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Silence as a Cultural Phenomenon: On the Methodology and Didactics of Silence (Ontological and Pedagogical Aspects)

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Abstract

Theoretical Underpinnings: The relevance of silence is related to its potential in the field of education as a space of trust and meaning; knowledge and communication, and a form of collective and individual experience. The problem of silence is described using his philosophical principles and pedagogical functions. Existential philosophy reveals the phenomenon of silence as a measure of the truth of existence and the harmony between individuals. In pedagogy, silence serves as a method of self-discovery, communication, obedience, and (self-)discipline.

Purpose: This study aims to examine the existential and humanistic foundations of silence as a phenomenon and method.

Materials: The existential-humanistic approach.

Methods: Analysis, description, comparison, generalization, interpretation of results.

Results: The method of silence is based on nonviolent influence through teamwork, which corresponds to the humanistic principle of respect for individuality. Silence does not suppress, but creates conditions for independent reflection. Silence as a method was used in the context of collective education, where each person's responsibility to the group becomes an incentive for their personal growth. Collectivism in pedagogy reflects the existential idea of the interdependence of freedom and discipline, as well as the humanistic idea of demandingness.

Conclusions: the multifaceted nature of silence is revealed, the specifics of its pedagogical method are determined, and the forms of using silence in the educational process are described. The method of silence synthesizes the existential ideas of freedom, responsibility, and meaning with the humanistic principle of trust in the individual.

Keywords: silence, pedagogical method, philosophical phenomenon

1. INTRODUCTION

The relevance of silence in pedagogy is related to its potential in teaching and upbringing, as well as its ability to be used as a tool for a deep understanding of the world and the human being in it. The issues related to teaching and upbringing through silence are not only the subject of pedagogical analysis, but also of philosophy, which has always sought to help pedagogy in its search for spiritual, moral, humanistic, axiological, and epistemological foundations. Philosophy as a whole has always sought to balance the opposites of Yin and Yang, silence and speech, and empty and filled spaces. In today's world, characterized by the rapid development of science and technology, there is an imbalance towards excessive irrationality, talkativeness, and materialism, which overshadows the values of meaningful and authentic life, with its emphasis on being (in silence) rather than appearing.

If you take your life responsible, it will only get better. A person who is absorbed in the process of growth, knowledge of life, accumulation of experience, and contemplation of beauty and wisdom simply will not have time for idle conversation. When studying Various Sphere of existence, the problem of silence becomes especially relevant and significant. Silence in the field of education acts as a multifaceted phenomenon that combines ontological and pedagogical aspects. Its relevance is due to the need to overcome monologue in education, the development of critical thinking and self-knowledge among students. We should immediately note that silence is not a lack of communication and cognition, but - its important tools.

A striking example is the works of philosophers, in which silence acts as a phenomenon of nature, which is associated with peace and quiet sadness, and as a cultural phenomenon associated with spiritual search and intimate communication. The ideas of several authors contribute to understanding Various aspects of silence. The axiological aspects of silence are touched upon in the works of philosophers Frankl, Heidegger, and Ilyin.

In pedagogical research, silence receives far less attention than in philosophy. But there are also several well-known works by modern Russian authors in the recent decade [1-6,25]. For example, the Soviet orientalist and Doctor of Cultural Studies Tatiana Gurevich first introduced the concept of “culture of silence” into humanitarian discourse [6]. T.M. Gurevich noted that the topic of silence in pedagogy is most relevant for highly contextual cultures: Japan, Korea, and China. For example, in Japanese school classrooms, silence is more common and has a longer duration than in Western countries.

At the beginning of the 20th century, the philosopher Ivan Ilyin stood at the origins of the philosophy of life, phenomenology, and existential philosophy and considered silence in this context as a condition for the spiritual and moral education of a person.

Ilyin wrote [7]: “Nature never makes noise. She teaches a person greatness in silence”, he noted that the sounds of nature (the sound of rain and wind, the rustle of river and sea waves, the singing of birds) have a beneficial effect on a person, while the artificial sounds of the outside world impoverish the soul. He rightly believed that noise absorbs a person, makes him spiritually “deaf”, and covers everything in the external and internal world. Therefore, in the pedagogical context, his ideas mean that creating an atmosphere of peace and quiet can contribute to the spiritual development of students. This is important for pedagogy.

In Russia, there are several modern studies in pedagogy [16,17] on how to evaluate a student's “silent” activity - the student's individual experience of knowing about himself and about the world around him, which cannot be expressed in words. It has yet to be determined how appropriate it is to talk about the didactics of silence as an integral science of learning, what are its methodology, content, methods, and evaluation criteria are. Here, silence is considered as an element of dialogue and a method of forming motivation for self-education in a person living in a constantly changing world.

Frankl [10,11] considered silence as a tool of cognition and a space of meanings associated with freedom. He believed that in silence, a person can hear an “inner voice”, and realize their thoughts and emotions. Silence, according to Frankl, reminds us that life is not only what a person does, but also who he becomes. In his book *Man in Search of Meaning*, Frankl wrote: “The inner voice is the organ of meaning” [10].

In turn, we would like to focus on the didactic and methodological aspects of the phenomenon of student silence that are related to the assimilation of the value foundations of learning and upbringing. We find a partial answer to these questions in the works of C.R. Rogers [26,27].

The foreign philosopher and educator C.R. Rogers claimed that silence creates a favorable intellectual and emotional environment in the classroom [26].

