

## Teaching as Dialog Between Interlocutors

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## ABSTRACT

*One of the central issues of pedagogy is to understand how students' knowledge articulates and which ones insert the new generations in the human world currently. The teaching practice is in constant transformation, in the historical and linguistic perspectives, requiring a reflection on its functioning in terms of assumptions and horizons. This theoretical essay presents an interpretation of the teaching, understood as the dialog of knowledge, a thesis widespread in the academy by Mário Osório Marques. The choice for the theme and the author has its motivation in the conviction that this understanding is qualified for today and, in addition, it directs the teaching practice of the authors in basic and higher educations. The narrative that follows is based on bibliographical research and guided by the daily challenges of teaching. The horizon of the argument, in turn, follows the path of rapprochement between the teacher as interlocution with the subjects involved and the pedagogical literature that bets on dialogism.*

## 1 Introduction

The knowledge involved in the school education put in dialog the entire curriculum, because the pedagogical working brings together a set of skills that underlie a desired quality in teaching and learning.

The option for pedagogical theories is guided by the conviction that education as a whole occurs through dialog, through the joint construction of knowledge. As diverse and complex the realization of a qualified dialog may be in the classroom in the most diverse levels, it constitutes a privileged dynamics of apprehension and reconstruction of scientific concepts by new generations.

Maintaining a reflection on the teaching action is essential, guided by the question: “what is the nature of the knowledge required from the educator so that he/she can understand, organize and lead the practices for which he/she strives, not as an isolated subject, but as a collective of educators/students?” (MARQUES, 2006, p. 12). The path made by the author has dialogic contours once it seeks to conduct the research as “practical learning” of what an educator wants to do and that, for this reason, “requires the operant awareness that the theme makes its way, regardless of the researcher, which will end up as the conducted subject” (2006, p.11).

Currently, there is need to reflect on the possibilities of overcoming the issues that became problematic for the current knowledge, especially dualisms and fragmentations of reason formed over the past centuries. The reflections about education seek to understand current paradigms of knowledge production that seek to provide a broader horizon of assumptions and arguments in the configuration of knowledge in all its diversity. Therefore, if the human being bases his/her life on knowledge, this requires a broader and deeper dimension of thought that does not propose only unilateral arguments restricted to human creativity to organize his/her life in society.

The different roles assigned to the school, in different ways, are relating science, the teaching content of schools, with the daily life of students, their lived world. Effecting a dialogic and problematizing teaching enhances learning and human development of the people involved in the educational process at school (VYGOTSKY, 2001). The science alone is not able to manage the human world, requiring a relationship with fields such as ethics, art, politics and religion, among others. Therefore, humans are in the world organized by a theoretical and practical vital complex network, which makes him/her another one among other beings, as makes him/her unique and unrepeatable.

The research that resulted in this text is essentially bibliographic. With the interpretation of references of renowned authors from the area of pedagogy, we can qualify the understanding of actions that are part of teaching. Constructing the path of practice for the literature about the practice and vice versa allows deepening the reflection on both, of both the theory as the practice itself.

There was no survey for data collection with students and/or teachers of the schools to support the arguments, but a reflection about the studies in the various subjects of the course and their relation with the pedagogical work in the classroom. Even so, the interpretative narrative has the qualitative research as a guideline, understood as a tool for deepening the analysis.

The choice of the authors for the reasoning of the narrative presented is justified by the pedagogical dialogical-problematizing proposal presented. With the vastness of pedagogical proposals and authors that are part of the list of the literature in question, choosing Marques (2006) and Morin (2003) as dialogant does not mean the other classical authors do not address these issues; however, they feature a thematic affinity between themselves and a plurality of arguments that enables building an educational praxis more qualified and consistent with human development. Moreover, not discussing many authors

aims to deepen the interpretation of the works of some authors not to fall into a mere eclecticism of ideas.

