


Transdisciplinarity and dialogismo as foundations of the
teaching action: a proposal for a reading class /
*Transdisciplinaridade e dialogismo como fundamentos da ação
docente: uma proposta de aula de leitura*

André Felipe Pereira de Souza *

Doctoral student in Linguistics at the Federal University of Northern Tocantins (UFNT). Professor on the permanent staff of the Secretary of Education of the State of Pará (SEDUC-PA).

 <https://orcid.org/0000-0002-2339-7448>

Received in: 23 oct. 2023. **Approved** in: 28 nov. 2023.

How to cite this article:

SOUZA, André Felipe Pereira de. Transdisciplinarity and dialogismo as foundations of the teaching action: a proposal for a reading class. *Revista Letras Raras*, Campina Grande, v. 12, n. 3, p. 11-31, dez. 2023. Doi: <https://doi.org/10.5281/zenodo.10436222>

ABSTRACT

Even in the face of innovations arising from contemporary times, there is still much to move forward to achieve education based on universality, socioideological debate, pluralism of ideas and the complexity of human thought. This time, the present work aims to reflect how the theoretical contributions presented here can subsidize the pedagogical work of the teacher, when conceiving language as a process of social interaction, as advocated by the Bakhtin Circle. Therefore, a bibliographical review of the discussions of Nicolescu (2000) is made, which discusses the principle of transdisciplinarity, the reflections of Morin (2010), as the theory of complexity and knowledge necessary for the education of the future, in addition to the questions related to the dialogic theory of language proposed by the Bakhtin Circle (1988 [1975]; Volóchinov, 2013 [1930]; Medviédev, 2019 [1928]), correlating these theories to the teaching action in basic education. In summary, it is believed that the discussions brought in this article may help the Portuguese language teacher to face the challenges imposed by education of the XXI century, and contribute to the expansion of the socioideological consciousness of teachers.

KEYWORDS: Transdisciplinarity; Dialogism; Language; Teaching.

RESUMO

Mesmo diante das inovações advindas da contemporaneidade, ainda há muito o que avançar para alcançar uma educação pautada na universalidade, no debate socioideológico, no pluralismo de ideias e na complexidade do pensamento humano. Dessa feita, o presente trabalho tem por objetivo refletir como as contribuições teóricas aqui apresentadas podem subsidiar o fazer pedagógico do professor, ao conceber a linguagem como processo de interação social, conforme defende o Círculo de Bakhtin. Para tanto, é feita uma revisão bibliográfica das discussões de Nicolescu (2000), o qual discute o princípio da transdisciplinaridade, das reflexões de Morin (2010), quanto à teoria

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 andre920530@gmail.com

da complexidade e dos saberes necessários à educação do futuro, além das questões voltadas à teoria dialógica da linguagem proposta pelo Círculo Bakhtin (1988 [1975]; Volóchinov, 2013 [1930]; Medviédev, 2019 [1928]), de modo a correlacionar essas teorias à ação docente na educação básica. Em síntese, acredita-se que as discussões trazidas neste artigo poderão auxiliar o professor de Língua Portuguesa a enfrentar os desafios impostos pela Educação do século XXI, além de contribuir para a ampliação da consciência socioideológica dos professores e professoras.

PALAVRAS-CHAVE: Transdisciplinaridade; Dialogismo; Linguagem; Ensino.

1 Beginning of conversation

Unfortunately, there is a structural crisis regarding Portuguese language teaching in Brazil. Proof of this are the evaluation reports per student of the Programme for International Student Assessment (PISA, 2019) that point the deficit of Brazilian students to the mastery of reading practice of discursive genres in the most diverse levels. In the final grades of elementary school and high school, this difficulty is potentialized, among numerous causes, here stands out the contact with more complex texts from other areas of knowledge, these, in turn, require specific reading skills of the learner, as well as theoretical and methodological preparation of the teacher to work with language practices in their different social manifestations.

Undoubtedly, there are numerous methodological discussions and many researches that meet these educational demands. Exhausting these possibilities is not the intention of this essay. This text will focus on reflections on language teaching, in the light of the contributions of the Bakhtin Circle (BAKHTIN, 1988 [1975]; VOLÓCHINOV, 2013 [1930]; 2018 [1929]; 2019 [1926]) and the transdisciplinary immersions defended by Nicolescu (1999), by proposing the transgression of the logic of non-contradiction, articulating the opposites: subject and object, subjectivity and objectivity, simplicity and complexity, unity and diversity. The author, in articulating these binary pairs, by means of the logic of the third included, (always presupposes the appearance of other elements opposing themselves on any level of reality) guides that the understanding of reality ascends to another level of reflection, unfolding, in this way, in new levels of knowledge.

In this wake, one thinks of teaching situations. Cross-cutting themes, as far as feasible, use this logic, when they articulate the knowledge of the various areas, provided that the teacher has access to these theoretical knowledge. In fact, these themes manage to transgress the epistemological boundaries of each curricular component, enabling the teacher and students a more meaningful view of knowledge and life.