Russian researcher A.D. Korol introduced the concept of “silence didactics” [22], referring to the “lessons of silence” established by M. Montessori through pedagogical techniques such as dialogue, whispering, and listening. T. Olearchik [24] notes that silence in pedagogy plays an important role both in the matter of education and in the matter of learning. At the same time, silence is not an alternative to the pedagogy of the word - dialogue, persuasion, but is its basis. All of these authors share the idea that dialogue, rather than monologue, is necessary in education, and silence is an integral part of this process. Furthermore, silence serves as a space for meaning and values, which can have a nurturing effect. Both dialogue and meaning are essential components of the existential-humanistic approach to education.

In foreign pedagogy, the Silent Way method, developed by C. Gattegno, is well known [4]. This method of teaching was first tested in elementary grades, and then in teaching foreign languages. It was

based on the premise that the teacher should be as silent as possible, but encourage the student to use the language as much as possible. The method is based on simple linguistic tasks in which the teacher models a word, phrase, or sentence, and then elicits student responses. Students create their own statements by combining old and new information.

It should be noted that the Russian researcher A.D. Korol [16,17] also recommends using the heuristic learning model, according to which students first create an educational product (project, presentation) themselves, and then compare it with an existing cultural analogue (textbook, map, or diagram). In the Russian and Western educational traditions, this method is used partially in the form of portfolios and projects. The teacher's speech takes up 10% of the time, and films, story books, word wall charts, color-coded sound cards, colored wooden sticks, and worksheets are used [4]. Pros: independence, responsibility, and creativity in learning. Cons: lack of teacher support and student confidence. The teacher's silence should enhance the student's speaking. Gattegno's and Montessori's lessons on silence allow us to discuss the didactics of silence.

At the same time, there are studies that consider classroom silence to be a problem. Classroom silence is a common phenomenon that can hinder communication between teachers and students, but it is important to remember that noise can also negatively impact the achievement of learning goals. However, the silent method is often criticized for isolating students and lacking communication. With minimal teacher assistance, the silent method can hinder the learning experience as an interaction between teacher and student. Therefore, it should be used in connection with other methods: dialogue, collaboration, project method, portfolios, visualization, and brainstorming.

The topic of silence is a common subject for representatives of various sciences and for religious thinkers: psychologists, linguists, philosophers, educators, theologians. In their reasoning and spiritual practices, silence is a much stronger communicative component than dialogue, and acts as the most effective means of human communication with oneself, with others, and with the outside world. Silence is something that is not expressed in words, but it means a lot.

Silence is a profound phenomenon that reflects the inner space of human meanings.

For the modern understanding of silence, knowing only its lexical meaning (especially for teachers) is clearly not enough.

We suggest that today's silence in the educational process should be considered as a profound cultural and psychological-pedagogical phenomenon.

We assume that the comparison of existential-humanistic approaches will create the prerequisites for a new methodology and didactics of silence.

These assumptions will allow us to approach silence as a form of collective and individual experience; as a way to create a space of meaning and trust; for spiritual search and reflection, discipline and order; and for help and emotional support, that is, all those aspects of silence that reveal themselves in parenting methodology.

Empirical studies of the last decade [3,8,15-17] reveal such concepts as "silence in the classroom"; "silent pedagogy"; "mindfulness training" and offer their methods of teaching by silence: - the use of texts and sound symbols in teaching instead of words (Gattegno); - the use of gestures and whispers (Montessori), etc. From the perspective of the communicative approach, silence is a semantic gap in words.

Materials and Methods: philosophical analysis, description, comparison, generalization, interpretation of results.

Scientific Novelty: The novelty of the research lies in the interdisciplinary consideration of the issue, involving the works of philosophers and educators.

Purpose and Objectives: The purpose of the article - is to describe the theoretical foundations of silence as a phenomenon and pedagogical method (I. Ilyin [7,8], C. Rogers [26,27]). Its objectives are: to understand the place of silence in existential philosophy [2,3]; (Eastern philosophy [5,6,9,33] and the Western tradition [7,8,10-13]) to reveal the meaning of this concept in existentialism [2,7,10-14] and philosophical anthropology [2,14], in the pedagogy [1,4,16-27,32] as in the system of humanistic education. Silence is considered as an element of dialogue and motivation for learning. It has been established that the phenomenon of a student's silence is related to their assimilation of the value foundations of learning, while the phenomenon of a teacher's silence is a measure of their competence [16,17].

2. RESULTS

The philosophical and pedagogical literature on the research topic has shown that the method of silence in pedagogy has existential and humanistic foundations, which are related to the ideas of humanistic pedagogy and the philosophy of existentialism. In particular, they are based on principles related to the focus on purpose [18-21,29] and meaning [10-12]. Silence as a phenomenon is in the subject area of existential philosophy, philosophical anthropology, religious anthropology, Eastern philosophy of Zen, and Russian philosophy of Hesychasm [2,14]. Whereas in humanistic philosophy and pedagogy [5,16-25], silence is implemented as a method.

The method of silence in an existential-humanistic context involves overcoming difficulties (problems) through reliance on purpose and meaning [1], and silence is a phenomenon that manifests itself in the opportunity for a growing personality to realize his true nature and achieve results by correlating goals with personal capabilities and strengths. Existentialism helps a person to be and remain himself even in the face of insurmountable difficulties, to keep hope for a way out. So, for example, existentialism in Makarenko's pedagogy is manifested in the idea of collectivism, according to which a person is not self-contained, but is always present in the human community and interacts with it. Existentialism manifests itself in his author's pedagogical method of "forgetting the past", which the teacher used to avoid traumatizing individuals with negative experiences.