The path travelled demonstrates that education is a process that builds on the path of relations and interlocutions. Treating theory and practice in a relational and dialogical mode is, by itself, a pedagogical methodology. The better we understand the concepts related to educational practice, the more the educational practice qualifies and deepens its own concepts that describes it.

he results presented confirm the conviction that a good educational practice needs to be based on dialog. With this, one actualizes what the greater part of the literature advocates as the basis of relations of teaching and learning. The very organization of society by generations who are responsible meets worthily everyone when using the principle of cultural dialog. This is the background theme of authors who were part of the text: that we need to make a path that goes from the world of life to the concepts of science and a path to return to the world of life.

## **2 Teaching in school education: assumptions and its ways of being effective**

The pedagogical action is related to an anthropological understanding of those involved in the process. Savater (2012) states that a good educational relationship begins by knowing about who are the subjects available in the dialog. We talk more openly and honestly with those we know. Thus, establishing an effective relationship of learning requires knowing about who the students are in their daily lives, in their vital situation, and at the same time revealing about who is the subject responsible for conducting the education, the teacher. It is a non-scientific dialog of listening and speaking of everyday life in a specific world, which allows achieving a learning relation of science.

In the same perspective in which the human being is not generic and not particular absolute, he/she is not only reason or imagination. The construction of life by humans occurs in a causal connection between the two, in which the knowledge produced allow expanding each one in society and in the encounter with the other. At the same time, imagination and creation, the human being can organize his/her life without being attached to the history and its references in the sense that he/she could not recreate anything but the same and constant repeatability of what has already existed. For the school, "it is impossible to educate citizens, especially ethical citizens because citizenship and ethics are linked to the field of action and cannot be anticipated as an a priori" (SILVA and FENSTERSEIFER, 2015, p. 9). However, it has the role to create conditions for entry into the adult world through the knowledge that the tradition passed on in the form of sciences.

The Greeks are responsible for the first formulation of the relationship between knowledge - science - and imagination that marks the western culture. In certain way, it is a problematic formulation since Plato establishes as founding distinction between *episteme* and *doxa*. This is the expression of the diversity of dualisms established in the Greek world: "slave x free man, body x soul; subject x object; matter x form; existence x essence, all expressed in the binary logic of yes x no, truth x falsehoods of the propositions" (MARQUES, 2006, p. 19). Since the beginning of the history of western knowledge, there has been a constant quest for a field of objectivity that could become independent from the existential dimension of the human being. With this, this history is marked by the pursuit of an Archimedean point as the basis for this entire objectivity.

The highest expression of this search is in modernity, especially with the Cartesian thesis I think, therefore I am (*cogito, ergo sum*). This has determined the way of producing science of modernity as a theory of knowledge, with the fundamentalist and normativist perspective based on the duality of subject and object. In good measure, the different epistemological theories clash on the foundation, some by placing the subject and others, the object. Depending on the foundational establishment, the various forms of linkage between subject and object manifest. This reasoning is part of educational actions that make relations of learning effective, which do not recognize the student as the subject of cognitive process.

The various argumentative forms of this epistemology in modernity can be understood in a general way as fundamentalist and normative. The challenge is to understand how the sciences are structured in this epistemological perspective in an alive dialog “each one is being led not only to help others find their knowledge previously veiled, but also to clarify their own position, that is, to discover the precariousness of their own knowledge” (FLICKINGER, 2010, p. 40).

The arguments of the past-century pedagogic tradition still conceive a conceptual novelty to reality, in which the latter is conceived from a logical system that allows demonstrating how it can be understood. Since the Greeks of the classical era until the modernity, what lasted is a “logic of demonstration and not of discovery” (MARQUES, 2006, p. 23). The truth of the concepts and speech is in the connection of coherent organization and not in confrontation with reality and with practice. Nevertheless, this thought is dualist as it is thought under the binary dimension of true and false. This same conceptual logic had been assimilated by science and its development has, until recently, the thought connected to a dualist analogy between the world of nature and human world. However, this advance makes science a new form of knowledge under the experimental perspective.