Making these theoretical reflections can favor the development of the skills of school teaching, beyond the social¹. Therefore, this transdisciplinary knowledge is associated with the multifaceted dynamics of the teaching context and is based on the disciplinary knowledge itself. Thus, the disciplinary and transdisciplinary knowledge are not antagonistic, but complement each other, so that learning is seen as a pleasant activity, to the extent that the sense of knowledge is rescued (sometimes lost in the face of fragmentation and decontextualization of the objects of studies so recurrent over the last decades). This has been the focus of the reconstruction of pedagogical practice in Brazil.

Thus, the objective of this text is to reflect how the theoretical contributions presented here can support the pedagogical work of the Portuguese language teacher. The theoretical path of this work goes through the guidelines of Nicolescu (1999), when discussing the principle of transdisciplinarity, of Morin (2010), when discussing the theory of complexity and Finally, the guidelines of the Bakhtin Circle for the teaching of language with nuances of Dialogism, to consider the studies of BAKHTIN, 1988 [1975]; VOLÓCHINOV, 2013 [1930]; MEDVIÉDEV, 2019 [1928].

Therefore, this writing is justified as it seeks to contribute to the continuing education of basic education teachers, whose social role of text readers and the world needs to be effectively assumed, to systematize a pedagogical work centered on verbal interactions as a transdisciplinary axis in the classroom, since a conceptual change requires a change of posture. After all, knowledge is never definitive, but a product of humanity, being always linked to historical circumstances, which are dynamic as are the individuals who experience and project them.

For organizational purposes, this text will obey the following division, in addition to this introduction and references, there is in the second section, the discussion of how reading can be seen from the transdisciplinary principle; in the third section, are presented the seven knowledge necessary for the education of the future defended by Morin, placing them in the discussion of language teaching, plus a reflection with nuances of Dialogism linked to the teaching profile. And, finally, in the fourth section, it is presented a brief pedagogical referral approaching the two concepts discussed and expanding the social values in the teacher's pedagogical practice.

¹ For Street (1984 apud KLEIMAN, 2012, p. 21), "[...] the practices of reading, in the plural, are socially and culturally determined, and, as such, the specific meanings that writing assumes for a social group depend on the contexts and institutions in which it was acquired".

2 Language teaching in a transdisciplinary perspective

In recent decades, basic education has been, in general, crossed by the centralizing axis of disciplinarity, that is, the so-called "contents" are systematized and offered to students in a way, often sedimented and static. When observing the organization of the curriculum design of the schools, the criticisms made to the documents are justified, these, in turn, are presented in plaster and teacher of a pedagogical practice sufficient to encompass the complexity and the broader dimension of knowledge.

In order to better understand the root of this problem, Santos (2008) considers that Cartesianism, advocated by Descartes, began to organize the entire educational structure in recent centuries and, so to speak, has responsibility for this way of conceiving education. According to this author, this configuration for education results in a model marked by simplification, fragmentation and decontextualization of knowledge. Still in the perception of Santos (2008), this Cartesian way directs the way people see life, a look exclusively focused on the objective, the rational, despising important aspects of life and everyday life, such as sensitivity, emotion and intuition.

In this same perspective, Edgar Morin (2010) confirms this idea, noting that students have left schools with their heads "well filled" with information, but not necessarily "well-made". That said, this educational vision linked to Cartesian thought has proved insufficient for contemporary man. We live in a society that undergoes profound transformations, in which "living connected" has become an imperative and globalization is present. Thus, the new generation is not limited to the isolated knowledge of the "parts", especially in a time when there is a profusion of information. Thus, far from defending a single reflexive incursion on the teaching teaching practice, this text meets the emerging thought of a deeper vision of education, capable of encompassing and relating the most varied knowledge, in order to develop citizenship and increase students' socioideological awareness.

It is in this scenario that the concept of transdisciplinarity emerges, systematized by Nicolescu (1999). Transdisciplinarity is defended here as a possibility to foster a new art of living, aiming at the plurality of knowledge. Demarcated, thus, new proposals for language teaching, to the extent that an education based on commitment to the whole, to life is desired. It would be an

important artifice in the search to overcome the crisis that hangs in the current school, in order to enable the long-awaited construction of knowledge in the school environment. According to Nicolescu (2000, p. 150)

Learning to know means being able to establish bridges - between the various knowledges, between these knowledges and their meanings for our everyday life, between these knowledges and meanings and our inner capacities (NICOLESCU, 2000, p. 150).

This understanding of the process of representation, association and expansion of meaning by reading ends up falling into what transdisciplinarity points to as the logic of the third included (NICOLESCU, 1999). More specifically by the scope of the Levels of reality, seen as conditions, stages in which knowledge is allocated until they are re-signified by/ with new knowledge, culminating, therefore, in new indexes of knowledge. The third included is, so to understand, an organizer of knowledge, when creating a new spectrum of representations whenever the reader creativity needs to resort to it in memory.

