



# The Dialectic Unity Teaching And Learning: A Non-Linear Process

A Unidade Dialética Ensino E Aprendizagem: Um Processo Não Linear  
La Unidad Dialéctica Enseñanza Y Aprendizaje: Um Proceso No Lineal

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**ABSTRACT:** This article is a theoretical essay that aims to discuss concepts that circulate the dialectic unit teaching and learning as a possibility to reflect on didactic-pedagogical know-how. There is the following central question for its development: “is there a linearity between teaching by the teacher and learning by the student in didactic situations in the classroom?”. This problem led us to develop a theoretical discussion about the relationship with Bernard Charlot's knowledge and the conception of education as a socio-historical process in Vygotsky and Freire, in addition to developing the concept and figure of the Pedagogical Double Triangle that unifies the dimensions identity, social and epistemic relationship with the Knowledge to the dimensions of the Pedagogical Triangle teacher, student and knowledge.

**RELATIONSHIP WITH KNOWLEDGE. DOUBLE PEDAGOGICAL TRIANGLE. TEACHING AND LEARNING.**

**RESUMO:** O presente artigo é um ensaio teórico que tem como objetivo discutir conceitos que circulam a unidade dialética ensino e a aprendizagem como possibilidade de refletir para um saber-fazer didático-pedagógico. Tendo como questão central para seu desenvolvimento: “existe linearidade entre o ensinar do professor e o aprender do estudante em situações didáticas na sala de aula?”. Tal problemática nos levou a desenvolver uma discussão teórica sobre a relação com o saber de Bernard Charlot e na concepção da educação como um processo sócio-histórico em Vygotsky e Freire. Foram desenvolvidos e discutidos o conceito e proposta da figura de um Duplo Triângulo Pedagógico que unifica as dimensões identitária, social e epistêmica da Relação com o Saber às dimensões do Triângulo Pedagógico professor, estudante e saber.

**DUPLO TRIÂNGULO PEDAGÓGICO. ENSINO E APRENDIZAGEM. RELAÇÃO COM O SABER.**

**RESUMEN:** Este artículo es un ensayo teórico que tiene como objetivo discutir conceptos que circulan la unidad dialéctica de enseñanza y aprendizaje como una posibilidad para reflexionar sobre los conocimientos didáctico-pedagógicos. Existe la siguiente pregunta central para su desarrollo: "¿existe una linealidad entre la enseñanza del profesor y el aprendizaje del alumno en situaciones didácticas en el aula?". Este problema nos llevó a desarrollar una discusión teórica sobre la relación con el conocimiento de Bernard Charlot y la concepción de la educación como un proceso sociohistórico en Vygotsky y Freire, además de desarrollar el concepto y la figura del Triángulo Pedagógico Doble que unifica las dimensiones. identidad, relación social y epistémica con el Conocimiento a las dimensiones del Triángulo Pedagógico maestro, alumno y conocimiento.

**RELACIÓN CON EL CONOCIMIENTO. TRIÁNGULO PEDAGÓGICO DOBLE. ENSEÑANDO Y APRENDIENDO.**

## Introduction

How many times have we heard or said “that teacher is great! He speaks and I can understand everything!”, “That teacher teaches easily” and even more, meeting the expectations of teachers “that student learns things fast!”. In view of the aforementioned phrases, we do not put ourselves in a position to reflect on why we speak and listen to certain jargons, we fail to discuss in a deeper and more analytical way those statements that focus on teaching and learning. Thus, in view of the academic, professional, didactic-pedagogical experiences and concerns of the authors who write to you, the following problem arose: is there a linearity between teaching by the teacher and learning by the student in didactic situations in the classroom?

The current issue leads us to bring on the agenda concepts and discussions about the teaching and learning process and its variables, adopting as a theoretical basis the notions of the Relationship with Knowledge by Bernard Charlot (2000; 2005; 2013) as well as Vygotsky (2010) and Freire (2014) in the field of education based on the notions of affectivity, mediation and the historical-cultural context in the teaching and learning process at school and specifically in the classroom, the locus of teacher-student interaction.

Thus, the objective of this investigation, in the form of a methodological choice, is a qualitative theoretical essay, to discuss concepts that circulate the dialectic unit teaching and learning not as a means of exhausting the subject, but as a possibility to reflect on these basic concepts for further action in the didactic-pedagogical know-how of readers, teachers, researchers and various stakeholders on the current topic. In addition to discussing and developing the concept and figure of a Pedagogical Double Triangle that unifies the identity, social and epistemic dimensions of the Relationship with Knowledge with the dimensions of the Pedagogical Triangle teacher, student and knowledge.

