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## THE IDENTITY OF THE DIALOGIC EDUCATOR - DIALOGUE IN EDUCATION AS A PRACTICE FOR THE CONSTRUCTION AND ESTABLISHMENT OF A NEW SOCIAL REALITY IN EDUCATION

ABSTRACT. Windzberg Sasson Ronit, *The Identity of the Dialogic Educator – Dialogue in Education as a Practice for the Construction and Establishment of a New Social Reality in Education* [Tożsamość pedagoga podejmującego dialog – dialog w edukacji jako praktyka budowania i utrwalania nowej rzeczywistości społecznej w nauczaniu]. *Studia Edukacyjne* nr 48, 2018, Poznań 2018, pp. 393-400. Adam Mickiewicz University Press. ISSN 1233-6688. DOI: 10.14746/se.2018.48.26

One of the things that most influence the professional identity in teaching is the professional training that the student teacher chooses. The professional training is built by educational pedagogy that supports the construction of the reality of the person who receives the training and contributes to it, and in this way, influences his professional identity. The dialogue between people is the way in which people influence one another and help in the process of socialization. The dialogue influences the construction of the reality of people since the process of the construction necessitates at least two people in the process. The common denominator of socialization, social construction, and dialogue is the duality required from each one of the sides in these processes. The key to change is dialogic education. Dialogic pedagogy enables the participation in the construction of the educational reality in the 21<sup>st</sup> century. The article is composed of two parts. The first part presents a sociological infrastructure and asks the following questions: What is reality and how does the process of socialization and construction of a personal identity occur? The second part addresses the construction of the educational identity in the aspect of the educational ideology.

**Key words:** socialization, identity, professional identity, ideology, re-socialization, dialogue in teaching

What is the reality and how is it created? Berger and Luckmann<sup>1</sup> were influenced by Schutz and the phenomenological<sup>2</sup> approach and attempted to

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<sup>1</sup> P. Berger, T. Luckmann, *The Social Construction of Reality*, London 1991..

<sup>2</sup> A. Schutz, *The Problem of Social Reality: Collected Papers I*, The Hague 1962; A. Schutz, *The Phenomenology of the Social World*, London 1932/1972.

understand how the reality becomes institutionalized. The theory of Berger and Luckmann established the assumption that the everyday reality is a system structured through people who give phenomena order or realness. This realness is both objective and subjective. In their approach, the everyday reality has subjective reality, which is an outcome of people's interpretation. However, the reality is also objective and external to the person. Hence, the role of sociology is to understand the process through which subjective meanings become an objective reality.

The person acts in a broad range of activities that change all the time. The ability to act and to change belongs to the person's instinctual component.<sup>3</sup> The ability to continue to develop is made possible through reciprocal activities, and reciprocal activity occurs with the person's environment. The development of the person, from the moment of birth, is subject to constant social intervention. Social order is the part created by the person. The routinization limits decisions and drives. It absolves the person from the need to define every situation anew. There is benefit from the process of institutionalization in that unnecessary tension, time, and effort between two people are saved. The two people build a reality in which the work is divided between them in such a way that leads to new routines and in the ends, facilitates the obstruction of a social order. When a third party enters the reciprocal activity (for instance, a child is born), the nature changes and the institutional world is conveyed to him and to all the other people who join this activity. In this process, the institutionalization improves itself. The practice created and the routine according to which people act become institutionalized. The institutionalization exists when there is a routine in the reciprocal activity. The institutions, namely, the routine activities, then belong to all people.

It is possible to differentiate how two people create a subjective world of their own and convey it to the new generation. There is a process of the objectivation, in which the person's activity becomes objective through its meaning and language. The moment at which a new social and original world is created, the person who has woven the new reality can always recall why and how this world was created. But the moment that this reality is transferred to a third factor it is necessary to explain to this factor the meaning of the world that was created so as to convince and inspire the motivation to behave in a certain way. In this manner, the world develops, interpretations are created, and there is a process of socialization. The need for social supervision exists so as to identify deviations from the social reality that was created and to impose sanctions on the deviators. The history and knowledge that has been accumulated in every institution dictate the roles and behaviors accepted in

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<sup>3</sup> P. Berger, T. Luckmann, *The Social Construction*.

this institution, the definitions and the 'laws' that people defined for a certain institution as a part of the routine of actions. The people who defined the routinization or who continued it as obvious supervise the behavior of the different role-holders in that they determine predefined patterns of behavior. As the behavior is more institutionalized, it is more expected and then more comfortable for supervision, and the reverse is true.