The pedagogical actions have marks of interpretations and elaborations in the tradition of western thought. The renaissance nuances imposed a humanist perspective in the production of knowledge. With this, it slowly realized the limits of logic to resolve the issues of the inferences of the sciences. Thus, the new conditions of science were advocating a “heuristic logic able to analyze conceptual content (categoremas), not only a Logic of connective particles, or words-tool (sincategoremas)” (MARQUES, 2006, p. 26). In this new formed logic, there is a search for expansion of ways of thinking, both having the human being a rational principle a priori, in both rationalism as empiricism. In rationalism, by the affirmation of intuitions of our minds that is pure and innate. In empiricism, that the human being is the bearer of a condition of thinking by impressions and habits.

If in the idealistic theories of modernity, the reason supports the being, in the theory of logical positivism, the subject of knowledge will be the technical-scientific process that will determine the conditions and needs of humans from the systematic observation. The scientific method begins to be organized around the experience with the founding of the facts, in which the first principle is to grasp the reality in a descriptive way. Following this perspective, the neopositivism expands the research from the perspective of logic, in which it begins to be operative as a systematic knowledge that defines the data it organizes scientifically.

With the industrial development, science begins to be linked intimately with the development of the technique. The science beings to collaborate with the generation of new technologies that will be necessary

in the historical social context. Therefore, the science is responsible for interpreting, with some precision, the knowledge that supports the production of new technological tools. However, it is not a merely technicist action about knowledge.

The specialist is indeed a figure crucial for the technical mastery of processes. He/she occupies the place of the old artisan. However, this specialist should also replace the practical and social experience. This is the expectation that society places on him/her and who cannot perform with honest conviction and sober and methodical self-evaluation (GADAMER, 1983, p. 44).

This scientific and technological tradition is part of the reasoning of an idea of school that the students themselves embody, in which all knowledge is directed to the exercise of a profession. In both theorizations are present an investigation that takes into account the knowledge of each science as a cognitive world, but as a relationship in which the collective knowledge allows understanding the world as a human product. For the author, a single theory is not able to provide the true knowledge about the world and the human being. To understand this dimension, once more the author refers to the tradition and from it, seeks to think.

Not only does the pedagogy receive a new conceptual approach, but also does the very idea of science receive new dimensions of reflection. One of the dimensions is the new concept of subjectivity and its understanding on the issue of knowledge. In a way, the human being is always understanding and therefore moves in the dimension of being. This condition is that it allows the human being to be able to interpret, talk, discuss, and formulate judgments.

There is no education without the intergenerational social and ethical commitment. Arendt states that education is a gesture of love to the world, when caring for to allow new generations to have access to the world. Education is

where we decide whether we love our children enough not to expel them from our world and abandon them to their own resources, neither take off of their hands the opportunity to undertake something new and unexpected for us, preparing them, instead, to advance to the task of renewing a common world (ARENDR, 1992, p. 247).

The view for the history reveals a man's disposal for the questioning, to look at the new, to seek new horizons. Thus, the science took another break in relation to art and literature in a way we currently live in the era of science, whose objectivity is the purest completion of the being. Thus, there is a dimension of interdisciplinarity in the production of knowledge that needs to be resumed in the learning by new generations.

One of the aspects that constituted the relationship between teacher and student is the dialog that articulates the knowledge in a dimension of status of scientific knowledge with one's vital world. Therefore, to consider the issue of educational praxis is fundamental to take into account the whole life of the subjects involved in education. Science is a part of life and not the opposite.

To think and to argue are not absolute nor valid for themselves both in terms of universality as

necessity only in the context of science. With this, in the apprehension and elaboration of scientific knowledge, there is a recognition of the subjectivity, of the culture, history, language and social. In the pedagogical practice, the construction of knowledge in a dialectic between subjectivity and objectivity is always at stake. Knowledge is a linguistic relationship of reciprocity between subject and object. What begins to be validated as knowledge has an intersubjective basis, i.e., through dialog between subjects in a collective perspective.

According to Morin (2003), the world has become complex and so have the subjects, both students and teachers. Morin (2003) seeks a theory that is in tune with the current world, called the theory of complexity, which is a way of thinking that allows for a new look on knowledge. This perspective defines how we organize our teaching practices and how we intend our education. The evident question is the formulation of a knowledge that includes all the knowledge from different areas. But a procedure that not only separates and shatters the knowledge into particles that can no longer enter into communication with each other. From the theory of complexity, education is not a particularization of fragmented knowledge, but an interaction and intercommunication between the knowledge constituted and in the constitution.