We will initially enter into the notions of Relationship with Knowledge, the basis of the text, considering that teacher and student are subjects of relationships and knowledge in the school environment and also outside it. Next, we will approach the question of desire based on Lacan, the idea of pedagogical mobilization, and, finally, the analysis of the teaching and learning process in the light of the proposed concept of the Pedagogical Double Triangle.

## 1 The Relationship with Knowledge

For Charlot (2000, p. 65) the school has a role in our society, it is “[...] a place to know [...] the question of knowledge is central. We must not forget that the school is a place where there are teachers who are trying to teach things to students and where there are students who are trying to acquire knowledge”.

Because we are subjects of relationships, we enter the world and engage in processes of socialization and subjectivity. We are social beings in the process of singularization and singular in the process of socialization, in which this multiplicative process directs us to a universal, human person. Bearing in mind that our singular and social dimensions are inseparable, they do not separate, and culminate in a product, man, who in his incompleteness tends to become universal, not being more singular or more social, but human (CHARLOT, 2000; 2005; 2013).

Because of these relationships, we are faced with the need to learn. Being born implies being subjected to learning, to be educated, to be humanized. We are not born human, but in a virtuality of being human. It is from this human virtuality in confrontation with learning, of being educated, that we enter a triple process of subjectivation, socialization and humanization. It is this process that Charlot (2000; 2005; 2013) conceptualizes as education, a consequence of the need to learn.

For Charlot (2005, p. 19), the Relationship with Knowledge is “the subject's relationship with himself, with others and with the world”, that is, it covers all spectra in the forms of the subject being and being in the world, since his singularization as well as his socialization as a human person.

To learn it is necessary to be engaged in an activity. And this activity does not necessarily have to be intellectual, as there are also relationships with learning that are much more comprehensive than that of knowledge<sup>1</sup> (CHARLOT, 2000; 2005). Thus, there is no possibility of knowing whether before there is no relationship with knowledge, that is, there is no knowledge outside of a cognitive activity, without it there can be no knowledge in itself. Because knowledge is the result of a cognitive/intellectual interaction that is at the same time a relationship. In this perspective, “[...] knowledge is a relationship. This relationship [...] is a form of relationship with knowledge. Or even: if the question of the relationship with knowledge is so important, it is because knowledge is a relationship” (CHARLOT, 2000, p. 62).

If knowledge is determined by relationships, they involve senses of learning, because here we are interweaving knowledge with the teaching and learning process, aspects that guide this discussion in the figure of the student and the teacher. Therefore, we ask: is the dialectic unit teaching and learning a linear process? Starting from the premise of Bernard Charlot (2009), ahead of his research in Parisian high schools, which he found during years of investigation that the school's / teachers' teaching senses are not always consistent with the students' learning senses, verifying that both students teachers and students give different meanings to the word learn. In other words, for him the students' symbolic logics are different from the teacher's symbolic logics when it comes to learning.

Thus, Charlot (2000; 2005; 2013) considers that there is a double relationship with knowledge: the first is that the student only learns what he already knows (considering that he already brings knowledge with him); and when it is not known or has no idea about what is being taught, the student has difficulties in learning (because there is no relationship with the knowledge of this student), there is no relationship of learning if there is not a relationship with knowledge before. Bearing in mind that not all learning is equivalent to an intellectual content, as there is a “figure of learning that is not relevant for the acquisition of knowledge” (CHARLOT, 2000, p. 66).

In this bias, there are several ways to learn and to know. And that knowledge is inscribed in the students' knowledge relations with the world and with the other. Without these relationships, the subject of knowledge cannot exist. Thus, Charlot (2000, p. 63) asserts that “there is no knowledge that

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<sup>1</sup> O saber, aqui, implica conteúdo intelectual e o aprender, domínio sobre uma ação, uma técnica ou prática que não utilize necessariamente a intelectualidade, ou seja, que não envolve uma atividade intelectual.

is not inscribed in relations of knowledge [...] there is no subject of knowledge and there is no knowledge except in a certain relationship with the world [...] this relationship with the world is also a relationship with yourself and a relationship with others". In other words, there is no learning if there is no relationship between the student and mediated knowledge. And this relationship, together with mediation, is permeated with meaning and desire.

## 2 Sense and Desire

In order to discuss desire in the field of Relationship with Knowledge, it is necessary to understand desire in Jean Jaques Lacan (1901-1981). In this direction, Lacan uses Hegel's contributions to think about the question of desire in his dialectic. Desire is a relationship with the other, they are two consciences. Desire supposes the desire of the other, that is, the desire for desire. It is from the dialectic of desire that Lacan will begin his foundations in a Hegelian perspective (CHARLOT, 2018). The ideas of the Relationship with Knowledge, specifically the desire is Lacanian, above all. The desire is the lack, the "revelation of a void", lack-to-be (SAFATLE, 2018, p. 37).