The role of the third party included is defended by Nicolescu (1999, p. 64)

In the new transdisciplinary model of reality is not so surprising. The words three and trans have the same etymological root: 'three' means the transgression of the two, which goes beyond the two. Transdisciplinarity is the transgression of duality [...] (NICOLESCU, 1999. p. 64).

This means that the representations made by the subject are not limited in themselves, nor in the reverberations in and on the other. If we consider the idea of transposition, the sense and the act of feeling go beyond the object and things, starting from the premise of the perceptual transcendental of the sciences and of reason itself.

When we consider the practice of reading, the logic of the third included is an intrinsic construction to the process of (re) meaning. In fact, understanding is not condensing information, because it would meet the nature of reading memory. Knowledge is transfigured and materializes the identification and situation of the reader/ coparticipate with the experience already consolidated and that under construction. This time, reading comprehension is par excellence a (re) creative process.

From this perspective, the act of reading is included in the transdisciplinary process, to consider the intersection and disruption of webs, epistemological access to autonomy - self-organization - of the subject. The action of reading takes place in and from the configuration of a

paradigm, is a process of transposition of a reality in so many other contexts of realities. Therefore, transdisciplinarity is shown here opportune for the intertwining of the imaginary of the learner/reader in their congruences and reader inconsistencies and (re) creations of realities. The plural inclusion of learners' manifestations is provided.

Starting from this new understanding for teaching, we discuss the role of reading as a process of social interaction capable of leading the individual in difficult times and transition paradigms. As a complex practice of language, working reading from this perspective is one of the most fruitful possibilities for the reader to immerse himself in the senses that emanate from the utterances, as well as organize the teacher's pedagogical practice in transdisciplinary perspective in this incursion into contemporaneity.

Still in this direction, Morin (2007) states that for the production of knowledge is important from its roots, because it is also necessary to teach that knowledge is linked to risks of errors and illusions, and try to show what are its roots and causes. From this reasoning, it is important to understand the natural complexity of the process of knowledge production, the way they are constituted in the light of the "simultaneous existence of the same human being at different levels of reality" (KORTE, 2004, p. 193). This is what Nicolescu (2000) defends, when considering knowledge as complex, because it is produced by a human being who is also a complex being. For this reason, the teacher needs to conceive knowledge significantly, especially when thinking about situations of teaching and language learning, whose complex interactions are materialized in the most varied discursive genres.

When considering this discussion, it is necessary to create conditions for the student to realize, through the mediation of the teacher, which aspects surround the knowledge. Therefore, it is necessary to get rid of the disciplinary grids and recognize the countless levels of reality that we build, as a socio-historical subject, whether in the emotional field, physical field, historical field, linguistic field or in others, for what is called meaningful learning. Therefore, a transdisciplinary attitude towards human formation is defended here (NICOLESCU, 2000).

Regarding this position, Santos and Sommerman (2014) assert that the transdisciplinary attitude seeks to understand the complexity of the universe, the relationships between the subjects and the human being himself for broader integration, between man and planet. Allied to this, the discussions put by Biés (2008) consider that transdisciplinarity can overcome the absolutism of objectivity, fragmentation, for example: the diversity, sensitivity, social and intuition.

Thus, understanding the complexity in the school environment develops respect for interactions and interferences that occur within the system (MORIN, 2007). Thus, educational environments are one of those systems in which the knowledge produced is the result of analysis processes that must be recognized and respected as a whole. Therefore, from these reflections, it is not intended to assume here the closed product tone in orientations, but to reflect theoretically when proposing a dialogue so necessary to the teacher and understanding of the proposal of the ground of the experiences of our interlocutor first: the teacher of basic education. Therefore, it is surrounded by this relationship of proximity that the teaching practice is prospected.

3 The transdisciplinarity pedagogical profile with nuances of Dialogism: the perception of Edgar Morin and the Bakhtin Circle

In this section, it is made a brief review of the proposal of Morin (2011), as to the work entitled *The Seven Knowledges necessary to Future Education*, in order to establish some links with the concept of Dialogism, in order to correlate with the need for paradigmatic renewal, able to incorporate the new challenges presented not only to school, but also to humanity.

Thinking about an education of the future requires a transdisciplinary effort capable of reconnecting the so-called scientific culture and the culture of the humanities. In this work, translated by the authors Catarina F. Silva and Jeanne Sawaya, Edgar Morin brings valuable reflections that serve as a starting point to rethink education in the 21st century.

In the first knowledge, whose title is: *Avoiding the blindness of knowledge: error and illusion*, Morin considers that knowledge cannot be seen as a reflection of the reality in which we live, it is wrong to transform a simple idea as proper to the real. In fact, knowledge is understood as a translation followed by reconstruction codified by the senses. There are many chances of affecting the error and illusion coming from the cultural and social exterior, whose autonomy of the mind is inhibited, which prevents the search for truth, or even through the interior of the individual, causing minds to mistake themselves and themselves.