The method of silence is implemented on the basis of the principle of recognizing the self-worth of the individual and creating conditions for its development. Silence in this case is a way of pedagogical assistance to the pupil in self-reflection, analysis of his own actions, and awareness of the consequences of his own actions, which corresponds to the principle of humanistic education. The method of silence, according to this understanding, allows one to create conditions for self-concentration, analysis of actions and behavior, which corresponds to the humanistic principle of relying on meaning. Education should be aimed at the "elevation of personality", and the development of its abilities, and silence is a tool for creating such an environment.

The method of silence was used by A.S. Makarenko, for example, in such situation:

- 1) suppression of undesirable behavior. If a pupil grossly violated the order, the teacher called to his office, but there was not a single remark, shout or punishment. Here, pedagogical silence acted as a method of censure and silent criticism and contained a pedagogical assessment of the pupil's behavior: the time-out method;
- 2) assistance in personal self-improvement and moral development. In this context, silence becomes a tool that helps to reveal positive forces in a person. Here, pedagogical silence acted as a method of encouragement and silent emotional support, and also contained a pedagogical assessment of the student's behavior, but with a positive vector.

The humanistic aspects of the method of silence as a method of reflection include:

- 1) an optimistic hypothesis as the basis of education. Makarenko argued that a teacher should approach a child with an "optimistic hypothesis" that is, with faith in his potential for self-development. In this context, silence becomes a tool that helps to reveal the "positive in a person". As the teacher noted: "The good in a person has to be designed, and the teacher is obliged to do this" [1,20];
- 2) recognition of the self-worth of each individual. The method of silence is based on nonviolent influence through teamwork, which corresponds to the humanistic principle of respect for individuality. Silence does not suppress, but creates conditions for independent reflection;
- 3) collectivism as a condition for freedom and personal growth. The silence was used in the context of collective education, where each person's responsibility to the group becomes an incentive for his personal growth. Collectivism in pedagogy reflects the existential idea of the interdependence of freedom and discipline and the humanistic idea of exactingness. Makarenko [18-21] considered the collective, as well as the method of silence in the collective, not as a means of suppressing individuality, but as a space for self-realization. This reflects the humanistic principle of the unity of the individual and society, where each member influences the development of others.
- 4) The humanism of Makarenko's method of silence is implemented on the basis of the principle of recognizing the self-worth of the individual and creating conditions for its development.

Makarenko's key thesis was: "As many demands on a person as possible, as much respect for him as possible" [21].

- 5) A favorable educational environment was created due to:
 - sincerity of emotions (the idea of Makarenko's "tomorrow's joy");
 - the protective role of the collective in relation to each individual;
 - a major and respectful relationship, a relationship of mutual assistance in the team.

Existentialism in Makarenko's pedagogy is manifested in the idea of collectivism, according to which a person is not self-contained, but is always present in the human community and interacts with it.

Existentialism is manifested in the method of "forgetting the past", which the teacher used in order not to traumatize the personality with negative experiences.

The didactics of silence. Pedagogical silence is a productive pedagogical technique that contributes to the development of students and improves the educational process. It is important to be able to distinguish it from passivity or detached silence. The main characteristics of silence as a productive pedagogical technique are:

- Experience: the teacher uses silence in accordance with the goals of a particular lesson (stimulating thinking, encouraging reflection, and organizing independent learning);
- Active participation: students are involved in the process, although it may appear to be silent. They are thinking, analyzing, and preparing to respond;
- Silence as a temporary phenomenon: silence has a clear time limit and serves the purpose of the lesson;
- Discussion: after a period of silence, there is active work with the learning material, a change of opinion, or a discussion.

How to distinguish productive silence from passive silence?

- 1) Pedagogical observation of behavior. Productive silence is accompanied by active facial expression, gestures, and internal search. Passive silence is characterized by the absence of any activity.
- 2) Analysis of children's emotional response. In productive silence, students show interest, ask questions, and strive for participation. In Passive silence, they demonstrate indifference.
- 3) Establishing contact with children, feedback, and productive educational and pedagogical interaction. After productive silence, there is an active discussion and change of opinion. After passive silence, there is silence or formal response.
- 4) The purpose of silence. Productive silence is aimed at development, while passive silence is aimed at avoiding activity.
- 5) The emotional background of the lesson. Productive silence creates an atmosphere of interest, while passive silence creates an atmosphere of tension or boredom.

Silence as a method is divided into individual methodological steps in educational practice. Love for children is expressed through the organizations of the educational space through silence, rather than through direct verbal statements. For example, a teacher may not say to a child, "You 're doing well!" (a method of praise), but instead smile, nod in a gesture of emotional support or agreement, correct, and help with their studies.

The educational space is characterized by a large number of children, and learning is carried out in a collective manner. Despite the physical density of children, the teacher can create a "quiet corner" in the classroom; "silence zones" (according to the Montessori method) are protective area that allow for inner peace even in a crowded classroom.

