МОДЕЛЬ ИДЕНТИЧНОСТИ В ОБРАЗОВАТЕЛЬНОМ ДИСКУРСЕ КОММУНИКАЦИИ

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Аннотация

Основываясь на концепции реформистской педагогики Джона Дьюи, эта работа рассматривает вопрос о том, как коммуникаций могут проявляться и играть роль в развитии идентичности учащихся. В XXI веке важность общения и проблема формирования личности студента становятся все более актуальными в образовательных исследованиях. Однако до сих пор не существует комплексной концепции, которая бы раскрыла, в какой степени общение влияет на модель идентичности на индивидуальном уровне и в образовательном процессе.

Чтобы углубиться в эту тему, в статье сначала основное внимание уделяется коммуникативному действию (Юрген Хабермас), чтобы представить роль общества в построении идентичности через мораль. Социальный уровень сопоставляется с уровнем самости, основанным на работах Джорджа Герберта Мида и Чарльза Кули. Эти ученые охватывают как межличностное общение, так и общение внутри личности, а также их влияние на формирование идентичности. Демонстрируется потенциал образования влиять на процесс развития идентичности посредством общения в преподавании и обучении.

Эта работа показывает взаимодействие этих двух уровней через их подсистемы. В нем описывается, как образование, особенно через его институциональное воплощение в школах, может вмешаться и положительно повлиять на процесс развития идентичности посредством общения. Таким образом, эта статья исследует взаимосвязь между коммуникацией, образованием и развитием идентичности, опираясь на педагогические идеи Дьюи и социологические теории Мида и Кули, чтобы предложить модель, которая предлагает понимание того, как образование может влиять на развитие индивидуальной идентичности через общение.

Ключевые слова: *развитие личности, идентичность, социализация, образовательный дискурс, коммуникации, модели коммуникации, индивидуальная модель идентичности.*

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Ամփոփում

Ելնելով Ջոն Դյուիի բարեփոխումների մանկավարժության հայեցակարգից՝ այս աշխատանքն անդրադառնում է այն հարցին, թե ինչպես կարող է հաղորդակցումը դրսևորվել և դեր խաղալ սովորողների ինքնության զարգացման գործում: 21-րդ դարում հաղորդակցության կարևորությունը և սովորողների անհատականությունը ձևավորման հիմնախնդիրը գնալով ավելի արդիական են դառնում կրթական հետազոտություններում: Այնուամենայնիվ, դեռևս չկա համապարփակ հայեցակարգ, որը կբացահայտի, թե որքանով է հաղորդակցությունն ազդում ինքնության մոդելի վրա անհատական մակարդակում և կրթական գործընթացում:

Այս թեմայի մեջ խորանալու համար հոդվածը սկզբում կենտրոնանում է հաղորդակցական գործողությունների վրա (Յուրգեն Հաբերմաս)՝ ներկայացնելու հասարակության դերը բարոյականության միջոցով ինքնության ձևավորման գործում: Հասարակական մակարդակը համադրվում է ես-ի մակարդակի հետ՝ հիմնվելով Ջորջ Հերբերտ Միդի և Չարլզ Քուլիի ստեղծագործությունների վրա: Այս գիտնականները լուսաբանում են ինչպես միջանձնային հաղորդակցությունը, այնպես էլ հաղորդակցությունը անհատի «ես»-ի ներսում և դրանց ազդեցությունը ինքնության ձևավորման վրա: Ցույց է տրվում կրթության ներուժը՝ ազդելու ինքնության զարգացման գործընթացի վրա՝ ուսուցման և ուսուցման գործընթացում հաղորդակցվելու միջոցով:

Ցույց է տրվում այս երկու մակարդակների փոխազդեցությունը իրենց ենթահամակարգերի միջոցով: Այն նկարագրում է, թե ինչպես կրթությունը, հատկապես դպրոցներում իր ինստիտուցիոնալ մարմնավորման միջոցով, կարող է միջամտել և դրականորեն ազդել հաղորդակցության միջոցով ինքնության զարգացման գործընթացին: Ամփոփելով, այս աշխատանքն ուսումնասիրում է կապը հաղորդակցության, կրթության և ինքնության զարգացման միջև՝ ելնելով Դյուիի մանկավարժական գաղափարներից և Միդի և Քուլիի սոցիոլոգիական տեսություններից՝ առաջարկելու մոդել, որն առաջարկում է պատկերացումներ այն մասին, թե ինչպես կրթությունը կարող է ազդել հաղորդակցության միջոցով անհատական ինքնության զարգացման վրա:

Բանալի բառեր՝ անձի զարգացում, ինքնություն, սոցիալականացում, կրթական դիսկուրս, հաղորդակցություններ, հաղորդակցման մոդելներ, ինքնության անհատական մոդել:

MODEL OF IDENTITY IN AN EDUCATIONAL DISCOURSE OF COMMUNICATIONS

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Abstract

Starting from John Dewey's concept of reform pedagogy, this work addresses the question of how the relevance of communication can be demonstrated in an educational concept for the development of learners' identities. In the 21st century, the importance of communication and the individuality of learners have become increasingly relevant in educational research. However, there is still a lack of a comprehensive concept that explores the extent to which communication influences an individual's identity.

To delve into this topic, the paper initially focuses on communicative action (Jürgen Habermas) to introduce the role of society in shaping identity through morality. The societal level is juxtaposed with the level of the self, drawing on the

works of George Herbert Mead and Charles Cooley. These scholars illuminate both interpersonal communication and communication within an individual's self and their impact on identity formation. With this knowledge and an understanding of the dialectic relationship between self and society in identity formation, the paper demonstrates the potential for education to influence the process of identity development through communication in the teaching and learning process.

The developed "Model of Identity in an educational discourse of communication" illustrates the interplay of these two levels through their subsystems. It describes how education, particularly through its institutional embodiment in schools, can intervene in and positively affect the process of identity development through communication. In summary, this work explores the nexus between communication, education, and identity development, drawing from Dewey's pedagogical ideas and the sociological theories of Mead and Cooley to propose a model that offers insights into how education can impact the development of individual identities through communication.

Key Words: *Development of Person; Identity; Socialization; Educational Discourse; Communications; Communication Models.*

Introduction (relevance, purpose, outcomes):

In the modern world the role of communications and sources of information are of highest importance. The information and communication are controlling the mindset of a person. Especially social media and social networks are defining the priorities of a person in society. In order to understand how social communications are influencing a person, how they can have an impact on development of a person and how they define identity construction, we should start to study peculiarities of communication and communicative nature of a person. We should understand how some communication sources have an impact, but others not so much? Why and how communications influence identity construction starting from educational processes?

To answer these questions, we aimed to explore communicative development of Identity and impact of social communications in education processes.

In the process, we were able to formulate a model of identity based on the theories of identity development by George Herbert Mead and Charles Cooley. This model highlights that the development of identity is strongly dependent on both self-communication and interaction with the social environment. Drawing upon Dewey's insights on communication as an educational activity, we have seamlessly integrated pedagogy into this model. This integration underscores the role of educational science in shaping identity through communication.

Current research and publications related to the problem.

At the core of John Dewey's educational theory lies the principle of indirect education. According to Dewey, children do not necessarily need to be educated, as they can engage with things that are interesting and relevant to them on their own [6, p.209]. In his eyes school must help students in three equally important categories:

● Natural development (1) involves children recognizing and satisfying their individual needs and dealing with their strengths and weaknesses.
● Social competence (2), encouraging students to freely participate in social life, engage reflexively with the environment, and enjoy both vocational and political education.
● The individual "culture" (3) of children, which involves unfolding and developing their own identity and the drive to assimilate new ideas into it.

Dewey further identified four groups of interests shared by all individuals by nature [6, p.207]. Each child is interested in social interaction (1) with other individuals. Children want to express themselves through gestures, play, and imagination (2), constructing something in the process and want to discover and understand the world around them (3). The fourth common interest is expressive action (4), through which they express and refine themselves, invent new ideas, and incorporate them into their identity.

With these goals and methods in mind, it's clear that children's participation in school played a crucial role for Dewey [6, p.208]. He believed it was essential for these principles to be practised in schools. Children should communicate, participate, and cooperate to practise and train for the goal of a just social democracy in the "society in the making" of the school. The role of the teacher should not be excluded from this process. They should be integrated into the class system and plan their teaching and content through communication with the children, making it interesting and relevant for all involved parties, without neglecting fundamental didactic plans. This way, the teacher becomes a mediator between the students and the school system, aiming for mutual satisfaction.

Dewey views action as mutual communication between the actor and the environment, in accordance with a Darwinian perspective [10,p.48] and further considers the social sphere as a realm of experimental actions but does not provide an explanation for the specific impact of sociality on action. [10, p.52].