When we think of language teaching, more specifically in the work with reading, we see how it is necessary to prepare the learner for reading the genres of speech inscribed in diverse social interactions. It is understood here the reading as activity of production of senses, to allow the constitution of the interaction author-text-reader. This pedagogical movement conceives an

education dedicated to the identification of errors, illusions and social blindness, whose commitment to truth reaches the new generations, these, in turn, become more open, critical, ethical, reflective and prepared for the unexpected, being the practice of reading a "[...] response to an act of defined social language" (MENEGASSI; CAVALCANTI, 2020, p. 193).

As for the second principle proposed by Morin (2011), one must understand the relevance of knowledge, for this it is necessary to make visible the context, the global, the multidimensional and the complex. Only with access to information in the world is it possible to articulate it, because knowledge of information or isolated data is insufficient. Therefore, it is necessary the reform of thought, a paradigmatic reform, since it refers to our ability to organize knowledge. Education, in this scenario, must create conditions for the natural fitness of the mind to formulate and solve essential problems and, in a related way, stimulate the use of general intelligence to organize dispersed knowledge, uniting it to consider the context and the planetary complex.

As for this stimulus, it is considered that the practice of reading plays a fundamental role for the development of critical training of the reader. According to Fuza (2010, p. 13),

[...] the practice of reading is one of those responsible for the social relations between the subjects, since it allows the access of the individual to the labor market, besides promoting reflection on different realities and favoring the formation of a critical subject-reader (FUZA, 2010, p. 13).

Since teachers understand the relevance of knowledge from reading, not as a mere reduction to the decoding of the code, but a social practice, they begin to glimpse this concept of reading in schools to train proficient readers, behaviors and inserting them in the immediate and broader social context.

As for the third point, teaching the human condition, we discuss the knowledge of the human in its direct relationship with the universe, because to detach from it is not to recognize our roots in the physical cosmos and the living sphere. This is because man is simultaneously a biological, cosmic, terrestrial and essentially cultural being; therefore, there is no human thought without culture. Thus education needs to consider the multifaceted destiny of the human: the destiny of the human species, the destiny of the individual and the social, historical destiny, so that all are intertwined and inseparable for an awareness of our connection as citizens of the Earth.

Still on the knowledge presented by Edgar Morin (2011), the fourth topic, teaching earthly identity, refers to the understanding of the human condition in the world, that the evolution of

modern history has become a condition of the planetary era. Proof of this is the finding of Morin (2011, 56), stating that

Since then, we need to conceive of the unsustainable complexity of the world, in the sense that it is necessary to consider, at once, the unity and diversity of the planetary process, its complementarities, at the same time as its antagonisms. The planet is not a global system, but a moving whirlwind, devoid of organizing center (MORIN, 2011, p. 56).

From the perception of the author, it is understood that the planet requires a polycentric thought capable of pointing out the pluriversality, not abstract, but conscious of the unity/diversity of the human condition and nourished by the cultures of the world.

Analogously to the discussion of the previous topic, turning to the issues of language teaching, from the dialogical perspective of language, the utterances are always mobilized from a genre emerging from some sphere of ideological communication, from the that is, the discourses are constituted by a historical-cultural orientation of the other, of the social.

Thus, considering the external and internal orientation of gender to reality (MEDVIÉDEV, 2019, [1928]), the statement needs to be studied also, from the dialogical relations maintained with others in the social environment, because, in fact, when we study it, we investigate "relations between men (reflective and fixed in verbal reality) " (VOLÓCHINOV, 2013 [1930], p. 234). Therefore, to educate, according to the guidance of Morin (2011), is to think of the education of the future, of man and his multidimensionality, his complexity that must work at the service of the recognition of identity and earthly consciences. Therefore, the utterance is understood as a socio-historical discursive action, as a responsible social act, delivered amid the configurations of a given social situation, whose planetary union is the minimum rational requirement of an interdependent world for a global transformation.

Following, Morin (2011), in the fifth topic, talks about the confrontation of uncertainties. A great achievement of humanity would be to finally be able to free itself from the illusion of predicting human destiny, but the future remains open and unpredictable. In the history of mankind, unexpected events happen every day. Who would have thought, in 1930, that Adolf Hitler would legally come to power in 1933? Or that in the 2018 elections in Brazil, Jair Bolsonaro would reach the presidency, even presenting himself as a defender of the Military Dictatorship? There are innovations and destruction at all times, so the reality is not easily readable, so it is important to

interpret it, even if knowledge has the risk of error. Because it is the cognitive act that enables the chance to reach the relevant knowledge.

In this direction, the ecology of action glimpses recognizing all the complexity of which it supposes: chance, the unexpected, the unforeseen, consciousness and transformations. The school, in turn, must turn to the uncertainties related to the production of knowledge, either by considering the enunciative context of genres, in teaching situations, or by linguistic choices for the tessitura of verbal interactions, for example.