- 1) In some pedagogical situations, a teacher may choose to remain silent in order to avoid causing harm to the situation.
- 2) In some pedagogical situations, teachers may need to master the art of silence. It includes the ability to distinguish between "cozy silence" and "strained silence", the ability to express emotions and attitude without words, the ability to understand when silence is an answer in itself, and the ability to be sensitive to "hidden signals" conveyed through pauses.
- 3) Some pedagogical situation requires students to think carefully (before answering a question), to observe (natural phenomena, weather Diaries, growing onions, and using a microscope to examine flowers and butterflies), to wrote in a note book, and to take quizzes and tests. Such

pedagogical situation requires attention and focus, reflection, and not speaking, and therefore, silence.

Methodological recommendations for teachers:

- Use pauses to create an atmosphere of reflection;
- Monitor students' reactions;
- Plan the time of silence in advance;
- Create conditions for subsequent active discussion; - analyze the effectiveness of using silence in each specific case.

3. DISCUSSION

The concepts of education through silence are associated with different philosophical teachings and educational traditions in different countries. In this article, we have summarized international educational experiences. For example, in the traditions of Taoist culture, there is an emphasis on silence as a source of true wisdom, and the promotion of the cult of inner knowledge: a person who has achieved harmony with nature and the law of heaven and earth does not need to speak excessively. In the *Tao Te Ching*, Lao Tzu states, “知者不言，言者不知” - “The know does not speak, and the speak does not know”. In Confucianism, silence is viewed through the lens of social hierarchy and respect. For example: “不在其位，不谋其政” - “Do not discuss her affairs without holding a position”.

In Feng Youlan's work [9], he attempted to combine the tradition of Chinese thought (Confucianism, Taoism, Buddhism) with Western philosophy. In the practical part of his philosophy, the author combines the method of John Dewey's Western philosophy with the methods of traditional Chinese Confucian philosophy. He concluded that the method of Western metaphysics reaches its limits and transforms into the method of emotional understanding (the method of the heart) in Eastern philosophy.

In Russia, T. Grigorieva's works connect the issues of Dao and Logos. In the Western cultural tradition, silence was a punishment. An example of this is the ancient Greeks myth of Echo, a mountain nymph who could not speak, but only uttered individual sounds. The natural phenomenon of echo, the reflection of sound in the mountains, was associated with her name. In contrast, in the Eastern tradition, silence was a form of rest, a profound response to life's challenges, and a form of meditation.

Beyond the boundaries of human consciousness and existence, there remains only silence, a realm of the (un)thinkable that cannot be comprehended or expressed in words. Feng Youlan describes the application of the method of silence: “One must first say many things in order to remain silent” [9]. The dialectical connection of the two methods of cognition and contemplation loses its spirit of contradictions if a person reaches a new level of spiritual development. The principle of cognition in the moral sphere demonstrates a new level of human consciousness, understanding of the original nature of existence, and the human nature of the self. A person's ability to (emotionally) comprehend and analyze existence and themselves not only opens up new values and meanings for them, but also gives them the right to choose.

According to another Chinese researcher, Tu Youguang [33], this philosophy (*Xin Li Sui*) lies beyond the boundaries of language and represents transcendence, going beyond human consciousness and “fusing with the whole” [33]. *Dao* - is the Great limit, a dynamic aspect of the universe.

Using the example of Feng Youlan's works, the issues of mutual understanding between cultures are considered. Western methodology is designed not to destroy, but to reconstruct and strengthen the Eastern tradition. For example, it is pointless to ask a teacher about something that has no answer: a person learns life by himself, through silence and meditation - Zen (in Buddhism) and attains the Buddhahood, that is, wisdom and enlightenment.

Silence is a method and a way of acquiring knowledge on one's own. “A person who drinks water knows whether it is cold or warm”. Silence is a way to avoid “the risk of getting caught in a web of words” (Buddhist philosophy). Silence is a way of positively expressing one's self. Sometimes, silence is louder and more eloquent than any words, expressing the inexpressible and revealing the greatness of the human being and their existence.

It can be argued that two principles of Chinese philosophy reflect the method of silence. The first principle is *Wu Wei* — the Unconscious Non-action Principle. It can be compared to the principle of “Do No Harm!” (Excessive efforts can destroy any masterpiece) and the principle of resignation to what cannot be changed in the works of Friedrich Nietzsche and Viktor Frankl. In their non-classical German

philosophy, as well as in Buddhism, life and wisdom (both cognitive and emotional) are like leaping over a chasm. And in this leap, you need the help of a teacher as a mentor (the method of personal example). Chan (Zen) mentors call this “taking another step over the top of a hundred-*chi* bamboo”.

Transcendence is going beyond the mortal shell and the ability to evaluate life from the perspective of eternal values and spiritual experience. Life is the same, but the person is different (Buddhist philosophy): if you can't change the situation, change your attitude towards it (non-classical German philosophy of Nietzsche and Frankl).

The second principle of *wuxin* —the Unintentional Non-consciousness Principle. It is similar to meditation in our understanding, as it involves the skill of not thinking about anything, including negative thoughts. And here, silence is a skill that has been perfected to the point of automatism, based on repeated practice and exercises, which requires no effort or thought, only faith in oneself: everyone likes *7 clean* clothes and *delicious* food. Therefore, it is enough to walk in clean clothes and eat delicious and simple food. And this skill can be brought to automatism, to the level of a habit.

A person is freed from the hustle and bustle with the help of silence and learns to act without intentional effort and goal-oriented consciousness, which means that he learns to act and live naturally. “To achieve the state of a Buddha, there is no need for intentional effort. The only way is to perform the ordinary actions: to empty one's stomach and expel moisture, to wear clothes and eat food, and to go to bed when tired. A foolish person will laugh at this, but a wise person will understand” [9, p. 282]. Then knowledge is identical to truth, and flesh is identical to spirit.