Also, in Person-Centred Psychotherapy, the personal identity of clients is a central concern that is addressed. It is based on a concept of the self-determined, emancipated subject that seeks self-realisation. Identity is divided into three aspects: every individual's identity is constant (1), coherent (2), and unique (3) [5, 361/376]. The therapist's role in therapy is to make their own person understandable and relatable to the client through interaction. It goes beyond just empathising with the client, as the therapist also shares their own perspective. In doing so, the therapist intervenes in the process and helps the client's personality and identity develop through the opportunity for reflection. [5, p.370]

While Dewey's concept of education did not fully prevail, the core idea has remained relevant to this day. The role of communication in the classroom has become increasingly important [8, p.210]. What can we learn from the relevance of these communicative concepts for education in terms of identity development?

In the following I will discuss a Model of Identity in an educational discourse of communication based on Habermas theory of communicative actions as well as on Charles Cooley and Georg Herbert Mead. The idea behind this model ist to offer education a place to anchor its efforts to shape and educate the identity of its students.

communicative action

Drawing from Mead, Kant, and other universalist moral theories, Habermas assumes a general moral concept that asserts any action claiming to be moral must be based on a perspective that represents the interests of all affected parties [3, pp.141-142]. Moral norms are those that represent the general interests of society. This, in turn, implies that any action guided by morality is determined by the entire society. However, not every action is of such importance that it can represent the interests of all, but it must garner the rational agreement of all members regulated by the applicable norms of the intersubjective system involved.

Actions thus always arise within a context of moral obligations towards society. Moreover, they are situated within a social structure. Thus, language itself serves the purpose of promoting socialisation by generating mutual understanding. However, the desire for socialisation itself arises from a desire for sociability. Society, therefore, serves as the fulfilment of the desire for sociability, and morality serves as a tool to stabilise society to counter the danger of dissolution. This leads to the development of a communicatively generated intersubjective system.[3, p.143]

They are always in discourse with the interests and ideas of others. Even one's own needs can only be recognized and interpreted through the knowledge and socialisation of others. Habermas is referring this discourse to the communicative ethics by Mead. Communicative action is based on a universal discourse of formal linguistic communication. Normative validity approaches, such as morality and ethics, depend on communicatively achieved consensus. Therefore, ethics itself is to be seen as communicative ethics, internalised by individuals through an understanding of the interests of others [3, pp.145-147]

To speak of communicative action, language must be presupposed in addition to norm-regulated action [2, 134], that is, action according to certain norms. In language, the actor's worldview is reflected, which is mediated by the interests of

the action. Thus, the rationality of action comes into the perspective of the actor, who must ask themselves to what extent the action is justified intersubjectively in society. To convey this understanding, a consensus must be assumed between the communication parties [2,p.141].

Habermas views language as a combination of teleological, norm-regulated, and dramaturgical action, which all have reference to at least the objective world [2, p.142]. This is further subdivided into *bodily movement*s and *operations* that carry out the actions[2, p.144]. Bodily movements encompass all causal movements, such as the movement of the vocal cords, tongue, lips, as well as hand movements in writing or playing music. These are in themselves primitive basic actions.[2, p.145] In contrast, operations cannot stand alone but are always enacted within other actions. They manifest through individuals' thinking and speaking and are established and prescribed by external constructs. [2, p.147] For instance, pressing a piano key is a bodily action, but to play a specific piece, the operational action must be invoked to press the keys in the correct sequence and tempo. Operations on their own do not directly interact with the environment [2, p.147].

Habermas advocates for the theory of communicative action as significantly relevant to explaining ego development and familial socialisation [3, p.567]. By moving away from super-ego structures that shape the individual, towards communication and discourse-driven socialisation, education is no longer a pulling process but rather an individual shaping process. Communicative infrastructures are formed in the individual's life, where socialisation is developed in the form of communicative action [3, pp.568-569]. Because of that, the family's socialisation structure is both demanding and vulnerable. Through contact with the outside world, irritations arise, and with them, the potential for conflict in the family, as the child is confronted with identity, moral, and behavioural structures external to the family, which influence the child's actions and development. To transition from the family environment to the development of the self, Habermas turns to Freud's social psychology . Habermas thus explains the end of Freud's drive theory but not Freud's work itself [3 ,pp.570-571]. Habermas views Mead's extension of Freud through communicative action as a valuable framework for social psychology. Communicative action replaces drives with interaction history and identity formation, emphasising the intersubjectivity of the actors. Through the approach of communicative action, ego psychology and object relations theory can be incorporated. However, Freud's theory of defence mechanisms remains intact. Communicative action can provide a connection here, aiming to explain communication barriers and disorders at an intersubjective level. This also involves the preservation of conscious and unconscious conflict resolution mechanisms between the inner and outer worlds of the individual, which can be explored through the theory of communicative action.