In the sixth knowledge, teaching understanding, the author recalls that education plays an important role in leading to understanding, not only of the informative plan, but also in the intellectual and intersubjective plane. This is because understanding means intellectually apprehending together (the text and its context, the parts and the whole, the multiple and the one), that is, intellectual understanding passes through intellectual or objective intelligibility. Human understanding, however, goes beyond the objective explanation, makes use of the knowledge of the subject, because if there is someone sad, did not understand it only through the facial progression of the face that does not align a smile, but by sharing similar experiences. Understanding necessarily includes a process of empathy, identification and projection. Always intersubjective, understanding calls for openness, sympathy and generosity. The planet needs, in every way, mutual understandings. Given the importance of education for understanding at all educational levels and at all ages, the development of understanding is linked to the planetary reform of mentalities; this should be the task of the education of the future.

In the last knowledge, Morin (2011) discusses the ethics of mankind. The Author ignites the debate about the complex conception of the human race, by bringing the triad -individual/ society/ species -, each of these elements is, at the same time, inseparable and co-producer of each other, because any conception of mankind means joint development of individual autonomy, community participation and the feeling of belonging to the human species. Within this complex threefold, the common consciousness and planetary solidarity of the human race emerge, in the democratic sense for the realization of humanity to ensure access to earthly citizenship.

Thus, it is evident that Edgar Morin (2011), in these seven knowledges, presents a cognitive challenge to all thinkers committed to rethinking the paths that academic institutions will have to take to ensure future generations a more ethical, sustainable and plural world. It is, therefore, a work that meets many demands of educators, including Portuguese language teachers,

interested in reconstructing the educational process, aiming to improve it and adapt it to emerging realities of the social context that we constitute and are constitutive of it.

When articulating this thought to language teaching, there is no way to speak of individuals, class, time, social formation, if we do not speak of ideology, because social evaluations are born and develop linked to it. In fact, the process of discursive interaction is at the center of social relations, because the consciousness of the subjects is formed ideologically only by dialogical interaction with others, by the mediation of ideological signs, that aggregate quantitative valuations from the historicity of discourses, the tense relations established between utterances that make up their chain (BAKHTIN, 1988 [1975]). So far, the education of the future requires a transdisciplinary effort, capable of rejoining sciences and humanities, capable of breaking the distinction between culture and nature.

The Bakhtin Circle defends Dialogism as the actual mode of functioning of language, its constitutive principle, to give due attention to the unity of the text, not only its form, explicit logical relations in linguistic materiality, but as a living utterance, that is, "[...] for their concrete conditions of life, their interdependencies, their relations, their dialogical and valorative positions" (BRAIT; PISTORI, 2012, p. 378). The authors defend the idea that dialogical relations are constituted by utterances, since, as units of the discursive mesh, they respond to other utterances, therefore, they are intertwined with positions, to appreciations, to socio-valuative evaluations manifested in the discursive genres. For this reason, it makes no sense to stick only to the forming parts of the utterance, the meanings operated by linguistic uses, it is necessary to consider the whole of the utterance, what Volóchinov (2018 [1929]) calls the theme, the expression of a concrete historical situation that dialogical space, the interactive dynamics with other utterances, originates the enunciation.

That said, we resort to the chronicle *Open Marriage*² (MEDEIROS, 2015) and we find that the discursive production is crossed by dialogical relations that reproduce, in their way, previous statements, namely: a) the perception of marriage as a social institution in conflict; b) marriage as a failed institution; c) the possibility of re-signifying marriage as a social contract; d) the interference of time and space in our decisions and attitudes. By using an assertive lyrical and refined humor - characteristic of the discursive productions of Martha Medeiros- chronicle on screen presents and

² This chronicle is part of the collection of texts by Martha Medeiros, entitled "Doidas e Santas" (MEDEIROS, 2015, p. 13-14). The full text is set out in Annex 1 to this article.

re-enacts the way marriage is conceived socially. Already at the beginning of the text, there is a very suggestive, thought-provoking, questionable title, in order to lead the reader to (re) think about the new conception of marriage, above all, by realizing that the reflection starts from a female figure, leaving the place of subservience and passivity to assume the protagonism of their own lives.

The dialogical relations between the utterances of the characters imply social relations. This is because it is in the concrete and vivid current of discursive communication that the utterances are driven. Such relationships allow, in a way, that the subjects form their identities in contact with other individuals and can change them over time and the interactive mediations established there (SOBRAL, GIOCOMELLI, 2016). In this sense, in the chronicle of Martha Medeiros, it is possible to assume that, early on, there is an intertextuality fruit of a reference to a newspaper note, in this case, it is a news about the fact of the widow of former President François Mitterrand, Danielle Mitterrand, having allowed his mistress and daughter, whom he had out of wedlock, to attend the funeral, as the following passage.

