековья, возрождения, просвещения, а также периоды новой и новейшей истории. Проведен сравнительный анализ подходов западных и российских учёных. Показано существенное влияние различных форм общения на процессы передачи опыта между поколениями, развитие научно-технической мысли, образования, межличностных и производственных отношений. Обоснована важность проблемы обучения общению в изменившихся условиях современного общества и, на основе обзора историко-педагогических подходов, сделана проекция на современный подход к обучению общению. В частности, исследованы потребности современных учащихся разных стран в получении лингвистической подготовки и освоении различных форм коммуникации. В статье также показана существенная роль межличностного общения в современных условиях развития технических средств виртуального, опосредованного общения.

**Ключевые слова:** обучение общению, взаимодействие, историческая ретроспектива, каналы коммуникации, риторика, влияние социума, ментальность, модели коммуникации, отражение нравственных ценностей, технологический прогресс.

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## TEACHING COMMUNICATION IN THE HISTORY OF PEDAGOGICS

In this paper, we present a study of the main theoretical and practical approaches to the problems of teaching communication in different periods of human history. It is shown how pedagogical thought developed and changed depending on the needs of society and man. The main characteristics and properties of the concept of communication are singled out and its role in the series “language – speech – communication” is defined. The dual function of communication, its possibilities in the formation of human communities, the organization of productive interaction is revealed. The author conducted a thorough analysis of the works of authors from different epochs, reflecting the main trends and methods of teaching different forms of communication. The study included such periods as ancient history, antiquity, the era of classicism, the Middle Ages, revival, enlightenment, as well as periods of new and modern history. A comparative analysis of the approaches of Western and Russian scientists is carried out. The significant influence of various forms of communication on the processes of transferring experience between generations is shown, the development of scientific and technical thought, education, interpersonal and production relations is shown. The importance of the problem of teaching communication in the changed conditions of modern society is substantiated and, based on a review of historical pedagogical approaches, a projection on a modern approach to learning communication is made. In particular, the needs of modern students of different countries in obtaining linguistic training and mastering various forms of communication have been studied. The article also shows the essential role of interpersonal communication in the current conditions of development of technical means of virtual, mediated communication.

**Key words:** communication training, interaction, historical retrospective, communication channels, rhetoric, social influence, mentality, communication models, reflection of moral values, technological progress.

The importance of communication in the modern society is directly related to the global issues of developing science, technologies, economy and maintaining reasonable relations and understanding across different cultures. Our society is subject to all kinds of misunderstandings on many levels, from personal relationship in everyday life to higher politics. Thus, the problem of teaching communication proves to be the most relevant problem of the modern pedagogics[5]. This prob-

lem was stated and studied since long time back in history. In this paper, we tried to make a survey of the most remarkable theories in the history of pedagogics concerning that problem.

Communication as a phenomenon and as a key tool for the formation of a human takes a central place in the history of mankind since the time of speech origin. The person pronounced his first word not for communication as such, but for the purpose of more successful implementation of

common activities. The first acts of communication of people, thus, can be called activity-oriented communication.

Since then, various fields of knowledge, such as philosophy, psychology, linguistics, sociology and, of course, pedagogy, are trying to explain the process of communication and trace the ways in which information is transmitted between individuals, groups, generations.

Many authors in different periods of history argued about the importance of communication in human life. As for the interpretation of the concept of “communication”, they are also diverse and reflect different aspects of this phenomenon. Having conducted the thorough observation of the many viewpoints we can reveal the following as the most important for our study:

- communication is a purposeful system of speech acts;
- communication is a person-oriented process that manifests itself in the system of subject-subject relations;
- communication is an activity-based interaction [1], [2], [6].

Thus, in the “language-speech-communication” series we can regard “communication” as the most highly organized form of human activity, which is the object of study in the educational process.

In communication, a person is self-determined and self-represented. According to B.N. Lozovsky, “... as a rule, luck is favorable to those who can communicate, get along with people, appeal them to a confidential conversation.”