Russian researcher Tatiana Gurevich believes that the development of the culture of silence among the Japanese was influenced by Zen Buddhism, which aims to develop intuition through meditation and silence [6].

Zen Buddhism had a significant impact on the culture of silence in Japan. In one of her works (“Non-Speaking in Japanese Discourse”), Russian orientalist and Doctor of Cultural Studies Tatiana Gurevich noted that the Japanese are known for their traditional culture of silence, a culture of emotionless communication with minimal external manifestations. According to the scholar, this characteristic has not been eradicated in the process of Westernization.

At the same time, Gurevich notes that silence can be both negative and positive. For example, the Japanese use silence to hurt or offend their interlocutors, or to keep them at a distance, or to avoid conflict. In general, silence can be used to assert one's point of view or to add weight to one's words.

A modern Russian researcher, A.D. Korol, conducted a comparative analysis of the main parameters of the didactics of Eastern and Western culture. The Western tradition seeks to voice silence and treat it critically. In contrast, he identified creativity, dialogicality, interactivity, cooperation, and creative thinking as a didactic component that can be used in modern pedagogy from ancient Taoist practices.

He also identified several contradictions in the modern problem of silence: first, the main meanings, goals, and content of education are to transfer the multicultural experience of humanity to a “monocultural” student. However, this can be corrected by recognizing the immense potential of silence as a competence that allows students to generate their own new meanings and knowledge. Secondly, communication in the modern world tends to zero (to the unmanifested authenticity in silence) and verbosity, and education tends to monologue, which means that the student themselves is lost in this multi-voiced noise as an individual, as a person. Monologue as a model of a modern teacher does not leave the student the opportunity for independence and creativity in mastering the subject world, for the development of such qualities of a creative personality as self-knowledge and self-improvement. With reference to Maria Montessori's school of silence [22], A.D. Korol suggests using several techniques: listening to silence; whispering [16, p. 51].

Such “silence lessons” cultivate calmness, meditative and creative concentration, teach self-control, and promote self-knowledge. The inability to listen lies in the rational plane of Western culture, including thinking. Therefore, it is necessary to address the motivational and need-based sphere of the individual. The development of the individual's motivational Sphere can be achieved by addressing the individual, maintaining silence, and actively listening to them, which involves moving away from monologues and embracing the principle of dialogue in learning. Silence here is a “pause between meanings”; a “significant part of existence” [16, p. 53]. Silence is the realm of the emergence of motives and meanings.

Thus, another contemporary Russian researcher, T. Grigorieva, notes that “the Western type of thinking is based on the Unit (the Greeks monad, the Christian God, the absolute Unit). The original Unit as a reference point implies a sequential cause-and-effect chain that is aligned with a linear, discursive,

and extroverted type of thinking. The Eastern or Buddhist type of thinking is based on Zero, the absolute Zero (*Shunyata*), or the fullness of the unmanifested world” [5, p. 135].

Korol introduced a system of heuristic learning [16, p. 54], which allows the student to create their own educational product (a plan, a hypothesis, or a symbol as a result of acquiring new personal qualities) and compare it with the original cultural analogue. This dialogue between “self” and “other” is preferred to by A.D. Korol as a “leap” towards the “self”, which is akin to silence [16, p. 54]. The student remains the dominant figure in their exploration of the world, as they pose an open question to the world. Questioning is invisibly connected with silence. The system of heuristic learning based on dialogue opens the student to the world. The educational product that the student has created independently serves as an emotional and value-based result of silence.

In addition, it is valuable for the didactics of silence that A.D. Korol, as an author and teacher, invites students to create their own formulas and algorithms of silence. Professor T. Olearchik suggests making silence the basis for speech, and developing students' ability to be silent [24, p. 9]. He notes that the pedagogy of silence should not be opposed to the pedagogy of words. In our opinion, this means that the key principle of the didactics of silence remains dialogue as a combination of talking and listening.

The philosophical and cultural potential of silence lies in the development of an emotional and value-based attitude towards oneself and the world, as well as towards historical memory and the cultural heritage of the past, which creates conditions for personal development. Silence is an element of “mystery that touches the heart” (in the philosophy of Zen).

A Russian researchers E.Yu. Bralcin [2] in 2017 and T.V. Katykihina [14] in 2009 applied a communicative approach to silence in Russian culture from the perspective of Hesychasm. They think that silence in religious texts is the fundamental principle of (non-)existence. Silence accompanies prayer and knowledge - it is a special state of mind; a sensitive listening to the mystery of existence. Silence is a symbol of “Nothingness”, “non-existence”. However, a live dialogue reveals the positive meaning of silence. The ways of silence: the rejection of empty chatter, the comprehension of the true Word, and contemplative prayer. From a pedagogical point of view, these methods can be considered pedagogical techniques of silence.

If silence contains a communicative component and manifests itself in a dialogue, then it is already adapted to express meaning (the pedagogical aspect of silence). If silence is a natural phenomenon that existed long before humans appeared (the ontological aspect), then it is associated with peace and quiet sadness. In Russian culture, silence is the absence of noise, but not the absence of subtle sounds of nature. However, silence in Russian culture can also be a symbol of nonexistence and be referred to as “dead” or “coffin”. Silence can be a background for communicating with God, a space for spiritual exploration.