A text credited to Danielle Mitterrand, widow of former President François Mitterrand, circulated on the Internet. By the way, I believe it is really his own. When he allowed the mistress and daughter he had out of wedlock to attend funerals [...] (MEDEIROS, 2015, p. 13).

The chronicler makes her reflection on the fact, explaining the quarrel that the widow takes with the French conservative wing, because she sees marriage beyond the rituals and authoritarian regimes. Martha Medeiros assumes the character's defense and proposes a feminine writing, through her words, and allows the reader to understand the dilemmas of adult life. As noted in Danielle Mirtterrand's passage:

[...] a relationship with two should not be appeased, but vibrant, passionate, not bored. In this complexity I saw that my husband was as much my lover as he was of politics. I also saw that as a sensitive man I could fall in love with others, without ceasing to love me. [...] I hope people are generous and broad to understand and love their partners in their doubts, weaknesses, divisions and small passions. That is to love all and have confidence in yourself. (Available at http://www.artifactcultural.com.br/portal.index.php?secao=matéria_completa&subsecao=17&id_noticia=103)

Already in the second moment of the narrative, the chronicler sheds light on the fact that marriage is losing credibility in society, regardless of the social place of the subject, divorce has

been a common practice. Marital relations end up having a negative participation in the construction of this human phase, in which most do not take place or spend little time together and a minority that lasts a certain time, already considered a strong candidate for the Guinness Book. For the author, this solid marriage disintegrates and is now seen as a bet, men and women throw themselves into this uncertain abyss, judging this traditional configuration of union.

In the third moment, we have marriage as a contract, that is, a relationship of domination, launching to the reader a reflection from the term clauses, which marks the negative effect, the fact of being trapped, effect of legality. The chronicler asks: "Will the marriage end? Never, but continue to make many people suffer if they do not enter new clauses in this contract and the heads do not air" (MEDEIROS, 2015, p. 13-14). In response to questioning, the term never generates a reflection on the possibilities of new ways of conceiving marriage and its effects in the affective and social field.

And this is exactly the tone of the last part of the chronicle, the proposal of a new kind of marriage, open marriage. To this end, the chronicler mobilizes an argumentative structure revealing the good and bad side also of this new format of experience, as follows:

We are talking about open marriage, yes, but not this open and vulgar marriage, in which everyone exposes themselves, gets hurt and ends up even more frustrated. Open marriage is something else and can even be monogamous and happy, openness is mental and does not need to be sexual. It is to understand that possession will not get very far. It is to love the other in his frailties and uncertainties. It is to accept that a union is for joy and complicity not for suffocation and repression (MEDEIROS, 2015, p. 14).

At that moment, the author provokes reflection on the difference between open marriage and vulgarity, regardless of whether there is monogamy or not. This is because, for the author, in the narrative, a demonstration of love is when the couple truly loves each other, seeks personal, mental, intellectual, sexual evolution and, over time, breaks any paradigm and existing prejudice about it. At the end of the chronicle, the author recalls the romantic ideas of the nineteenth century and invites the reader to review these concepts.

Thus, the dialogical concept attests that the reader, during the reading process, takes into account the extraverbal context of the enunciation, the real environment that nourishes the enunciation and the dialogical relations constituted (VOLÓCHINOV, 2019[1926]). In fact, this extraverbal context refers to the ramifications of discursive interaction, whether spatial, temporal,

pragmatic, ideological and cultural known, shared by the interlocutors, inseparable from verbal materiality. Proof of this is the understanding of Menegassi and Cavalcanti (2020, p. 103), when they consider that "the extraverbal is linked to the utterance, favoring the communicative interaction between the interlocutors". It is believed to be this intrinsic relationship between linguistic materiality and the valorative extraverbal that shows the differential of the dialogical perspective between the concepts of reading explored by other linguistic theories.

4 Referrals for theoretical-methodological implementation of teaching action: possible paths

For a better understanding of the intention of this section, it is clarified that the focus is not to present a detailed pedagogical proposal, but to explain some possible directions from the reflection undertaken, as shown in box 01. We also emphasize the clear possibility of the teacher to change and expand the discursive genre and the objectives of this proposal, to consider the type of teaching and learning objectives sought.

In this same direction, the rationale of this practical implementation is also supported in transdisciplinarity, since, according to Behrens (2015, p. 43),

There are numerous implications of transdisciplinarity in pedagogical practice, because, being the guiding of thought and action, allows teaching to expand the capacity for reflection [...], exchanges, interactions and connections, organizing flexible environments, dynamic, unpredictable and creative (BEHRENS, 2015, p. 43).

Thus, with this influence on teaching and all the constituent aspects of the training environment, transdisciplinarity causes the reordering of attitudes, in order to provoke a fissure and catalyze social differences, as a means of reframing and permanently build the formative scenario. In fact, it is the awakening of a consciousness that falls in the constant (re) construction of the social practice of each institution, without losing sight of the changing context of society in all its dimensions.