Making contacts with other people, we are not always aware that we are doing that by means of symbols – units of a conditional code, a language that has come down to us from the earliest centuries, a communicative tool created for thousands of years by huge creative communities – peoples and races. Elementary languages like the language of welcome gestures, vary not only from one national culture to another, but also within the national culture itself from one professional, class or sex-age group to another and even from family to family. Hence it is clear how universal this source of mutual understanding or, on the contrary, misunderstanding of people.

But if this is the case with the most elementary communicative skills, then how great is the possibility of mutual understanding, concealed in the

semantic plan of human communication including a range of complex psychological, moral, cultural and ideological motives, an alloy of thoughts, moods and feelings that one person exchanges in the process of communicating with another [2], [4], [7], [10].

As the Swiss writer H. Hesse puts it, “... among the educated and intelligent people it often happens that everyone perceives the mentality and language, dogmas and beliefs of the other as purely subjective, as only approximations, just an escaping parabola. But if everyone recognized the same thing in himself and applied it to himself; and if everyone, both for himself and for the opponent, admitted the right to just his own way of thinking and of his soul’s expressing by language; and that, therefore, two persons, exchanging their thoughts, would constantly be aware of the unreliability of their tools, the ambiguity of their words, the unattainability of the actual exact expression, and therefore the need to appeal to the other in every way, to mutual good will and intellectual chivalry, such beautiful, seemingly self-evident things are almost never being encountered, so that we are sincerely grateful to any, even to their very remote likeness ...” [9, p. 127].

Here we can add a complex interlacing of material and economic conditions, not at all indifferent to the content of communication and its socio-psychological form, conditions that are determined in its turn by the nature of labor, by the forms of common activities of people.

The needs of modern society, its spiritual and material spheres make the problem of communication extremely relevant. Without the appropriate development of communication forms, such areas of human activity as education, healthcare, science, art, politics, ideology, etc. are practically impossible. In this connection, there appears a task to systematize and accumulate reliable knowledge on the issues of communication, on forecasting the needs of people in its new forms while preserving and consolidating the traditional positive forms of social communication. [2, p. 45].

Verbal sign systems (oral speech and writing) have always been and, apparently, will be the main means of human communication. “The word is life itself,” T. Mann said. An essential condition for successful interaction is the ability of people to “find a common language”.

L.N. Tolstoy stressed the need to study and comprehend the history of education in indissoluble connection with the development of human communication in the course of constant interaction and learning this communication. In fact, a person develops under the influence of two kinds of circumstances: the spontaneous influence of people, the entire environment and the conscious influence of some people on others. It is necessary to investigate, as Tolstoy puts it, "...how, regardless of conscious pedagogy, sometimes under its influence, sometimes on the opposite and sometimes completely independently, education advanced more and more... with the speed of communication means, with the development of book printing, with the change in the attitudes of government and church boards, there appeared more and more intelligent people... This study should show how a man learned to speak a thousand years ago and how he learns now, how he learned to call things, how he learned ethics, how he learned to make the difference between classes and to treat them, how he learned to think and express his thoughts". [9, p. 87].

Communication is becoming an increasingly popular specialty in colleges and universities. In fact, according to The Princeton Review: Guide to Majors, Communication is currently the eighth most popular major in the USA. With the increasing demands placed on students for "excellent communication skills" in their careers, many students prefer to receive a degree in communication [5], [6].

Most of us implicitly understand that people have always communicated, but many do not understand that an intellectual study of communication has been going on for thousands of years. In order to thoroughly investigate the current state of communication, it is important to have a historical perspective – not only to understand the field, but also to know how we have got into the current communication state and the communication niche. Over time, the study of communication was largely conducted due to the current social problems of specific time period. Knowing this, we will examine the relevant issues, problems of the era of classical, medieval, Renaissance and enlightenment periods. We will find out how studying communication helped the contemporary authors understand the world around them. Then we will focus on the rapid development of modern communication.