Socialization, according to Berger and Luckmann (1991), is the social construction of the reality. Social construction is a combination of things that happen in the process of the person's socialization. Every person is born into an objective world in which he encounters the significant other who is responsible for his process of socialization. According to the researchers, the initial socialization includes more than cognitive learning; it also includes the construction of the personal identity. The identity, according to Berger and Luckmann (1991), on the basis of the influence of Mead<sup>4</sup>, is built by the agents of socialization in a process of socialization. The process of socialization (1991) is an inseparable part of the construction of the person's identity and of the social reality. The process is a dual process.

The duality between people is the key to development. A person is born into a reality and a certain social order and in this reality he exists, develops, holds interactions with his environment, and forms his identity. Through what the infant experienced as an objective reality in the process of socialization, he will encounter in the continuation of his life different sub-realities and secondary agents of socialization – the community, the kindergarten and the schools he attends, the educators he encounters, his peer group, his workplace, the media, etc. – and these will continue and will influence the construction of his identity and the building of his reality.<sup>5</sup>

The social construction theory emphasizes the role of the interpersonal relations in the development of the identity. According to this theory, the self-perception is formed through the interaction that creates feedback.<sup>6</sup> The person is found in the constant search for the in-depth understanding of his identity. In this process, questions like the following ones arise. Who am I? What is my identity? What is important to me to be? What is essential to me?

The identity receives self-validation as the behaviors are commensurate with his personal perception of his identity. Mead (1934) explains the process of the building of the identity as a learning process through which we become members in society and through which our identity forms. Mead presents the stages of the development from the moment we are born. The three stages of

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<sup>4</sup> C.W. Morris (Ed.), *Mind, Self, and Society*, Chicago 1934.

<sup>5</sup> R. Katz Oppenheimer, *Socialization – From Childhood to Adulthood*, Jerusalem 2001

<sup>6</sup> L. Broom, P. Selznick, D. Broom, *The Main Principles of Sociology*, Tel Aviv 1984.

Mead, the self, the generalization, and the interaction between them, are the stages that the person experiences as a part of the process of the building of the identity. When the infant is born, he is found in the stage of the self, in the component of the self there are drives, urges, desires. The infant grows up and develops and enters the stage of the generalization of the self. In this stage, he includes society, values, norms, and culture, or in other words, what he is expected to do. Last, the person combines between the self and generalization, and his personal identity begins to develop, which is a product of the interaction between the I and the me.<sup>7</sup> In the continuation of Mead, Cooley<sup>8</sup> coined the term 'looking glass self'. Through this concept, Cooley addresses the construction of the self-identity through three main elements: we imagine how we look in the eyes of others, we describe to ourselves their degree of judgment of us, and then we develop our identity. People, according to Cooley, imagine for themselves not only how others see them and their actions but also how they judge what they see.

The construction of a personal identity includes the adaptation of values, principles, and roles that the person that the person adopts for himself, the choice of the profession, religious and moral belief, political ideology, and adoption of social roles related to sexuality, marriage, and parenting.<sup>9</sup> The self-definition awakens the person's behavior and directs and motivates it. It is the infrastructure for the person's activity as an independent agent that controls his life and shapes it.<sup>10</sup> The identity of the self is not institutionalized as something permanent; this is a feeling that needs constant reconstruction of the independent entity in the social realness.<sup>11</sup>

The reality and the social order are created through repeated action between two or more people. The action becomes routine in the everyday conduct of people who began it. When another factor joins the routine activity, and acts according to the same norm/action/expectation, then this routine thing is institutionalized and its external objectivity is 'born'. For the third factor the reality is now objective and a part of the social order.

On our path to the unavoidable change in education, there must be general recognition of the need for the institutional change of the educational

<sup>7</sup> C.W. Morris, *Mind, Self and Society from the Standpoint of the Social Behaviourist. Works of George Herbert Mead*, vol. 1, Chicago 2015.