Influence of Communication in human development

Charles Cooley argues that the foundation for the possibility of living in a society lies in the ability to share one's own thoughts and to understand and empathise with the thoughts of others [1, p.93]. This requires perceiving the same things with one's own senses as others and attributing the same symbolism to what is perceived [1, pp.94-95]. This seems to be more straightforward at first thought than it actually is. Since every individual is unique in their imagination, their perceptions and explanations of the world are also unique. To create a common basis from which it is possible to share thoughts and understand those of others, a compromise of these individual worlds is necessary. This coming together is not a passive process; it requires the willingness of those involved to approach each other, rather than merely coexisting. This willingness to understand is supported, before the possibility of communication, solely by the desire to participate in society. This participation is expressed through the willingness to experience the world as the other does, simultaneously setting natural limits on exchange that cannot be regulated by shared perceptions alone but require artefacts to facilitate communication. For example, it is not possible to feel physical pain exactly as another person does. The limits of shared perception are determined by physical contact alone, driven by the external senses of the body. Thus, pain and psychological stimuli remain private, as the physical character of perception is lacking. Such sensations can only be approximated through shared memories

and shared symbolism. It is only through assuming that the other person has the same understanding of the word "stabbing," for example, that it is possible to describe pain as such.

Cooley refers to this mechanism of creating a *common reality with shared artefacts and perceptions* as communication [1, p.101]. It includes language, facial expressions, body language, emphasis, as well as tools such as telegraphs or telephones that support intersubjective exchange, as well as artefacts and symbols subject to common interpretation. All these aspects of communication shape humans as social beings. Learning communication continually develops human existence and allows for self-development. There is no clear boundary between communication and the external world, as ultimately everything can be used as an artefact of communication, yet still exists outside of communication. In their imagination, humans are unique, consciously perceiving the world. However, without the possibility of creating a social truth, they lack the ability to progress and remain in a state without sense and consciousness[1, p.102]. It is trapped in the here and now, cut off from traditions, symbols, and institutions, all of which arise from the spirit of intersubjective communication. Communication becomes a tool to accomplish things that would never be possible alone, drawing upon the social knowledge and experiences of entire generations which has impact on every individual and develop humanity itself. [1, p.103]

General education is inseparable from societal development. For example, the requirement for the population to learn reading and writing has become increasingly important over the past centuries. More recent examples include soft skills for working with computers or the expected knowledge of English for better international interaction. Thus, the communication skills of individual individuals must also be continuously improved and developed in order to be a functional part of society. This is where pedagogical activity comes into play in the eyes of Cooley, preparing individuals for their future role in society and providing them with the necessary content for communication tailored to their individual needs, which is anchored in social knowledge. For example, it is socially accepted what skills a scientist should have and what must be imparted to a person for them to be called a scientist. [1, p.107]

The task of pedagogical activity to expand this social knowledge also includes the expansion of a common moral compass and an understanding of human behaviour, without excluding people based on their "race," class, or nationality, in order to further cultivate a sense of shared humanity and thus advance communication on individual and societal levels [1, p.108].

The concept of social knowledge is central to Cooley's theory of social development and communication. Knowledge can be seen, according to Cooley, as an organic evolution that allows individuals to adapt to their environment and gain power over environmental conditions. These environmental conditions can be broadly divided into two factors: the material environment, which includes all sensations, and instincts, and the social environment, which depends on communication. Knowledge itself needs to be further divided into material knowledge, which arises from contact with the material environment, and social knowledge, which arises from the process of communication and interaction with the social environment. [1, pp.110-111] In the context of this work, the primary focus is on social knowledge, particularly on how communication plays a role in the development of social knowledge. It's important to note that the two levels of knowledge, material and social, are not strictly separable, and communication also affects the perception of the material level.

When an agreement has been reached at the material level between actors, it is verified and, thus, cumulatively built, leading to scientific progress. However, knowledge at the social level requires repeated verification and review. The question that arises in this work is how cumulative material knowledge about the social environment can be transmitted to a child or another new actor in the system through pedagogical communication [1, pp.112-113].

