

International Journal of Human Sciences Research

TO TEACH, LEARN, MEDIATE

*Juliana Aparecida Melo Almeida Silva
Mangussi*

Universidade Presbiteriana Mackenzie

São Paulo

<http://lattes.cnpq.br/0891045556234893>

*Maria Lúcia Marcondes
Carvalho
Vasconcelos*

Universidade Presbiteriana Mackenzie

São Paulo

<http://lattes.cnpq.br/8867051797313548>

Camila Augusta Valcanover

Universidade Presbiteriana Mackenzie

São Paulo

<http://lattes.cnpq.br/1787971332890869>

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Abstract: A reflection is proposed on the importance of the act of reading in a Freirean perspective (2011, 2013, 2019) and on the teacher-student mediation, brought by Vigotski (apud FONSECA, 2018), so that the teaching-learning process occurs and is meaningful. The research made use of the theoretical-methodological approach of a bibliographic character, based on Freire's theories on the critical and liberating conception of education, in which autonomy is fundamental for a democratic school focused on citizenship and on the Vygotskian approach, on the process of shared interaction between two inseparable subjects, the one who teaches and the one who learns. The role of the teacher as a mediator in the teaching-learning process is emphasized, as a reader and historical subject, leading the student to question himself and the world, appropriating it through language.

Keywords: Learning. Teaching. Mediation. Critical awareness. Autonomy.

INTRODUCTION

This article highlights the importance of Teaching, Learning and Mediating, as indispensable items for the educational process, allowing the student to follow his learning, as a subject, builder of his own history in which he is able to observe, act, decide, create and transform reality. in which it is inserted.

Thus, the research expands the discussion about the importance of mediation in the formation of citizens aware of their role in the world, based on a teaching that favors the formation of critical and protagonist subjects, capable of assuming themselves responsibly and that learn to say their word. For this to occur, it is necessary for the teacher to critically review his practice, reconstructing it in his daily life, with his student.

THE ACT OF READING

Developed for the most different functions ranging from fruition, expansion of knowledge, communication to the construction and consolidation of citizenship, reading allows multiple looks at the world, unique, private or collective ways of understanding society and inserting oneself in it.

In the book: "*A importância do ato de ler*" (2011) Freire, when reflecting on his writing process, he draws the attention of his reader to believe that education, the teaching and learning process, must be mediated by the world, by the observation and confrontation of multiple realities. It is the understanding of man, inserted in the environment, that reading allows.

Seen as the art of the word or as a way of reflecting on reality, literature allows the reader to broaden his criticality about the world: "Reading literary texts allows contact with the aesthetic pleasure of artistic creation, with the gratuitous beauty of fiction, fantasy and dream" (ANTUNES, 2009, p. 200), in addition to allowing contact with the other, functioning as a passage to the other, "[...] to the other that allows me to be multiple, and, therefore, more human", as pointed out by Sanches Neto (2013, p. 100). From this perspective, the contact with literature needs to be recognized as a fundamental right of the students, since it is essential to human formation in the constitution of the subject.

As a phenomenon of language resulting from an existential, social, political and historical experience, the text is an artistic and polysemic object that questions conventions and involves the reader in a game of discoveries and rediscoveries of meaning, helping him to understand himself, the cultures and the world they live in. Such aspects are essential to the development of the subject, as stated by Fonseca (2018) when referring to the social, socio-historical, cultural, mediatized and

interactive conditions in which the individual develops.

The importance of literature, from the point of view of the humanizing element, is precisely because it is able to promote changes, corroborate the construction of social thought. This way, literature has a unique role in the function of provoking the reader, of summoning him to the awareness of his own condition of existence, added to the other for the formation of the subject.

The defense of literature is presented in an essay by Candido (1995) as an inalienable right:

[...] Literature corresponds to a universal need that must be satisfied on pain of mutilating the personality, because by giving shape to feelings and to the vision of the world, it organizes us, frees us from chaos and, therefore, humanizes us. To deny the enjoyment of literature is to mutilate our humanity [...]. (CANDIDO, 1995, p. 35).

This way, Candido (1995) confirms that Literature acts on the character and formation of the subject and that it must be considered as an incomprehensible good, since it corresponds to the deep needs of the human being, being able to act as a condition of humanization.

In this same perspective, it is worth noting what Paulo Freire (2019a) points out about man knowing and being able to say his own word, as an element of transformation of himself and the world, humanizing him: “[...] and the human communion in which it is constituted, establishing the world in which it humanizes, humanizing it” (FREIRE, 2019a, p. 17).

Freire (2011) expands the concept of reading, so that, from this perspective, prior knowledge, a look at the world and the knowledge already acquired are important for the construction of reading meanings, constituting essential tools for the subject who seeks to “be” and “being” in the world, which

in collaboration with the other constitutes itself as a subject:

To read a text is something more serious, more demanding. Reading a text is not ‘walking’ licentiously, leisurely, over the words. It is learning how the relationships between words occur in the composition of speech. It is the task of a critical, humble, determined subject. (FREIRE, 2019c, p. 105).