The epistemological reasoning in dialog allows thinking of the current way of life as a complex network of knowledge that has its borders crossed and crisscrossed by different modes of thinking and arguing. This network has meaning in and through the link that performs and opens to other achievements of knowledge production. With this, one understands that the knowledge is limited in itself because it does not provide an absolute guarantee of understanding about something.

The perspective of the theory of complexity also expresses an understanding of the society as a set of parts that make up the whole. Thus, an education shall be designed in a wider rationality, interconnected with the complexity of everyday life.

reason magnified and the communicative competence sustain each other and support the communicative process geared to the understanding and consensus, which may not be induced from outside because they have to be accepted as valid by the participants themselves of communication and must satisfy the conditions of a rational assent that takes place in the communicative context of the intersubjective and cognitive context of propositional content (MARQUES, 2006, p. 57-58).

The central argument of the importance of education is that the human being is essentially composed of education. Knowledge is not something that the human being chooses among a wide variety of options to lead their lives, but a founding condition of their being.

The fact that the human being is not a finished being nor limited by the environment in which they are inserted, they need to build their life and their world (SAVATER, 2012). It is a responsibility that relates to each generation. With this, in the history of humanity, there are many ways of building world and life, and with it, a variety of ways to understand the education. Each generation must take for themselves, in their hands, the responsibility to build the world they inhabit. At the same time, it is a non-transferable task; it is a joint task of human beings responsible for the world.

Education is not understood as a natural action of the human being, but as a deliberate action with purpose built by a human group at a given time. This awareness of the purposes for which an educational practice organizes is understood as pedagogy, which etymologically means driving the new generations in the ways of knowledge.

The horizon of this argument and its referrals in the history of humanity is to glimpse the possibilities of pedagogy as a science in the perspective that seeks to think education with human learners' task for a conviviality without a metaphysical basis. Although historically several guidelines were created which acted as the absolute metaphysical foundation, these are themselves products of human creation.

Considering the current educational challenges, there is an urgent need to think the pedagogy as a science. "There has never been so much expectation from education, nor so many resources invested, but, also, there have never been greater doubts, uncertainties and disputes" (MARQUES, 2006, p. 90). Its challenges are not to be a mere appendage of other sciences, nor to fix itself as the conceptual basis for a movement of thought or a single science. For the author, there emerges the need to think about the pedagogy as science, but a "plural reason, of coercion-free communication, in which the collective of educators can emerge as the capacity to think, organize and conduct their distinct and varied practices and their immense educational tasks" (MARQUES, 2006, p. 93). In actuality, this rationality is thought in privileged mode by the paradigm of complexity, in which education begins to be understood as a complex practice, alive, historical and collective. Therefore, the pedagogy is responsible for a constant dialog with the various sciences.

The pedagogy is the science involved in the educational process in its reflective relations of dialog and concreteness of interpretations that aim at the assimilated knowledge. The objectivity of the pedagogy is this reflective practice that takes place in the dialogic education process "as attentive insertion and active social life, original insertion, direct, radical, which does not require the mediation of other instances, but it is itself fundamental mediation"(MARQUES, 2006, p.98).

This objectivity that is being built in the educational process that occurs in the history of every human being. The foreground, instrumental rationality, comprises the "science of human action" as a tool for analysis of the actions of educational practice. This theory uses the categories of human action (means, purpose, values, time, causation), to analyze the facts, emphasizing the subjective dimension of the mentioned categories. With this, the author introduces the epistemological knowledge of logic in the construction of the educational practice, affirming that the fundamental intention in the dimension of purely instrumental rationality of administration and control of human life.

There is no way to think an education that is not directed to the professionalization. The plan of the instrumental rationality, as the first plan of preparation of unit of knowledge in education allows an intervention on education toward a field to be studied. Education needs to conduct itself in a dialog between the life as a whole and the cognitive and professional relations. In this dialog between all life dimensions, humans can become autonomous and emancipated in their intentions, desires and dreams. The central horizon is always a good, happy and accomplished life. The education covering the whole life in this direction is complying with its essential purpose, of being a human path of worthy and happy coexistence.