In general, silence has different meanings depending on the field of application. In the communicative aspect, silence is an incentive to transform thoughts and feelings into written text [15].

An existential approach to learning in the study of silence and silence is of interest to pedagogy. In existential philosophy, silence acts as an ontological phenomenon associated with “nothing”, beginning, being, and nonexistence. Silence is a world frozen in silence. Representatives of existential philosophy (M. Heidegger [3,13], J.-P. Sartre [28,29,31], etc.) spoke about the role of silence in dialogue. Silence in this context is an indicator of authentic existence; harmonious interaction of the world and man. In existential philosophy, silence is associated with calmness and equanimity and has nothing to do with idleness and idleness. It is a mental training aimed at overcoming difficulties (problems).

The concept of the thinker of the Russian diaspora, I. Ilyin [7], reveals the phenomenon of silence as a measure of the greatness of being, as a measure of the recognition of man himself as the highest value, capable of learning truth, goodness and beauty in silence. Thus, the modern researcher A. Ishutin, with reference to Ivan Ilyin, wrote: I.A. Ilyin values nature quite highly... nature is becoming one of those languages in which God communicates with man. “As a result, the silent greatness appears before us” [8, pp. 58-59].

In divine solitude, in truly deep meditation and prayer, the hermit gradually develops an awareness of the wondrous silence, in which even the sounds of nature are absent, and an understanding grows of why the wanderer who has appeared here can only whisper and not speak aloud. Nature is able to keep its secrets and holy silence, insisting that man observe it. Such places of divine Solitude are filled with the silent pulse of the ages. The heart then becomes the main instrument of cognition.

The wisdom of the heart lies in the unity of the inner world of man with his thoughts and the outer world with its divine revelations. Ilyin's balance of nature and silence [7] is in the same semantic context

and continues the traditions of mystical medieval theology: Orthodox theology of Hesychasm and Western European theology. In silence, one discovers the understanding of the divine language that nature speaks to man. Silence in existential philosophy is an expression of inner dialogue (with nature, with God), a method of exploring oneself and the world. In order to study the external world, it is necessary to comprehend one's inner qualities and to know oneself as a "silent person" [2,14,23]. As well, the existential content of silence manifests itself in Buddhism and Hesychasm.

But man himself reveals himself through the Word, through dialogue with nature and the world. In Ilyin's concept of silence, there is too much noise in the world, whereas nature does not make unnecessary sounds and teaches people greatness, humanity towards what is around them, and awareness of their own worth.

The German thinker M. Heidegger's concept of language and the world reveal the phenomenon of silence as a measure of the truth of being: it is established that it is possible to reach agreement between people not only in the process of speaking and listening, but also in the process of silence. In general, according to Heidegger, "chatter is a sign of inauthentic existence" [13].

From Heidegger's point of view, speech makes a person alive. Yet speech does not have to be represented by words. It may also be their absence, that is, silence. Heidegger wrote: "Another essential possibility of speech, silence, has the same existential foundation. Those who stop talking to each other are better able to "make it clear", to form intelligibility, than those who have no end to their speeches. Those who never say anything is unable to remain silent at the moment. Only in Real speech is one's own silence possible. To be able to remain silent, the presence must have something to say, have its own and Rich openness of itself. Then the omission makes the meaning obvious.

Silence is a mode of speech that exposes its meaning. Silence teaches a person to hear and listen, to feel and understand; to identify their presence in the world and "transparent being-with-others". A person's presence in the world must have something to say to life, but also be able to remain silent, Ob serving the time and place in order to have time to comprehend the meaning of their being.

In the dialectic of silence and listening, the priority remains silence. Silence manifests itself in Heidegger as a possibility of speech, as a phenomenon of dialogue, as a possibility of a person's personal presence in the world. Speech can choose silence. Silence is the fate of speech, its actual limit. Silence and speech have the same existential basis - understanding and meaning. Conversely, silence arises from understanding and leads to meaning.

Speech and dialogue are temporary, but they provide an existential basis for silence. Silence is eternal. Time is silent. And if speech and dialogue have linguistic meanings, then silence has philosophical ones. Silence makes a person authentic.

A humanistic approach in the study [1] of silence is also relevant. The humanistic approach emphasized the importance of inner freedom and self-development of the individual.

The philosopher K. Rogers saw silence as a condition for meaningful learning. In this concept of a personality-oriented approach, he argued that learning should not just be a transfer of knowledge, but a facilitation - that is, assistance in meaningful learning. In turn, *this involves creating an intellectual and emotional environment in the classroom*, as well as an atmosphere of pedagogical and psychological support.

The essence of Rogers' approach is to provide conditions for a "fully functioning" personality - the development of an adequate and flexible, healthy self-concept. This can be done not by forming a personality, but by providing assistance in personal growth.

Some principles of the approach: Dialogue is a method of teaching and a way of activity of students, taking into account their personal characteristics. Rejection of the mechanical transfer of knowledge and social norms. The main attitude of the teacher is not solely knowledge of the subject, but the creation of a favorable psychological climate, communication and mutual understanding with students and among students themselves. In such a developing atmosphere, learning becomes meaningful, acquired personal meaning, and get a chance to Become deeper. Such learning takes place at a Higher pace and has a created im act on the student's life and behavior than learning in a traditional classroom. Silence helps students to concentrate, to understand the material, and to develop self-control. Thus, in a pedagogical context, creating silence is a way to stimulate self-education and self-awareness, helping students to discover their potential.