Thus, the configuration of an institutional culture is idealized which, being linked to the social environment, enables the formation of ethical, authentic, democratic subjects capable of intervening in an emancipatory way in the consolidation of changes. Therefore, it is clear the need

for a continuing education project that is not dedicated to the transmission of techniques for transposition of content, as has been seen in several structuralist training models, but of an emancipatory formation that pacifies the subjects to take a social place in the collectivity.

In this way, teacher training begins to undergo changes through, above all, the institutionalization of new practices. It is necessary to consolidate an identity culture in training institutions, whose characteristics are sharing, collective work, disciplinary integration to develop significant partners between the student and the teacher, in order to "[...] in a critical, productive, reflective and transformative pedagogical practice" (BEHRENS, 2015, p. 66).

In this perspective, effecting a culture of sharing in pedagogical action is only feasible through a horizontal, dialogical relationship, that is,

Valuing the collective construction of knowledge, the creation of participatory scenarios, the decentralization of processes, prioritizing otherness and recognizing the other in its legitimate other [...] Dialogue is an existential requirement and implies a horizontal and not vertical relationship between people. And it is in this joint dialogue that collective knowledge is produced and valued (MORAES, 2015, p. 103).

Thus, we seek to enhance the interaction in the classroom, in order to break with the forms of teaching and learning based on monological exposure and transmissive bias, which, instead of signaling the different subjects as coparticipes in the construction of knowledge, only as spectators and content receivers.

Table 01 presents a pedagogical proposition with some guidelines and the objectives permeated by the two concepts reflected in this study.

Table 01: Pedagogical proposal with some possible referrals

BLOCK 1- THE WORK WITH READING AND LINGUISTIC ANALYSIS IN DIALOGICAL AND TRANSDISCIPLINARY PERSPECTIVE	
General Objective: To present some theoretical and methodological guidelines aimed at working with reading and linguistic analysis for 9th grade/PE teachers, in the light of the theoretical nuances arising from Dialogism and transdisciplinarity.	
General Referrals	
	✓ First of all, a discursive genre is chosen to reflect the relationship between language and society. For this incursion, the chronicle Open Marriage of Martha Medeiros was elected;

Didactic-education activities	<ul style="list-style-type: none"> ✓ They begin with the pre-reading of the utterance and then carry out the comprehension activities on the extraverbal nature of the utterance, described in the next steps; ✓ Then, the conditions of production, the context of production, the thematic horizon and the axiological-valorative dimension, the verbal nature - characteristics of the discursive genre and marks of valuation are explored, as they are exposed in the specific objectives in the sequence.
Specific objectives in light of Dialogism	<ul style="list-style-type: none"> ✓ Starting with the activities prior to reading the text-enunciated, in order to elicit a first social evaluation on the subject of marriage and its socio-cultural implications; ✓ Identify the conditions of production of gender, that is, recognize the author, possible interlocutors, social purpose, media support and social circulation; ✓ Promote a moment of reading, in order to explore its expressive and intonational forms, through the performance of the teacher and the students themselves, in order to signal the valuable highlights given to certain terms, during the time of reading the chronicle; ✓ Implement the activities that contemplate the immediate social situation of the text-utterance, that is, refers to the spatial (physical place and social place) and temporal (chronological and historical) aspects of the interaction situation, in the case of the literary text, analysis of space and historical-social time is prioritized. As for the broader social context, it refers to the contextualization of time and space, from the historical and social events. ✓ Recognize the thematic horizon addressed in the chronicle, that is, the theme treated. ✓ Recognize the dialogical dimension, that is, the relation of the enunciation with other discourses that already exist and motivated the creation of the text and the axiological dimension, or rather, concerns the Reflective values³ in the text. ✓ Recognize the elements of the verbal dimension, study of the characteristics of the chronic genre, namely: characters, time, space and narrative focus, plot and others.

³ In the light of the explanation of Volóchinov 2018[1929], social values are understood as assessments and the value judgments that people form about people, subjects, objects that exist in society. The values are inherent to the interlocutive game and, although often we are not aware of it, at all times we are refracting (questioning) and reflecting (building) values. For example, when you go to one store and choose one piece of clothing over the other, you already mark a value. Values constitute the identity of each person.

	<ul style="list-style-type: none"> ✓ To work the valuation marks, to perceive with the linguistic choices demarcate the manifested valuation positioning, from the understanding of the senses and the values materialized in the utterance.
<p>Specific objectives in the light of transdisciplinarity</p>	<ul style="list-style-type: none"> ✓ Understand autonomy, criticality and creativity as interdependent attitudes, when reflecting on the subject of marriage and its implications of the relationship between individual and society; ✓ Understand the relationships between thought and emotion, while the narrator-character reflects on the theme beyond social convention; ✓ Develop sensitive listening, especially after reading gender and studying values, each refrains from the theme in a different way, judging its social constitution; ✓ Promote musical listening, like the song "Marriage of the Petty Bourgeois" by Chico Buarque, by thematizing the tensions and experiences of two people in the relationship beyond marriage. ✓ Use, from this previous action, mediating questions of pre-reading and reading to favor the preparation of provisional summaries and, consequently, understanding of the subject. This movement considers the previous knowledge of the learners in the process of teaching and learning, this, in turn, becomes cooperative.