Reading, for Freire (2019a), is essential for the constitution of the subject, since it is through it that man becomes man, consciously assumes his essential human condition, the reflective consciousness of culture, the critical reconstruction of the environment in that is inserted, the opening of new paths and the historical project of a common world.

DIALOGUE AND MEDIATION IN THE CONSTRUCTION OF KNOWLEDGE

Once the importance of the act of reading is understood as a social tool to know oneself in the world, it is necessary to understand the importance of dialogue as a primordial instrument for the consolidation of human relationships. For Freire, dialogue has the power to free both the oppressed (educating) and the oppressor (educator). Dialogue is a fundamental component in the link established between teaching and learning:

[...] If it is by saying the word with which, by “pronouncing” the world, men transform it, dialogue imposes itself as the way through which men gain meaning as men.

Therefore, dialogue is an existential requirement. And, if it is the encounter in which the reflection and action of its subjects towards the world to be transformed and humanized are solidified, it cannot be reduced to an act of depositing ideas of one subject in the other, nor can it become simple exchange of ideas to be consumed by the exchangers. (FREIRE, 2019b, p. 109,

author's emphasis).

The pedagogical practice defended by Freire allows man to discover himself by adopting a reflective stance on his actions. Being able to act and reflect is the first step to becoming a committed being, an idea defended by the author when he highlights: "The first condition for a being to be able to undertake a committed act is to be able to act and reflect" (FREIRE, 2013), p. 18).

In the same work, Freire points out ways for us to know who can commit:

Only a being that is able to get out of its context, to 'distance itself' from it in order to stay with it; capable of admiring it, aiming to transform it and, transforming it, knowing itself transformed by its own creation; a being that is and is being in the time that is his, a historical being, only he is capable, for all that, of committing himself. (FREIRE, 2013, p. 19-20).

A committed professional is also one who opposes the concept of "banking education", in which the educator does not dialogue with the student, but transfers the knowledge deposited so that it can be repeated. According to Freire, banking education cancels out students' creativity and criticality. In contrast to banking education, the author proposes a problematizing, liberating education, in which the educator-students contradiction is overcome, once constructed dialogically: "This way, the educator is no longer what only educates, but who, while educating, is educated, in dialogue with the student who, when being educated, also educates" (FREIRE, 2013, p. 96).

When we read Freire's words, we understand the importance of dialogue in the teaching-learning process, dialogue based on love, solidarity and critical thinking, giving great relevance to problematizing education, since it allows the student to know his role in the world, the that allows him to take a stand

against oppression.

The celebrated expression "problematic education" brings with it the role of the teacher in an attitude of "epistemological curiosity", capable of leading the subject to knowledge and change (FREIRE, 2019a). For Freire, mediation, the construction of knowledge, starts from dialogue, from the interaction between educator and student, taking advantage of students' repertoire, bringing curricular contents closer to lived experiences.

Similarly, Figueiredo (2019) points out that for Vygotsky the zone of proximal development (the individual's abilities to perform certain tasks with the help of a more experienced one) is created through dialogue, constituting an "essential component of the Vygotskian theory", as highlighted by Aljaafreh; Lantolf (1994, p. 468, Apud FIGUEIREDO, 2018).

About dialogue, Fonseca (2018, p. 87), by highlighting Vygotskian ideas, clarifies that dialogic relationships are built through language, since it transforms the processes of learning, understanding and thinking, being the priority instrument of socialization.

This way, two points of contact between Freire's and Vygotsky's theories are observed: mediation in the educational process, for Freire, made through dialogue, for Vygotsky, through language and the use of students' previous knowledge as a point starting point for the construction of new knowledge.

The importance of the social historical subject "as a being in the world" and of the "environment" for the construction of knowledge, a fact noted by both Freire and Vygotski, is the other point of convergence of the authors on the act of teaching, learning and mediating. Knowledge stems from a shared action, resulting from the mediation between subjects in which "those who teach learn" and "those who learn teach", as highlighted by Fonseca (2018).

Teaching, learning and mediating are essential items for the educational process, inside and outside the school environment. For Freire, the school dialectically links the knowledge already absorbed by the child to those that will be elaborated and systematized in the school environment. In Vygotsky's conception, it is the space that helps the child to develop knowledge prior to school life, thus allowing the development that occurs as learning takes place. For the authors, the school is the sociocultural environment that favors dialogue and the exchange of experiences.

Thus, for this to occur, it is essential to highlight the role of the teacher in the school environment, as the mediator of the educational process, in which he is responsible for providing a learning environment in which students engage and interact significantly.

Fonseca (2019, p. 109) highlights that the teacher "must be aware that he is not responsible for learning, but someone who favors and mediates it, that he, the student, is not the recipient of learning, but an active participant in this process".

This way, the role of the educator, a point that will be addressed in the next section, also brings the two theorists closer together. Freire defends that the teacher proposes and executes a problematizing education, as a practice of freedom. For Vygotsky, the teacher's role is that of mediator in the teaching and learning process, challenging the students. The two thinkers point to the need for the teacher to be a constant researcher, allowing the student to leave common and popular knowledge and reach scientific and critical knowledge.