Explaining this through the example of a child is fundamental because no other set of knowledge has already been internalised. The child is born with the evolutionary foundations to perceive the environment similarly to adults, possessing the potential to acquire social emotions and intelligence. The integration of the child into the social network of society is a lengthy process in which knowledge grows in the human or social mind. This process, based on James Mark Baldwin's

concept, is called the dialectic of personal growth. It's based on the innate drive that accompanies every human from birth: to react to stimuli from other people. Children respond to facial expressions, language, gestures, as well as writing, symbols, and objects. Each reaction elicits a counter-reaction, which, in turn, generates a learning effect. [1, pp.113-114].

As already mentioned, communication relies on shared artefacts that can be perceived together. However, in many aspects of social knowledge, this is not possible. It's impossible for the child to dive into the inner world of another person and perceive the inner state of the other as they do themselves [1, p.115]. While material knowledge is tangible and verifiable, social knowledge is, to a large extent, behaviourist. It is learned and executed without the ability to develop a profound understanding of its core. Social knowledge is thus anchored in a socio-mental complex through which individuals simultaneously live outwardly and inwardly.

This complex cannot be directly examined due to its dual nature. However, the process is expressed in the individual's mind through their actions and behaviour, making the processes measurable to some extent. Even the most inner thoughts and emotions are conveyed outwardly through symbols in communication, influencing language, gestures, words, etc. This symbolism is characterised by the behaviourist nature of social knowledge and is thus present in the practice of constant self-control [1, p.117]. The individual continually checks whether the symbols used in communication have the desired effect on others, ensuring that they understand the actor's thoughts, which exist only in the actor's consciousness .

Through methods borrowed, among others, from psychoanalysis, pedagogical communication can verify social knowledge by using qualitative methods to work out social knowledge through memories and introspection. This process supports the development of the individual [1, p.119].

Social self

George Herbert Mead, in his work "Mind, Self, and Society," also emphasises communication as a fundamental tool for humans to develop an identity and group identity (e.g., society). He agrees with Cooley that the basic motivation for forming a community lies in the desire for participation in the group [9, p.299]. For this to happen, one's own identity must be compatible with that of others, and a self-awareness of the self, which Mead calls the "self," is achieved through interactions with others.

Since Mead's fundamental assumption is nearly identical to Cooley's, it is possible to seamlessly integrate Mead's theory with Cooley's and explain identity as the self from Mead's social-psychological, behaviourist perspective. This will help build a comprehensive framework for understanding identity formation as a result of communication, even though the focus of the work remains on identity formation through pedagogical communication.

Mead posits that humans are not born with an identity but develop it over the course of their lives through the accumulation of experiences [9, pp.177-178]. These experiences are initially encountered and then organised within the individual, evaluating their value for personal development, which subsequently influences identity. The organisation itself is supported by the existing identity. This means that individuals are always confronted with everyday experiences, which they integrate into new experiences within their social context based on their past experiences.

Mead emphasises the duality of identity as both an object and a subject. The ability of individuals to be self-aware and know their own personality requires them to view identity from an external perspective as an object. Simultaneously, identity exists beyond individual awareness, manifesting itself through memories and imagination, entirely detached from the object of identity or the individual's body. Interaction creates a two-way communication with others and with oneself through significant symbols. Only through communication as part of behaviour does identity enter the subject and become separated from the purely intelligent being. It is only through reactions to communication in dialogue with the self that an idea of the self-object is formed, which must take a position in the situation. The individual is no longer merely an entity but positions themselves in their environment [9, pp.171-181].

The existence of identity as an object is a reflection of societal structure and arises from the individual's societal experience [9, pp.182-183]. Once identity has been developed, it generates its own societal experiences. Reactions from communication partners based on words and gestures used in communication determine whether an action is accepted within the societal circle, allowing the actor to control and verify their identity and the process itself during communication. Actors consider what to say and how it will be perceived by others, simultaneously reflecting on how this statement will be received by others. The reactions of others serve as the second verification cycle for the actor's identity in the social environment.