<sup>8</sup> C.H. Cooley, *Looking Glass Self*, [in:] *Symbolic Interaction: A Reader in Social Psychology*, Eds. J.G. Manis, B.N. Meltzer, Boston 1972.

<sup>9</sup> G. Marisie in: A. Sarufe, J. Dehart, R. Cooper, *The Development of the Child: Nature and Course*, Tel Aviv 1998.

<sup>10</sup> M. Nisan, *Educational Identity as a Main Factor in the Development of Leadership in Education*, Jerusalem 1997.

<sup>11</sup> G. Marisie in: A. Sarufe, J. Dehart, R. Cooper, *The Development*.

system. Many researchers agree with the argument that teaching at the end of the 21<sup>st</sup> century must be different. The survival of many of the methods in the system depends frequently on the individual in the system who believes in it and when this does not exist there is the collapse of the method or approach. On the way to a new reality, it is necessary to address two main aspects.

- Recognition of the need for change in the transformation from one reality to another reality, a new reality
- Understanding that the process of transformation is very complicated but possible.

Change of institutionalized action is a complex process, which requires a process of re-socialization.<sup>12</sup> The first stage is necessarily the agreement of those who address the field of education that great aspects in education need to change. The educational system needs to undergo a process of re-socialization, so as to succeed in changing. Berger and Luckmann (1991) remarked that a radical change necessitates a process of re-socialization, a process that seeks to be as close as possible in its nature to the initial process of socialization.

My interest in this article is the educators and the transformation of their work in the new, changing, and complicated reality. The person's professional identity is an inseparable part of his personality. As the person is more connected to his professional identity, there will be a higher correlation to the actions that are commensurate with the identity in the field of the work. The environment, society, and interaction between them and the person influence the construction of the professional identity of the different role-holders. Nisan (1997) broadened the topic of the professional identity and noted that the person's profession is an important component of the adult person's identity. Nisan emphasizes the importance of the attention given to the person's professional identity since the person organizes his life largely around his professional activity. It is not surprising that the person's professional sociological role is an important and main parameter in the shaping of the person's identity. According to Nisan, these things are more valid regarding leaders in education.<sup>13</sup>

Nisan (1997) describes three significant components in the 'identity approach', through which it is possible to influence the professional identity and Zvi Lemm<sup>14</sup> emphasizes that in the nature of education it is necessary to ask for the educators' needs, their outlook, and the ideology according to which they want to act and believe.

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<sup>12</sup> P. Berger, T. Luckmann, *The Social Construction*.

<sup>13</sup> M. Nisan, *Educational Identity*, p. 17.

<sup>14</sup> Z. Lemm, *Stress and Resistance in Education: Articles and Conversations*, Ed. Y. Harpaz, Si-friat 2000.