Silence is indirectly studies in pedagogy in the context of obedience and discipline (the lessons of silence by M. Montessori [22]). M. Montessori offered "lessons of silence" to help children become

calmer and more obedient. She proved that the unity of the body, psyche and spirit is achieved through movement and silence, and inner peace in silence helps a person in building reality.

L.N. Tolstoy [32], the author of the idea of the school of free development, wrote that people learn how to speak, while the main science is how and when to be silent. The lessons of silence help the child to regain calmness, inner peace and control of motor activity, meditative and creative concentration. Techniques and methods of silence form reflection and the ability to immerse oneself, facilitate concentration and allow you to discover yourself, your inner depth, by performing various actions without saying a word. Tolstoy's metaphor "stream of consciousness" has become a pedagogical technique.

The experience of studying not only the philosophical, but also the didactic potential of silence in education is interesting for pedagogy. In today's world of ever-increasing speech, silence in the classroom manifests itself only as a stage of obedience or ignorance. The reason is the lack of dialogue, the monologue of education, the main purpose and content of which is to mechanically transfer the knowledge and experience of humanity to the next generations. Meanwhile, silence holds great potential if we consider it as a competence of a teacher and pupil, whose positive self-realization in work, study and communication gives rise to new meanings, knowledge, and questions. A comparative analysis of humanistic and existential approaches has shown that the didactics of silence is based on a number of principles: dialogue, authentic, free, etc. For further information, please refer to Table 1.

Table 1. Comparative characteristics the existential and humanistic approach to the method of silence

| Existential and Philosophical Principle | The main characteristics of the existential-humanistic approach | Humanistic and pedagogical methods |
|---|--|---|
| The principle of freedom of choice. The principle of self-worth of personality. The principle of unity of the individual and society. | Emphasis on personal responsibility for action. A favorable learning environment as a space for positive self-realization. The method of silence in dialogue (Sartre, Heidegger). Dialogue method, active listening method (Rogers) | Use of time-out for self-analysis (Ilyin, Makarenko, Chernova, Talalaeva) The method of praise: a combination of love and demands, security, and gratitude (Makarenko) |
| The principle of searching for meaning. The principle of relying on purpose and meaning (Makarenko, Frankl, Andreeva) | Based on Frankl's ideas about meaning as the basis of life and on the method of "forgetting the negative past" by Makarenko | Silence as a space for reflection, as a basis for creating a favorable educational environment (Montessori). |
| The principle of dialogue as a combination of speaking and listening (Korol, Olearnik, Andreeva) | The atmosphere of silence as a space of meanings and goals (Korol, Frankl, Makarenko) | A heuristic learning model based on dialogue and the method of encouraging the student's creative activity |
| The principle of Authenticity | The emphasis is on the sincerity of emotions. Rejection of falsehood in communication. | The method of silence as a way of assessment (Frankl, Korol) |
| The principle of emotional understanding by the heart and reliance on intuition | Respect for human non-coercion in trusting relationships. The method of prayer, meditation, solitude, and outdoor activities (Ilyin) | The humanistic realization of worth (Makarenko) |

Silence in the educational process can be considered as a psychological, pedagogical and cultural phenomenon with deep content, which is revealed through several key aspects (Based on the ideas from A. Makarenko's works [18-21]):

- 1) *Silence as a pause for reflection.* A.S. Makarenko used silence in situations requiring pupils to independently reflect on their actions. For example, in his book, “*A Pedagogical Poem*”, a life episode is described when the students fought, the teacher silently watched the conflict without interfering. This created a tense atmosphere, encouraging the participants to work internally on self-criticism. Makarenko himself wrote about this: “Silence enhances the emotional impact, draws one into a state of mind where everyone is aware of the consequences of their actions” [18]. This approach allowed the pupils to independently come to the conclusion about their wrong behavior, without direct instructions from the tutor.
- 2) *Silence as an expression of the teacher's trust and respect for the child's personality.* Makarenko believed that a teacher should respect a child's personality, even in moments of conflict. Silence in such situations demonstrates confidence in the pupils' ability to find a solution on their own. The teacher wrote: “Silence is not inaction, but a conscious action aimed at activating the public opinion of the collective” [19]. The book “*Pedagogical Poem*” described in detail a life episode. In the case of thefts in the colony, the teacher did not give moral maxim, but used examples from life (Ovcharenko's Story), which caused remorse among the pupils.
- 3) *Silence as a part of the technology of collective education.* In the Makarenko system, the collective was the main instrument of education. The silence of the educator created a space for the formation of public opinion, which had a stronger impact than direct pedagogical requirements. Makarenko described a life episode about how, at a general meeting, the pupils themselves assessed their behavior, which formed a sense of responsibility in them. Makarenko himself wrote: “The teacher acts through the team, using silence as a way to activate the internal resources of the group” [18].
- 4) *Silence as an element of pedagogical technique.* Makarenko emphasized that in order to manage the pedagogical situation, the teacher must remain calm, at least outwardly. And he wrote about this as follows: “Silence is not passivity, but the ability to translate emotions into a constructive channel” [20]. He described an episode in which direct intervention could provoke resistance, while the teacher preferred to create conditions for self-change through indirect methods.
- 5) *Silence as a part of discipline and order.* In Makarenko's colonies, silence was used as an element of the regime. For example, the students observed silence during work or at certain hours, which formed the habit of self-control. However, this was not passivity suppression: discipline was seen as the result of conscious choice, not fear. Obviously, in Makarenko's view, silence was a criterion of good upbringing. The habit of silence was fostered by ritual and the personal example from of the teacher. In case of violation of discipline, Makarenko used the method of parallel action.: instead of direct condemnation, the teacher allowed the team to express dissatisfaction with the act through informal communication. This created the conditions under which the violator came to the conclusion that it was necessary to apologize.
- 6) *Silence as a tool for taking responsibility for one's actions.* For example, when a pupil violated the order, silence allowed the violation to be noted and created conditions in which the pupil himself is aware of the consequences of his actions. Instead of scolding and punishment, the teacher aimed to make the child realize the cause-effect connection .
- 7) *Silence as a tool of influence, which can be more effective than words if used correctly.* For example, in his/her “*Pedagogical Poem*”, the teacher described cases when silence helped to attract the attention of pupils or arouse their interest in the topic.
- 8) *Silence as an enhancement of the semantic and emotional content of education and upbringing.* For example, it has been established that the pause of a teacher in a dialogue with a team or an individual has a pedagogical effect, since it involves the listeners in a special state of mind and encourages:
 - Empathy and understanding of the other in dialogue;
 - Towards a meaningful attitude towards oneself and others;
 - To obedience and observance of pauses and discipline.