Every identity is preceded by communication. This communication, in turn, can only occur through clear symbolism as general concepts. It is assumed that the other person shares the same understanding behind the symbol as the actor. If internal and external communication did not use the same symbolism, it would be incomprehensible to the other level. In addition to the universality of symbolism, the act of *playing* plays a crucial role in identity formation [9, pp.192-193]. Children project themselves into Roles. Through play, children can organise reactions they see in themselves or others, generating a clear image of the role they are playing. In the phase of imitative play, the child takes on various roles, such as mother or police officer, exploring the role that elicits specific stimuli and responses. In this phase, the child speaks to themselves in the role, triggering in themselves the same stimuli that another person has triggered in them, thus creating a clear image of the role and further of role construct by constructing several of these roles and letting them interact. For example, the child, in their role as a mother, addresses themselves in the role of the child, generating stimuli in one role that affect the other, and vice versa. This phase is further developed in the next phase. Playing in a group (e.g., mother-father-child) leads to the first encounter of the individual's role concept with those of other children. To enable functional play, the generated stimuli from the roles in the playing children must be aligned. These confrontations between individual role concepts reveal to children the depth of roles for the first time. A mother can be not only one thing or the other but can also be both and much more.

Following imitative play, Mead names an advanced form called organised play (game) [9, pp.193-194]. In this form, each participating role has clear characteristics that the children must agree upon, and each child can assume any of these roles. For example, Mead mentions the game of hide-and-seek, in which the roles of the hunter and the hiding individuals are clearly defined, and the rules governing the actions each role can take are clearly specified. Children can no longer freely switch and adapt their roles as they did in the first variant but are part of an organised system in which they must fulfil the role's actions to successfully play the game. Additionally, they are aware of the actions of the other roles, so they can react to how those roles behave. These actions are defined by rules that children can refer to in order to prevent problems and test communication between roles and the stimuli triggered, not just within themselves but also with the other children. This type of play represents the transition from the playful adoption of a role to embodying an organised role, which is crucial for the development of identity awareness.

The main argument in Mead's theory of identity formation takes place between the two aspects of identity "I" and "me" [9, pp.236-238]. Mead demonstrates that individuals are not only in interaction with their social environment through symbols but also in interaction with themselves. The self is under constant dialogue between their own image of the situation and the intersubjective role. This self is the consciousness, the objective part of identity. The "I" is the subjective part of identity, and the "me" is the social group's role expectations for the actor. Only through the interaction of these two factors can the actor's consciousness ("self") develop, enabling them to react not just as a human being or an idealised role but as a self-aware being capable of responding in their social environment and continuing to develop.

Charles Cooley's "Looking Glass Self" concept complements Mead's theory of identity formation by focusing on the role of significant others in self-development. While Mead emphasises that self-interaction and reflection on the self are crucial in identity formation, Cooley highlights that the perception and expectations of other people, especially significant reference figures, play a central role in shaping the self.

While Mead assumes a natural awareness of the self, Cooley speaks of a differentiation of the self from others. The "I" begins where the other ends, meaning that any mention of the "I" has an impact on the other. Without the other, the "I" loses all significance. The social self is different from the "I" due to its monumental character. While the "I" is limited to the here and now and the associated activities and self-definitions ("I am hungry"), the self serves a higher function. From a system of internalised ideas incorporated into the "I" through communication, an idea of the self is formed. This stimulates the process of differentiating the "I." Now, the perception of the "I" is no longer rudimentary; instead, it is determined by the overarching self. The "I" becomes an executive agent of the self, with the self being referenced in every action of the "I".[1, p.161]

Since the ideas that constitute the self are originating from external communication, the self does not emerge as an actor's internal construct. Instead, it reflects how the actor should be seen by other actors. Cooley refers to this as the "looking glass self"[1, p.164]. It reflects how the actor exists in the imagination of the generalised other and includes three primary aspects for the actor: the idea of how the other perceives them (1), the idea of how this perception is judged by the other (2), and a self-feeling about whether the actor feels proud or dissatisfied with the other two aspects (3). Consequently, the person with whom the actor interacts determines which behavioural patterns the actor exhibits. For example, the actor feels shame when feeling fearful next to a courageous person but feels pride when mirroring the role of the courageous one and thereby fulfilling (imagined) expectations.

However, the actor is not entirely passive in shaping their self [1, pp.170-171]. Even though communication incorporates ideas into the actor that they must fulfil to meet the expectations of others, it is up to the actor to decide which individuals they do not want to disappoint in specific role models. Social bonds play a role in shaping the self [1, pp.172-174]. While a child does not want to disappoint their parents or friends, the opinions of third parties often hold less value. It may choose an action that fulfils the expectations of their immediate environment, even if it disappoints the more distant surroundings. Children, in particular, show incentives to fulfil the expectations of individuals important to them, hoping to receive attention and affection in return.