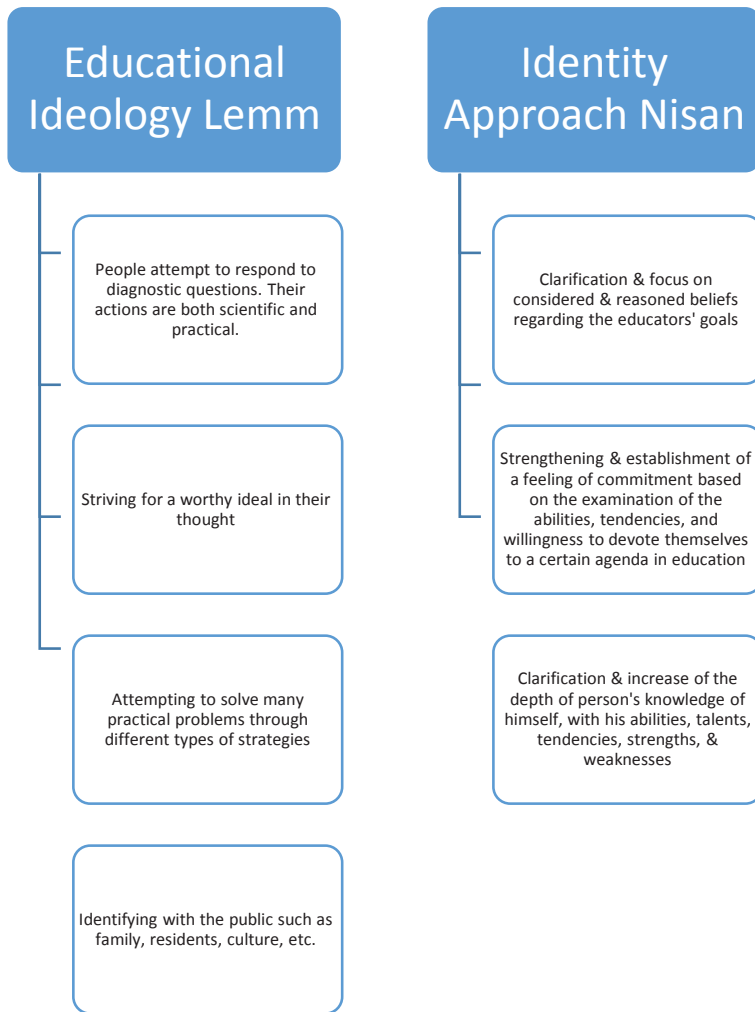


Fig. 1. Correspondence between the Approach of Nisan (1997) and the Approach of Lemm (2000)

We realized that educational identity and educational ideology have similar characteristics and common denominators. In addition, we clarified that the teachers of the teaching education have the possibility of influencing the student teacher in his structuring of his professional identity.

The 21<sup>st</sup> century and the reality in which we live are found in constant change. Education is found in a constant process and undergoes different transformations. The idea of the dialogue is steadily developing and has entered our life in every possible realm.

In the framework of the research study of Burbules<sup>15</sup>, in the context of the field of dialogic education and dialogue in teaching, he notes that it is necessary to address three main aspects as the starting point so as to succeed in creating a dialogue between the teacher and the student. These aspects are related to preliminary conditions for the creation of the teacher-student dialogue: authority, emotional thinking, and degree of communicability. On the topic of authority, Burbules addresses the fact that it is necessary to recognize the teacher's authority both from the validity of his role and in the context of the real gaps related to age, experience, and learning. Burbules emphasizes that there must be the aspiration for the minimal use of authority, when the awareness of its existence hovers in the background. The authority is not a product of the knowledge, degree, or status of the educator, as it was in the past. Another aspect that should be addressed is the emotional aspect. This aspect includes in it empathetic reference, respect of people, positive appreciation, affection, hope, and trust. Last, there is the aspect of communicativeness. The degree of communicativeness requires, according to Burbules (1993), learning and improvement of educators in topics related to the creation of a relationship, such as tolerance, criticism, identification, and attention ability.

Burbules (1993) identifies four genres of dialogue that constitute different stages in the development of the dialogue: dialogue as conversation, dialogue as investigation, dialogue as argument, and dialogue in teaching that divides into Socratic dialogue and dialogue of reciprocal learning. Dialogue as conversation aspires to the understanding and merger of horizons of those who come to the dialogue. The goal of the dialogue is to reach the understanding and meaning through which there is reciprocal understanding of one another. Dialogue as investigation has the goal of decoding a specific question or solving a problem through the investigation of the problem, the finding of a solution, the reaching of consensus, the creation of coordination of actions, and the return to the discussion of the problem. Dialogue as argument is described as a skeptical dialogue in which diverse rhetoric instruments are used. Competitiveness over the exclusiveness of truth may be created. Dialogue in Socratic teaching is based on the path of Socrates that includes the asking of questions of the student. Through the asking of questions the teacher shatters conventions and stereotypes and helps the student develop a creative thinking character. Dialogue of reciprocal teaching obligates the teacher to be in the place of changing roles. The teacher must agree not to know everything and to be open to learning from the interaction with the students. These two types of dialogues have a shared common denominator, and it is the goal of the inculcation of knowledge, skills, and cognitive creativity. The educator

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<sup>15</sup> N.C. Burbules, *Dialogue in Teaching: Theory and Practice*, Columbia University 1993.

who has a dialogic identity will be a person who grew up to be possessed of the ability to lead dialogic identity-guided actions and in this way to influence the people with whom he comes into contact and to even encourage the development of a dialogic identity also among the children he meets and the systems where he is employed.

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