Source: prepared by the author.

Considering the directions exposed, it appears that the characteristics of a teaching action, guided by the foundations of transdisciplinarity and Dialogism, are enriched by not being constituted in isolation. In fact, when conceiving this teaching action crossed by sharing, partnership, socioideological understanding of the subject, disciplinary integration and the pursuit of learning constituted collectively form the genesis of the activities of the teacher and all educational agents, which unfold in strengthening and expanding the process of teaching and learning of the subject.

Some final considerations

It is clear, therefore, that the work with the reading based on the transdisciplinarity axis and with nuances of the Dialogism axis can indicate possible ways to overcome the educational crisis that is seen today. In addition, these practices favor the implementation of school and social teaching at different levels of education and represent a good alternative for the development of reading competence of learners.

In this article, we perceive the need for the language teacher to seek a direction to meet the demands that emerge from the classroom with socio-historical subjects located, considering the whole and its parts and vice-versa. The points discussed here do not contain the numerous possibilities of debates, given the complexity of the theories that support this discussion, but serve as suggestions for the Portuguese language teacher to implement in the classroom the work with reading in transdisciplinary perspective and with dialogical nuances.

An invitation is made to the intellectual wealth of understanding and appreciation of differences and their abundance for the greatness that is human knowledge for reading. The means of universalization of language, existing in art and literature, approach the possibility of reading associations, providing learners the criticality and sensibilities necessary to understand what they read. And thus see themselves committed to ethical and aesthetic sense so dear to humanity, creating the infamous ecosystem consciousness.

Therefore, it is expected that the ideas presented here can serve as support for more debates, more continuing training and more pedagogical projects, these, in turn, more in line with the new times and new educational realities. After all, as Freire (1989) said, the reading of the world precedes the reading of the text and truly reaches the life on which it reflects semiotically, will be faced with an achievement from which the school can never escape: the construction of citizenship and criticality of individuals.

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Acknowledgement: Not applicable.

Financing: Not applicable.

Conflicts of interest: The authors certify that they have no commercial or associative interest that represents a conflict of interest in relation to the manuscript.

Ethical Approval: Not applicable.

Contributor Roles:

Conceptualization, Data curation, Formal Analysis, Investigation, Methodology, Project administration, Supervision, Validation, Visualization, Writing – original draft, Writing – review & editing.

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ANNEX 1- Open Marriage Chronicle, authored by Martha Medeiros

A text credited to Danielle Mitterrand, widow of former French president François Mitterrand, circulated on the Internet. By the way, I believe it is really his own. When he allowed the mistress and calf he had out of wedlock to attend funerals, Danielle bought a fight with the more conservative wing of French society. Now he is defending himself with a reflection that serves all of us.

It is known that the institution of marriage has been discrediting itself over time. Today, a relationship that lasts more than twenty years is already a candidate for Guinness. I read another day a research about the most "divorced" couples of today. This Paris Hilton was the most likely to be separated in the first year of marriage-they were wrong: there was no marriage. And outside the celebrity world is no different. The lovebirds are at the altar, and the friends, in the church, are already making their bets for the length of the link. Everyone wants to get married, loves the idea, but few still believe in happily ever after, and not because they are cynical, but because they know the contract they are signing: with requirements of lifetime exclusivity, that is, no one enters, no one leaves. Hard to think that this can work out these days.

Is the marriage over? Never, but it will continue to make a lot of people suffer if they do not enter new clauses in this contract and if the heads are not aerated. Danielle Mitterrand says: "To think that we are made for one faithful love is hypocrisy, conformism. It is necessary to admit sweetly that the human being is able to love someone passionately and then, over the years, love differently". And he ends by quoting his countryman, Simone de Beauvoir: "We have necessary loves and contingent loves throughout life".

We are talking about open marriage, yes, but not this open and vulgar marriage, in which everyone exposes themselves, gets hurt and ends up even more frustrated. Open marriage is something else, and it can even be monogamous and very happy. Openness is mental, it doesn't have to be sexual. It is to understand that with possession one will not get very far. It is to love the other in their fragilities and uncertainties. It is accepting that unity is to bring joy and complicity, not suffocation and repression. It is to be aware that at each age we are a little transformed, with desires and expectations very different from those we had when we married, and who truly loves us will seek to understand this, and not fight against. Being open in this sense, the couple will build a relationship that is full and happy for themselves, and not for the crowd. And whatever they suffer, accept, negotiate or reject will have as their sole purpose the growth of both as individual beings that they are.

Until we renew our idea of romanticism we will continue to mess up what was done just to give pleasure: two people living together. I know nothing more difficult, but also nothing more beautiful. And beauty is never in pettiness and childishness. Beauty is always a step up.