Communication as educational activities

According to Dewey, schools must depict real life and simplify it for children to make the complexity of the world more understandable for them. Furthermore, the real world must be cleansed of all unwanted behaviours to teach children only socially desirable behaviours, enriched through new experiences, to provide children with insights beyond their family environment and social class, enabling them to learn various methods for coping with everyday life across all social levels. This can be achieved through a restructuring of education towards a problem-centred presentation of aspects of real life, in which children are encouraged to identify questions and solve them independently. [8, pp.205-206]

In the field of education and educational science, various methods of transmitting knowledge can be considered. explicit communication (1) is focused on knowledge transition and person-centred with a shift of power towards the teacher. [7, pp.607-608]. In a socially embedded form the second method is the hybrid knowledge transition (2) The transmission is highly adaptable to the dynamics of the learners, who share information with others through socialisation, entertainment, self-presentation, or play without a power shift on any side. The communication's main purpose is not solely knowledge transmission but is interwoven with the pragmatic purpose of communicative activity. [7, pp.608-609]). The third method of knowledge transmission relies on asynchronous communication through a media-based form of knowledge transmission (3). The power lies by the learners, who are accessing, per example, journal article which they find interesting.[7, p.609]

To transition from knowledge transmission to pedagogical communication, it is necessary to clarify the fundamental concepts of pedagogical communication. In this context, the recipient of communication is considered a person, symbolising social communication. The person is explicitly distinguished from the individual because the individual, as a human, is not reachable by the education system. [6, pp.201-202] The concept of the individual here corresponds to Mead's definition of the "I" as a social psychological construct. The person, or the personification of the human, is seen as the goal of education,

constructed from the individual within the process of socialisation. The three construction features relevant to communication are memory, motivation, and coping with the double contingency of the person[6, p.203]. Double contingency describes the interaction and mutual influence within communication/interaction. While communication focuses only on the person, pedagogical communication refers to both the individual and the person [6, p.204]. Although the individual is not malleable by pedagogy, it is included as part of pedagogical communication. Thus, the person, as the social exterior of the human, connects the social world with the "I" (self), and the person holds the same significance as the "self" in Cooley's theory or the "me" in Mead's theory. Therefore, the question in pedagogical communication is not to what extent the individual is excluded from communication but rather how it influences the formation of the self.

The activity of communication in the pedagogical context is divided into two parts. The operation of pedagogical communication focuses on the process of mediation and the process of acquisition [6, p.205]. To address the challenge of the individual as a participating but unattainable actor in education, the duality of communication is emphasised. Mediation is anchored in the communication of the social system that affects individuals. Mediation is asynchronous with acquisition, as acquisition can only occur after mediation.[6, pp.206-207] Furthermore, acquisition can be understood as the socio-psychological reaction of individuals to mediation. This leads to a goal for pedagogical communication, where mediation must be oriented towards acquisition to best support the individual's absorption of knowledge. However, acquisition must also be distinguished from itself since it originates from both the individual and the person. Individual acquisition is not visible to the communicator and emanates from the individual. Communicative acquisition originates from the person and is the direct goal of mediation. Communicative acquisition and individual acquisition, like person and individual, must be distinguished on one hand and yet are closely interconnected on the other, like two sides of a coin, allowing indirect and limited targeting of the otherwise unattainable individual. [6, pp.208-209]

The third process in the pedagogical communication process is selection, which serves as a high-level-process encompassing mediation and acquisition while it connects pedagogical communication with society [6,210]. Fundamentally, selection involves choosing which information to mediate and how to receive that information. Selection is influenced by its social environment and, thus, is shaped by socialisation. In acquisition, selection is contingent on the content of mediation and is a consequence of mediation. Self-evaluation through external referencing of social norms is conducted to verify the person's acquisition (reflection). [6, pp.211-213].

In the context of education, the goal of pedagogical communication is to shape the life course from childhood to adulthood [6,216]. Pedagogical communication is necessary to personify the individual. it aims to connect the individual with society, thereby developing a social identity that enables the person to continue interacting and communicating.[6, p.217] The person's biography is part of the life story, describing self-referential aspects of the person's past situations. The biography represents the ongoing process of the person, while the career represents the mediating process of the social world. The key difference is that both the person and the social world are snapshots, while biography and career represent processes underlying these snapshots. [6, pp.218-225].