The importance of communication for the formation of people community, the transfer of the experience of generations, and hence the education was noted by B.M. Bim-Bad. The people community consists of its natural elements and is maintained by two means: communication and continuity. In order to make communication between people possible, there must be something in common between them. This common is possible under two conditions: that people understand each other and that they feel need for each other. These conditions are fulfilled in its turn by two factors: having the mind acting according to the same laws of thinking and the general need for cognition, and having the will that causes actions to satisfy needs [2], [7], [8].

This creates the interaction of people, the ability to perceive and communicate the action. Due to the exchange of actions, individuals who have the mind and the will are able to conduct common affairs, to make connections based on it, and to consolidate into a community. Without these connections fostered by common concepts and goals, without the feelings, interests and aspirations, shared by all or most of people a strong society can not be formed. The more such connections emerge, the stronger society is formed. Becoming more rigorous over time, these connections turn into peoples' manners, traditions and customs [2, p. 128].

Due to the same conditions, communication is possible not only between contemporary individuals, but also between alternating generations: that is what we call the historical succession. It is reflected in the fact that material and spiritual heritage of one generation is transferred to another.

According to psychologist A.L. Luria, speech and its reflections which form the basis of the second signal system allow us to distinguish and generalize the signals of reality, to form intentions, to create the basis for" forecasting "the future. Speech allows creating the long excitation structures supporting the tone of the cortex, and consequently programming the human behavior.

The eternal meaning of communication for human life is determined by its dual function. It is both a means of contact and an instrument of complex intellectual activity [7, p. 204].

Observations testify to the growing importance of verbal communication in the context of the growing complexity of people's industrial con-

tacts in the process of interaction between executives and subordinates, between individuals and collectives. Such qualities as ability to problem thinking, to overcoming the elements of conservatism of thinking, to analytical analysis, operative reception and transfer of information, to the adoption of optimal solutions are inseparable from the ability to express one's thoughts. In order to correctly express one's thoughts by means of words, it is necessary to closely monitor the harmonious connection of the function of communication and generalization, communication and thinking. These ideas and instructions were comprised still in the ancient manuals on rhetoric, which set forth the foundations of oratory skills and the rules of eloquence [4, p. 49]. Thus, Dionysius of Halicarnassus, speaking of the beauty and value of the word, had warned young speakers: "... all young souls enjoy the blossoming of expression and aspire to it insanely, as if possessed by God." He dwelled that "... what they need from the beginning is a thorough and reasonable supervision and guidance, if only they do not want to pronounce any word that have got on their tongue, and to connect at random the first words that have come across, but to use the selection of words purely and genuinely and to promote their beauty, combining them majestically and at the same time pleasantly ...otherwise the word thrown at random, haphazardly would kill any useful thought." It is difficult to add anything to these tips and warnings [9, p. 257].

At the same time, according to A.A. Bodalev, while characterizing communication as a special kind of activity, it is also necessary to realize that without it a full-fledged development of a person both as a personality, a subject of activity and as an individual can not occur. If that development process is not perceived as one-sided but as realistic one, then it will immediately turn out that the subject activities of a person in all its modifications and communication with other people are interwoven in his life in the closest possible way, and in fact, none of them can exist without another [5, p. 122].

A child communicates while playing. The long lasting process of education necessarily involves communication. Finally, working life, as it is known, in the overwhelming number of cases requires the constant interaction of people in the form of communication, and its success result from the

way communication is organized. And vice versa, the course and results of working activity constantly and inevitably affect many characteristics of the communicative activity of the people involved.

Historical sources confirm the fact that the art of communication was taught still back in ancient times [2]–[4], [6], [8]–[10].

The pedagogical problem of teaching communication (in particular, professional communication) is reflected in the school curricula of the ancient Sumerians. In the examination texts of the Old Babylonian period, it is specially stipulated that the pupils must know the terminology of several professional groups: priests, jewelers, shepherds and ship-keepers. Judging by other data, the schools also taught legal terminology.

Undoubtedly, for the first time the problem of teaching the art of communication got the most widespread development during the times of antiquity. L.N. Modzalevsky, one of the founders of pedagogical education in Russia of the 19th century, wrote about the ancient Greeks: "... they gave a new and extremely high development to the rich element of education, which is comprised in language." [9, p. 178].