- 9) *Silence as a help, as a tool of facilitation.* The teacher used silence as a didactic means of helping the pupil to analyze his behavior, find the strength and courage to admit his own mistakes in order to eliminate them and not repeat them in the future.
- 10) *Silence as an opportunity to express feelings, a whole range of feelings:* delighted, admiration, adoration, love, care, “tomorrow's joy”, awkwardness, embarrassment, shame, sadness, despondency, disappointment, reproach, indignation and others.

In A.S. Makarenko's pedagogy, silence is considered as a conscious instrument of educational influence that promotes the development of self-criticism, responsibility and reflection in pupils. Silence is important for understanding the educational process, the emotional and psychological state of the student body or individual, for diagnosing personal manifestations, for assessing the cognitive attitude of students to the subject, to the teacher, to the lesson, to the problem. It is also important to note that Makarenko used silence not as in action, but as a conscious method aimed at developing students' independence and responsibility. Examples from Makarenko's practice and their significance in his education system illustrate this.

The didactic meaning of silence in the Makarenko system.

- Stimulating self-education: students learned to analyze their actions based on internal criteria rather than external assessment.

- Strengthening the team: the teacher's silence reinforced the role of public opinion, which united the group.

- Empathy development: pauses allowed pupils to feel the emotional state of others, which contributed to the formation of moral guidelines.

Thus, silence in Makarenko's pedagogy is not a lack of action, but a strategy technique aimed at the formation of independence, responsibility and the ability to reflect. It becomes part of the “technology of education”, where the teacher does not act as a mentor, but as an organizer of conditions for personal self-development through a team.

4. CONCLUSIONS

The method of silence synthesizes the existential ideas of freedom, responsibility and the search for meaning with a humanistic approach, trust in the individual and reliance on its internal resource, all with an existential understanding based on faith in the potential of the individual. It demonstrates how pedagogical influence can be directed not toward suppression, but at creating conditions for self-realization, where silence becomes an instrument of conscious choice and personal growth.

Silence in the context of the communicative approach and within the framework of linguistic occupies an important place in the Russian, German, American, Chinese, and Japanese linguistic consciousness, and in Russian classical literature, German non-classical philosophy, Japanese philosophy Zen, and Chinese Chan philosophy, the phenomenon of silence has acquired the status of a cultural concept. It reflects the uniqueness of the speech and thought of the peoples of the world.

Silence in the context of the existential-humanistic approach has been examined in various field of humanities (psychology, philosophy, and cultural studies). It has been established that silence can serve as a pedagogical method for designing an educational environment that focused on the creation of new meanings, goals, and values by students. Silence in this context is an active component of creative participation, educational collaboration, and lively communication between teachers and students.

Silence within the framework of the philosophical-ontological approach appears in the context of Nothingness, (non)existence as an antithesis of idle chatter and non-authentic communication, can be associated with death and carry the characteristics: “coffin-like” and “dead” silence. In the optics of pedagogical knowledge, such silence does not develop, but controls and suppresses the human “I”, the student is lost in the teacher’s monologue, which constitutes a threat to learning as a process of two-way creative participation and cooperation between the teacher and the student.

In the religious-psychological context, silence is objectives, but not linear; it is emotionally charged and creative, developing the motivational and value-based sphere of the individual, opening up opportunities for (self)cognition, reflection, and consolation. In the Western cultural tradition, silence is linear, rational, and monologue, whereas in the Eastern religious tradition, it is dialogical and focused

on the other. From a pedagogical perspective, this means that silence has both a teaching and a nurturing function, allowing for self-control, willpower, and mental development through prayer, meditation, whispering, and observing nature, the world, other people, and oneself.

In general, silence has a high pedagogical potential if it trains the volitional, cognitive-creative, motivational, and emotional-value aspects of a person's personality. Silence is a hidden mechanism for developing the competence to ask questions rather than provide ready-made answers.

The theoretical and practical significance of our research lies in the fact that we have convincingly revealed the pedagogical benefits of silence, proven its existence and necessity in pedagogical reality through a historical and philosophical review, presented methods of silence, and provided examples of their application in a regular school.

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