Pedagogical communication occurs where knowledge is not comprehensible to learners without pedagogical assistance or where learners doubt the knowledge content and is not solely focused on content transmission but deals with the processes of mediation, understanding, and reflection of these aspects[7, p.610]. Therefore, pedagogical communication is not content-specific and can be applied with various contents repeatedly. In its rudimentary form in daily life, pedagogical communication is described as fleeting, rudimentary, and network-like. It emerges among other forms of communication and transitions into them. The focus lies on the ambiguity of knowledge as a productive force for development and accordingly evolves within a network of actors, influenced by them. [7, p.613]

Model of Identity in an educational discourse of communication
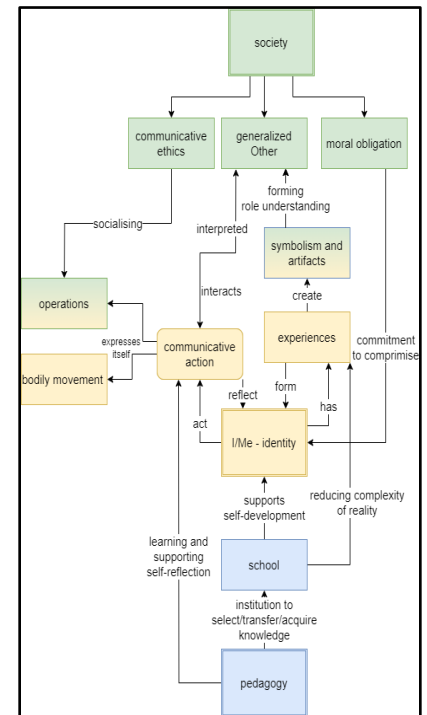
In summary, the formation of identity can be represented in a simplified diagram, in which pedagogy acts as a supportive medium for shaping and developing identity.

Looking at the model, you can see the interaction between two major factors: society and self-identity. In society, there is a moral obligation to compromise, which influences the individual. The individual must communicatively engage their own views in discourse with the social world. Through continuous communication, the subject gathers experiences from which subjective role concepts are created in the form of symbolism and artefacts. These, in dialogue with the social world, form the roles of the generalised other. The subject's experiences promote and shape identity. At the same time, the individual constantly engages in communicative actions, which manifest in bodily movements and operations. Operations, as learned deliberate movements, are subject to communicative ethics. This means that actions are subject to ethics in terms of communicating with the means (language and artefacts) understood by other members. Communicative action always targets the other, and the expected interpretation of the other regarding one's own action which is either confirmation or falsification. The role of pedagogy is, in this cycle, through pedagogical institutions (in this case, schools) and activities, to support the individual. Pedagogy should intervene in communicative action to support the perception of the other and the reflection of the reaction and one's own actions, thereby promoting identity development.

The institution that acts pedagogically must consider what knowledge (selectively) it wants to convey, how this knowledge will be transmitted, and how the acquisition of knowledge can be supported. These institutions intervene in the subject's experiences and attempt to reduce the complexity of reality there to facilitate learning from experience. At the same time, pedagogical institutions directly influence the individual to support their development and unfolding of the self as a constant, coherent, and unique subject.

Rezume. Pedagogical communication activities must consider the development of identity, social skills, and self-knowledge. Identity develops through imitation and reflection, and the articulation of needs is crucial for integrating new knowledge into one's identity. If needs are not clear, discrepancies may arise, as hidden needs cannot be effectively communicated. In pedagogical communication, the socio-cultural background and interests of learners should also be considered. Humans are intelligent beings with the potential for identity but do not inherently possess one. It is through communication with others within the societal system, governed by norms and practices, that individuals can form an identity. It can be concluded that pedagogical activity can   address identity development on two levels. On one hand, it is essential to provide feedback to the child to encourage development on the interpersonal level. On the other hand, it is necessary to help the child communicate with themselves and become aware of their self, needs, and perceptions.

In pedagogical communication, the focus is not just on conveying knowledge but also on how communication needs to be structured to reach the "I." To reach the "I," three aspects must be considered: memory, motivation, and dealing with the double contingency of the individual. Different forms of knowledge transmission can be employed, either in rudimentary forms or in organised structures. The most crucial tool for knowledge transmission is the learner's ability to reflect, allowing them to integrate newly acquired knowledge into their identity and further develop it.

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