THE CRITICAL CONCEPTION OF EDUCATION, INTERACTION AND THE ROLE OF THE TEACHER

Paulo Freire is the first name that comes to mind when thinking about the critical

conception of education. Centered on the learner, critical pedagogy seeks to make them aware of their role in the world, a role that, however, is not closed within itself. On the contrary, it is from individual experiences that reality can be critically perceived and thus, collectively, modified.

For Freire (1999, p. 44), it is up to the school and the educators who carry out their professional work to decide what their true role is and what type of education they seek to carry out. A domesticating, alienating education or "[...] an education for freedom. 'Education' for the man-object or education for the man-subject"?

According to Freire (op. cit., p. 50), integration (and not accommodation) is a necessary and purely human activity. This activity "[...] results from the ability to adjust to reality plus the ability to transform it [...]". Added to this capacity is "[...] that of choosing, whose fundamental note is criticality [...]" The integrated man is the Subject man [...]. It is up to the teacher to awaken in his students the desire - born of necessity - to develop a critical attitude as the only way to integrate him, "[...] overcoming the attitude of simple adjustment or accommodation [...]" (Ibid., p.52). This is the only way for individuals to become autonomous subjects, aware of their time and responsibilities.

The task of teaching is a professional task, "[...] demanding seriousness, scientific preparation, physical, emotional, affective preparation". (FREIRE, 2016, p. 28). Paulo Freire, in his work *Pedagogy of autonomy* (2019a), highlights topics that are absolutely relevant for the educational process to be carried out satisfactorily.

In the first place, says the educator, we cannot forget that teaching does not exist without learning and that, as the democratic teacher recognizes the existence of two subjects in this teaching and learning process,

two subjects who teach and also learn, the teacher-student interaction, respectful and full of love, becomes key for epistemological curiosity to survive, guaranteeing the validity of the teaching process, seen as a result of a relationship in which the student, by not fearing the possibility of error, recreates or repeat what was taught.

It is not about neglecting the teaching strategies available to the teacher, whether technological or not. Making the act of teaching more dynamic and engaging, renewed and challenging, is the task of the teacher who, committed and not accommodated, seeks to constantly reinvent himself. However, of all the didactic resources available, nothing surpasses the teacher-student interaction which, if well established, respectful and horizontal, will guarantee the desired positive result, carried out through a process whose premises – teaching and learning – are mutually dependent, since, just as there is no teacher without a student, there will also be no teaching without learning.

Aware that teaching is not about transferring knowledge, but it is much more than that, it is essential that the teacher is committed to the learning of his students, with the constant development of his own criticality and that of the students, both always seeking to know more and better. The committed teacher will be more responsible, seeking to learn from the critical review of his own practice and daring to experiment with new practices that are presented to him. This teacher, aware of the importance of his educational action, will always seek to feed his epistemological curiosity - without which he will not be able to arouse the desire to learn in his student - and will understand that his professional commitment goes beyond the classroom to reach society. This is how Paulo Freire expressed himself:

[...] The more I train myself as a professional,

the more I systematize my experiences, the more I make use of cultural heritage, which is everyone's heritage and which everyone must serve, the more my responsibility towards men increases. I cannot, therefore, bureaucratize my professional commitment, serving, in a willful inversion of values, more to the means than to the end of man [...] (FREIRE, 2013, p. 20).

The teacher, when assuming himself as a professional committed to reality, and to the real students with whom he works, seeks to critically understand himself, his students and the reality of the society that surrounds him, believing in a possible utopia. That this reality will change as a result of the action of the collective of which he consciously and critically is a part.

FINAL CONSIDERATIONS

Teaching, learning and mediating are instances of teaching work that seek to share knowledge, in mutual growth. When approaching Freire's and Vygotsky's thoughts, we perceive how the construction of the historical-cultural subject requires the interaction between subjects (Freire), the desired mediation (Vygotsky). Freire highlights man 'as a being in the world' where he thinks and acts on the world, while for Vygotsky the construction of knowledge stems from the interaction of the historically situated subject with the sociocultural environment where he lives. The environment constitutes a source of knowledge, in which the importance of interaction between subjects is indisputable.

Vygotsky states that building knowledge stems from a shared action, resulting from a process of mediation between subjects. For Freire, such interaction is important, since through the role of the teacher as a mediator, a problematizing and meaningful education is built through dialogue.

An education conceived as an instrument for the practice of freedom is done through

dialogue, which is the center of pedagogical action, which is materialized through language in search of a liberating education, in which educator and student establish constant communication so that both subjects can read the world, positioning themselves, autonomously and being protagonists in the construction of their own learning.

When we think about the educational process in the conceptions of Freire and Vigotski, we perceive the many points of convergence between the authors: the

valorization of culture, the role of language and dialog as fundamental in the relations between teaching and learning, the educator/student relationship. Although they lived in different historical and social times, the authors were critical of the historical and social contexts in which they lived. Critical thinking was not limited to the social sphere. Pedagogue and psychologist thought of education as a science, defending the conception of a world focused on justice and solidarity, based on the teaching-learning process.

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