



Universidad
Complutense
Madrid



Call for Papers:

"Pedagogy in Dialogue": research, practices and Perspectives "

15-17 June 2018

EdU-coethical-GIAFE

organize International seminar

Škofja Loka-Slovenia-

Nowadays we are surrounded by so much information, words, people who express their ideas and their positions. Talking and comparing are aspects of our daily life, useful tools to solve problems in the family, among friends, at school, at work in many other areas. Talking, listening and sharing with all the people who gravitate around our everyday life is fundamental. Often, however, communications resemble monologues: People who want to hold their right to speech, exposing and reasserting their own point of life without leaving the opportunity for the interlocutor to make his voice heard. It ends up thus keeping each one's own position. Educational and teaching practices are often also based on predominantly verbal activities, leading to passive attitudes, loss of motivation and interest. As a social practice, an ideological model and a literary form, the dialogue appears characteristic of companies with a large communication facility. Dialogue constitutes a specific literary genre, which can be dedicated to the various problems of philosophical, scientific, moral and political order. The Russian philosopher and literary critic Michail Bachtin has recognized in many literary genres the result of a dialogue between different forms, genres and languages and affirms that there is in the tradition of European literature the domain of dialogueism, that is Of the continuous interweaving between several voices, between traces of different speeches, none of which comes to impose itself in an absolute and definitive way. To trace the "classic" model of this kind one must go to the philosophical dialogues of Plato even though in the ancient literatures and in the modern literature there have been other types of dialogue and different unfolding. The theme of dialogue was already present among the Greek philosophers of the fourth century B.C. For the sofists the dialogue tended to the affirmation of personal theses, while for Socrates it indicated the true purpose for which to act, a tool that, through interrogations between two or more interlocutors, aimed at the correction of an initial error in order to reach a shared truth to be always challenged. The conclusion always remained open, ready to be re-submitted to dialogue. Through the dialogue the Master freed the disciple from the error that prevented him from discerning the truth already present on him and discovering for himself the knowledge. Taking a leap in time, for the Jewish-born philosopher Martin Buber life itself is a form of encounter and dialogue is a way of being. The dialogue is the "ridge" on which people meet. In the dialogue, we penetrate behind the superficiality and defenses we usually shield ourselves from. We listen and respond to each other with an authenticity that helps forge links between us. The dialogue plays an important role in the educational field to overcome the traditional models and to develop a more democratic and participatory experience. For example, the Brazilian pedagogue Paulo Freire proposes, in his work of awareness and literacy of the peasants, an education problematizante intimately dialogue. The educational dialogue is expressed in relational dimension and communion, which implies some prerequisites in thinking and acting of the educator and in his transforming word through which he enhances the creative aspects of learning. Italian sociologist, poet and educator Danilo Dolci, advocate of non-violence, proposes the reciprocal maieutic in which the group wonders about social issues, concrete Experiences of community development. In the practice of popular participation, dialogue is also a form of non-violent political struggle. For Aldo Capii, author of reference for his commitment in defense of a more participatory and less oligarchic society, dialogue is opposed to violent and impositive forms as much of culture as ideas, opinions and political choices. For Chiara Lubich, the dialogue pushes us to go beyond mere tolerance. It is in mutual enrichment, in dialogue, the true path towards universal Brotherhood. To dialogue means to love, to give what you have inside, for the love of the other and then to receive from the other and enrich yourself. This dynamic

generates world-men who have inside everyone else. It's not easy! Listening and putting yourself in a position of openness to dialogue requires great training and willpower, deep listening skills and propensity to come together.

The questions:

- How to let us question the many challenges of society?
- What are the challenges facing an educational organization that intends to promote a culture of communion through dialogue?
- What does the dialogue in the perspective of a European citizenship towards global citizenship mean?
- What are the constituent elements, really alternative, proposing the anthropological paradigm based on dialogue?
- In What sense could dialogue be the founding principle of the citizen-world and, therefore, of the citizen-European?

Topics:

- European citizenship: public policies, school practices
- innovative educational practices
- shared educational values for an inclusive and supportive Europe
- educational projects in the perspective of the culture of Unity
- education for peace and Prevention of violent extremism
- pathways for the development of global citizenship in the school system
- ...

Scientific Committee:

Teresa Boi (EdU)

Pierre Benoit (EdU-NH)

Michele de Beni (edu-Sophia), Centre for Intercultural Studies of the University of Verona

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Deadlines:

Abstract: max. 500 words, plus bibliography.

Deadline for the submission of Abstracts: 15 May 2018

Scientific Committee reply: 30 May 2018

Extended papers: Max 2500, plus bibliography.

Deadline for submission: 6 June 2018

Send contributions in English, Italian, French, Spanish or Slovene to: edu.slovenia.2018@gmail.com

The contributions accepted will be collected in an on-line publication