Among the ancient Athenians, the best works, especially Homer, Hesiod and Theognis, served to exercise in free, oral recitation, through which, on the one hand, memory was strengthened and receptivity developed, on the other hand, the sublime images of the past and the sensible principles of morality were deeply imprinted in the soul and civil prowess. The custom to add to the study of classical texts also the grammatical explanations of the language rules appeared, probably only since the times of the Sophists.

In the higher schools of Alexandria, the ancient Greek classical writers were carefully studied and interpreted; but instead of poets and philosophers, philologists came first place. Especially the rhetoric was on the rise; but the school of the rhetoricians taught simple, but courageous eloquence, which was later perverted into powerless and meaningless speeches, which did not lead the listener to any conclusion and cared only to produce a pleasant impression. Rhetorical schools paid more attention to the adoption of technical forms of speech.

Pragmatic mentality of the Roman people left its imprint on their education during the "conquest of the world" period. There was a need for broader

education. Rome began to borrow education patterns from the conquered Greeks, introducing its pragmatics. From the Greek sciences, those who met the practical interests and inclinations of the Romans, that is grammar and rhetoric as sciences of language, forms and methods of speech and oratory art necessary in the public character of political life, gained the advantage. Later on, the training in public speaking, due to its importance, passed to a special teacher, speaker, who taught how to organize a speech, how to decorate its style, to use gestures, etc., and gave difficult practical exercises so that the rules were applied in practice. The main goal of education remained good mastery of words and the development of eloquence, to which the grammar school was to prepare. Hence, the young men hurried to fill the audience of the rhetoricians. "Declamare" (reciting) and "studere" (learning, as a rule, by heart) was now the main recognition for both gifted and talentless young men.

The study of rhetoric in the brilliant period of its development was twofold: at first it consisted of constant reading the authors, with the difference that they were not only poets, but mainly historians and orators. When reading the speech, students referred to the analysis of its parts and traced its "invention" and "elocution". Sometimes spoiled speeches were deliberately chosen for reading, so that students themselves could find mistakes and correct them, and the teacher guided the texts analysis by constantly asking questions [4, p. 48–53].

The second phase of studying the rhetoric was that the students went over directly to eloquence on the actual practice. The teacher-rhetorician expounded the rules of rhetoric and guided the students in recitation, i.e., in writing and pronouncing formally correct and complete discourse. In the beginning, he himself recited and demanded repetition of his recitation; then he gave the theme, indicated the disposition of the discourse for students to fulfill and finally corrected their oral or written works. Sometimes he gave only a theme to the students, and the disposition of the discourse was sought with common participation. Eventually, he provided a free choice of themes and speeches.

At first, philosophical issues, major historical events, or real life problems were chosen for such speech exercises. However, in course of time, these exercises turned into some empty intricacies, for, the narrower was the external field for eloquence,

the more they tried to develop it by artificial means, in order to cover up the lack of moral content with a brilliant form. The main point in a speech was the artistic quality of its processing and the richness of the poetic forms that had the purpose of captivating the listener with the charming beauty of the word.

Such declamations were of three types: 1) "laudativae" (a speech aimed at praising a person or an event) or "demonstrativae" (a solemn speech containing a description or characterizing someone or something); 2) "suasoriae" (a speech aimed at persuasion or exhortation) or "deliberativae" (a speculation speech, discussion of an object); 3) "controversiae" (polemical speech, challenging an object). The first and the second types were aimed at presenting easy topics, requiring less processing; the introduction to them was brief, the development was simple, and the content was borrowed mainly from Greek history. They were assigned for the younger and the weaker students. The content of the speeches of the latter category was more diverse and more difficult: they served as a means of preparation for immediate practical activity, borrowing content from the field of morality and treating such subjects as abduction of girls, patricide, violation of marriage, etc. The rhetoricians taught in theaters, baths, temples and similar places. They disputed while walking, in museums, libraries, galleries; the adult adolescent students practiced in making speeches also in theaters and temples or, finally, on the street, in the marketplaces and even in private homes. The schools of the rhetoricians not only distorted the Greek oratory art and its language, but the flattering, refined character of such customary speeches, which had the function to influence the decision of judicial sentences, aroused arrogance, haughty pretentiousness and passion for empty phraseology in young speakers.

