

COMMUNICATION TRADITIONS IN EDUCATIONAL CULTURE: FROM THE SOCRATIC METHOD TO DIGITAL TECHNOLOGIES**Elmuradova Surayyo Abdijalilovna**

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elmurodovasurayyo6@gmail.com**Abstract**

This article analyzes the concept of “communication” a fundamental cornerstone of educational culture, through the prism of the history of philosophy. It draws a comparative analysis between the Socratic method of antiquity, the etiquette of debate (munozara) found in the works of Eastern thinkers, and the contemporary digital learning environment. In our view, while digital tools have accelerated the transmission of knowledge, they have simultaneously complicated the process of 'intellectual birth' (maieutics) and independent thought within the student. The article outlines the socio-philosophical pathways for integrating traditional communication culture into digital platforms.

Keywords

Educational culture, communication, Socratic method, digital education, personality formation, etiquette of debate, pedagogical philosophy.

Introduction

Throughout human history, education has always been perceived as a live dialogue between two individuals—the Mentor and the Disciple. Looking at the history of philosophy, Socrates, through his famous dialogues, proved that truth is not provided in a pre-packaged form, but rather is born within the human consciousness through a process of question and answer. This process, termed “maieutics” (the art of giving birth to thought), formed the very foundation of educational culture.

Our observations indicate that today, education is increasingly becoming “information transmission” rather than “communication”. Although digital screens appear to bring us closer, they are distancing us from the depth of philosophical reflection. The objective of our research is to provide a socio-philosophical justification for the necessity of reintegrating historical communication culture into modern digital education.

In this study, Plato’s “Dialogues” Al-Farabi’s views on the etiquette of communication, and contemporary digital pedagogical theories were comparatively examined. Hermeneutic analysis and a comparative-historical approach were utilized as the methodological framework.

In our view, educational culture is not merely a matter of technique but a spiritual environment. Therefore, in enhancing educational efficiency, we must take into account not only digital skills but also the existential characteristics of intersubjective communication.

By stating “I know that I know nothing” Socrates encouraged the disciple toward inquiry. This culture of communication transforms the learner from a passive listener into an active researcher. Our observations indicate that in the digital world, “ready-made answers” (AI, search engines) are weakening the student's ability to ask questions. True dialogue, however, is more in need of a well-posed question than an answer.

Thinkers of the Eastern Renaissance (Al-Farabi, Al-Biruni, Ibn Sina) viewed educational culture not simply as an exchange of knowledge, but as the process of “making a human, human”. In their perspectives, education was always inextricably linked with moral upbringing (Adab). For instance, Abu Nasr al-Farabi, in his work “The City of Virtuous People” defines education (ta'lim) as the mastery of theoretical knowledge, and upbringing (tarbiya) as the formation of moral virtues and practical skills.



In our view, the traditional “Mentor-Disciple” system is not merely a mechanism for information transmission, but rather a “metacognitive” and spiritual influence exerted by one personality upon another. In this process, the mentor's behavior, culture of speech, and even their attitude toward reality serve as a living example for the disciple. The shift of communication behind the screen on digital platforms leads to the loss of this “living energy” and emotional resonance. Consequently, the educational and moral functions of pedagogy weaken, transforming it into “dry” technical instructions.

Our observations indicate that in the Eastern culture of debate, “dispute” served not to defeat an opponent, but to jointly seek the truth (Haqqul-yaqin). In modern online forums and chats, however, communication often possesses a superficial and “anonymous” character, where the levels of responsibility and mutual respect (ethical norms) are low. According to the model we propose, it is essential to form the concept of “Digital Adab” (Virtual Ethics) within the digital learning environment. This entails not only adhering to netiquette rules but also preserving the mentor's spiritual authority in the digital space and cultivating 'inner moral control' within the student.

Therefore, the digital transformation of education should not negate the centuries-old Eastern philosophical paradigm that “upbringing is superior to education”; on the contrary, it must elevate this paradigm to a new level through technological opportunities.

In order to enhance this section to the scholarly depth required by international impact-factor journals, it is essential to enrich the concepts of “virtual alienation” and “cognitive crisis” with contemporary socio-philosophical arguments.

The Problem of Virtual Alienation in Digital Communication.

While virtual classrooms have facilitated information exchange and remote connectivity to an unprecedented degree, they have simultaneously reduced the essence of communication to a “mechanical” and “technocratic” character. Modern digital platforms may serve as efficient tools for knowledge transmission, yet they fail to sustain the “sense of togetherness”—the existential foundation of education. Behind the screen, the student begins to perceive themselves not as an organic part of a community, but as an anonymous 'account' or a mere statistical unit within the network.

According to our analysis, the digital transformation of communication is inducing a phenomenon of “cognitive alienation” among students. In this process, the knowledge being acquired remains disconnected from the student's inner world, persisting as an external, alien flow of information. As a result of the loss of non-verbal signals (gaze, intonation, body language) inherent in live dialogue, the emotional-psychological fabric of communication within the virtual space is significantly weakened.

Our personal observations confirm that to address this problem, it is essential to shift digital pedagogy from a mere “video-lecture” format to a “dialogic” character. This transition requires the following philosophical-pedagogical solutions:

Creating a Social Presence Effect: Enhancing the student's role in the digital environment not merely as a listener, but as a content creator and an active communicator.

Developing Cognitive Empathy: Implementing interactive, collaborative methods to maintain intersubjective connectivity even within online settings.

Digital Openness: Elevating communication behind the screen from dry information delivery to the level of collaborative analysis of problematic situations and the free exchange of ideas.

From this perspective, the struggle against virtual alienation is not just about improving technical capabilities, but about “humanizing” digital education. According to our philosophical position, technology should reduce the distance between people, rather than alienating their spiritual and mental worlds from one another.

Conclusion



The evolution of educational culture demonstrates that regardless of how advanced technology becomes, the human mind and personality can only reach fulfillment through authentic communication.

In conclusion, we emphasize that preserving the culture of Socratic dialogue within the modern higher education system is not merely a matter of loyalty to tradition; it is the sole pathway to maintaining our human identity in a digital world. The university of the future must integrate high technologies (AI, VR) with the profound traditions of “Socratic dialogue”.

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