## 4 Final thoughts

We argued that the dialog is the theoretical principle and practical basis of teaching. We understand that the process of education is not restricted only to the pedagogical actions carried out in the classroom, but also in understanding its intentionality, in political actions and forms of organization. Thus, an educational action able to transform ways of thinking and acting requires the interpretation of the understanding of the practices carried out.

The tradition manifested by the interpretation plays in the construction of the senses and the meanings in the educational process. When understanding this tradition, learners create elements to understand the present and to be able to do their part in the construction of this world where they live. The understanding allows interactions mediated by the language to insert us into a dimension of intersubjectivity of understanding. The dialog breaks with the dogmatism of ideologies, frees the potentialities, operating as a revolution that designs the entire process of thinking in new dimensions.

The education happens through a dialog between subjects under the horizon of a shared understanding. This understanding occurs in a dialectical process of conservation/transformation. Conservation of tradition and transformation of understanding in new re-signified experiences. Thus, the results of this dialog cannot be limited to the purpose of the school itself, and may acquire significance in other places and at uncertain times.

According to Marques (2006), it is necessary to think a dialectical epistemology as knowledge necessary for an understanding of the meaning of educational practice. Therefore, to make use of the interpretation, those involved in the educational process develop a critical dialog about the meaning of human emancipation and about which transformations are required in terms of human dignity in the world. Because this concept of dialog allows thinking of education as “an interactive process, linguistically mediated, by which individuals in their groups coordinate their action projects and organize their relations of reciprocity” (MARQUES, 2006, p. 107).

This theorization on the practice allowed for reflecting on the various pedagogical theories presented in *Theories of learning, a meeting between the philosophical, pedagogical and psychological thoughts* (NOGUEIRA; LEAL, 2015), which was the basis for one of the subjects of the course. The main question is, in this dialogic process of knowledge, to face a form of current organization of society that tends to shape human beings to some corporate interests with their cultural and social standards, especially motivated by consumerism. And with a way of living in which there is no time left for reflection, thinking and a deeper dialog.

The conduct of human life in society is the dialogic element of educational practice. In this process, the educators themselves need to redo their project of formation in the educational relationship through a praxis of transformation. The pedagogical conduction of the educational process requires reflection, and understanding of the pedagogical act requires theoretical reflection through a hermeneutics that rebuilds the senses established historically and which need to be renovated by new generations. The possibilities of an autonomy of new generations requires that education happen from the configuration of other paradigms, distinct from the modernity, which are paradigms of a communicative rationality that is manifested in plural.



To understand and implement the educational practice as an argumentative communication integrates the perspectives founded on a system of reference to the world and to life through interpretation, of the finding, of standardization and individual expression, as well as the perspectives on the situation of speech and communicational roles. With this, structures of interaction are developed in the process of explicit dialogical integration and the prospects of the world perceived as changes at objective, social, subjective levels, linked by the interaction in the social world. Finally, all subjects are builders of knowledge, with coexistence in society as a common horizon.

The dialog as a principle of the meeting of science with the lived world of students is the thesis of this article. There is no way to create a rupture between both, because there is not a zero degree of knowledge. They are distinct forms of knowledge, essential for the organization of the human world, but not incompatible with each other, nor cancel one another. Science is a process of formalizing distinct from everyday learning. But it is not the totality of knowledge, nor a denial of knowledge of common sense.

The proposal of the interlocution of knowledge, conversation, interconnection, may be perceived from the re-signified experiences and contribute to fill the gap left by the reductive abstraction that operates on the objects of sciences. The subjects of the educational process, when articulating the knowledge, take into account that the world becomes more diverse and more complex. The system of organization of the current society, globalization, corroborates this, because it allows for a more integrated view of how things occur. The means of communication, by speed in the transmission of facts, occurring in various places, brings a greater sense of interconnection between the near and the far, brings the unknown into homes, making it known to everyone. But the real meaning of knowledge occurs in the human being.

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