The first classical model of communication was offered by the ancient philosopher Aristotle. According to his theory speech, speaker and audience are the three basic elements of communication [9], [10], [13].

Language, speech and communication as objects for study were present in educational programs of various periods of history. In the Renaissance in medieval Italy, there was the famous "School of Joy" by Vittorino da Feltre. Historical chronicles tell us that in the center of all school

activities were classical languages, and the Latin language was studied as living, spoken language, such as it was at that time to a large extent, especially in Italy. The Greek language was studied also as a living language, with the use of communicative method.

In the western pedagogy of the XIX century, the ideas of Johann Friedrich Herbart, who views communication as one of the equal components of the educational process, are of great interest. In his work "General pedagogy, deduced from the goal of education," in the chapter "Teaching as a supplement to experience and communication with people," he wrote that "... by nature, a man comes to knowledge through experience and through emotional interest by communicating with people. Experience, although it is our teacher throughout our entire life, nevertheless gives us the most insignificant, fractional part of a great whole; endless times and spaces hide from us the possibility of an infinitely wider experience... Consequently, what was neglected on the part of experience is approximately equally important to us, and the replenishment through teaching and communicating is equally desirable in any sphere. Who in education could do without experience and communication with people? It's like giving up daylight and being satisfied with one candle!"

As for Russian education, language training was introduced relatively recently, in the era of Peter I. The development of international relations promoted the development of linguistic education. In 1701, a school for teaching Swedish, Latin, Italian, French, German and other languages was opened in Moscow. In 1703, the Gluck School was opened. Here different languages and "philosophical wisdom" were taught. Training activities included, in addition to reading texts and spelling, translating proverbs and exercises in rhetoric and phraseology [3, p. 88].

According to the Marxist interpretation of speech and communication, it is a means of reproduction of social relations and is viewed as a condition and method of realizing activity and social relations. K.Marks and F.Engels formulated the definition of communication as an objective relationship of people that arise in the process of material production. They regarded communication as relationship in the process of people's life.

In recent history, there have been major changes in the world that have influenced the continuing progress in the study of communications. We have seen more changes in the ways people communicate and study communication over the past 100 years than at any other time in history. Rapid advances in technology and the emergence of a "global village" have provided virtually unlimited opportunities for studying communication [11], [12], [15].

In Russian science, periods of focusing on the problem of communication can be singled out. In the 50–60s of the 20th century, the study of communication was limited by the issues of formalizing messages, encoding and decoding them. In the 60–70s, the study of communication concentrates on the issues of interpersonal communication. A.A. Bodalev, B.F. Lomov and their students regarded communication as the exchange of sign systems and correlated it with the theory of reflection. The activity approach to the problem of communication was presented in the works of A.A. Bodalev. He argued that while conducting communication with each other, people also tend to pursue a certain goal: to make another person like-minded, to obtain his confession, to withhold him from the wrong deed, to get his attraction, etc. In order to achieve that, they more or less consciously use their speech with all its expressive means. However, its personal inner needs, interests, beliefs, value orientations that encourage them to act in this way [2, p. 35–78].

Nowadays, the rapid growth of communications and mass media allows people to make previously inaccessible contacts, to overcome enormous distances, to obtain great practical benefit from communication. However, even in the era of scientific and technological progress, immediate personal contact and live speech remain the necessary forms of communication and interaction between people, a vital means of transmission of their thoughts, feelings, attitudes and emotions. At the same time, the constant development and enrichment of the language, its filling with a new qualitative content, is explained by people's striving to adequate reflection of objective changes not only in the social environment, but also in human relations. That can be traced back in the history of all times and among all peoples.

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