In this Lacanian way, there is no desire without the object, as there is no object of desire, it is a constant dialectical relationship<sup>2</sup>. It is not because the object is desirable that one wishes, it is because one needs to wish that one or the other will be elected as the object of desire. No object is chosen as an object of desire, but, in fact, it has a form, an availability, of demand that will make one or the other an object of desire. Then another is chosen, as one never stops wanting. Therefore, the desire is primarily to make up for the lack that is never satisfied.

By definition, desire is "desire to" (CHARLOT, 2000; 2005). Thus, the word desire has no meaning, as the object that will complete the "desire to" is not given. The object of desire can be anything, being aware that it is not any object, because each subject has an availability and that changes all the time (CHARLOT, 2018). In this way, the student, in the educational process, of learning, will only study or learn desirable things, the desire as a trigger device of meaning in learning/studying.

Regarding the meaning, in the Relationship with Knowledge, it has an intimate connection with the student from his personal experiences with what he wanted or wants. Desire is the driving force of meaning. And the sense can be configured as what is inserted in a logic of thinking, in a system of logical thinking of the student from what he means. The meaning consists of an intellectual system, of a complex and idiosyncratic signification process that is not configured as a desire, they are distinct (CHARLOT, 2018).

Thus, when a subject comes to declare that something is meaningless to him, he refers to something that has no value or importance for his life, for his way of thinking, of being and being in the world, that is, not it has no personal meaning for him. So, the concept of sense is not something simple, but something very intricate that is inserted in a complex psychic system that is not fixed. According to Charlot (2000, p. 56) "meaning is produced by establishing a relationship, within a system, or in relationships with the world and with others". The author also explains that the meaning "is always the meaning and a statement, produced by the relationships between the signs that constitute them, signs that have a differential value in a system" (CHARLOT, 2000, p. 56).

Therefore, the meaning is linked to some statement that becomes significant if it makes sense for the subject, here, for the student. Within this bias, signifying constitutes something that is related to what concerns the subject and his experiences of relating to the world, to the other and to the object with which he identifies and has a personal meaning. In this way, the meaning, in Charlot's view (2000,

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<sup>2</sup> There is a dialectical relationship between the object and the desire. One does not exist without the other or vice versa.

p. 56), “is a meaning for someone, who is a subject”. Nevertheless, this subject is a subject of desire, that is, a subject who wants this or that and who also wants to learn.

So, sense and desire are inseparable, one depends on the other so they can be in motion. In other words, desire is the driving force behind meaning. As described by Beillerot (1996 apud Charlot, 2000, p. 57), “there is no sense but desire”.<sup>3</sup>

What can we see in the findings of theorists like Vygotsky<sup>4</sup> (2010), Lacan<sup>5</sup> and Charlot's own statement (2000; 2018) is that the question of desire and meaning is not resolved and much less can be defined, since they are in constant movement, in a becoming, they are fluid, sliding in a time and space, in the here and now. Charlot (2000, p. 57) still highlights that “the question of meaning is not resolved once and for all. Something can acquire meaning, lose its meaning, change its meaning, because the subject himself evolves, due to his own dynamics and his confrontation with others and the world”. By having its own dynamics, the subject is mobilized.

### 3 Motivate to mobilize teaching and learning

What does it take a student to sit for hours in a school chair to learn such knowledge? Mobilization can be a possibility to answer this question. For the student to mobilize to study and sit for hours at the desk, this situation must have some meaning for him. Mobilization is configured as movement, movement, internal force, dynamics that make it move. Let us see, immediately, the concept of mobilization in the conception of Charlot (2000, p. 54-55) “the concept of mobilization implies the idea of movement. To mobilize is to set in motion; to mobilize is to set in motion [...] is to set resources in motion. To mobilize is to gather forces, to make use of oneself as a resource”.

Mobilization implies personal fulfillment in the face of a proposed activity, as the subject made himself available to direct his senses in the mediation of the content, used it as a resource, set himself in motion in the direction of his learning. In this sense, the subject can be considered as the origin of the cause of his internal progress, satisfying his desires, desires.

Bernard Charlot's Relationship with Knowledge (2000; 2005), emphasizes and prefers the use of the term "mobilization" rather than "motivation". These are two different concepts, considering that motivation is something external, which comes from outside, ephemeral and is not a determinant for the student to move, since “mobilization” is a movement of its own, which comes from within, the subject's internal dynamics, focuses the mediating instruments, to seek new information, to use their previous knowledge to apply to new contexts. So we persist that “the term mobilization has the advantage of insisting on the dynamics of the movement” (CHARLOT, 2000, p. 55).

Mobilizing is short of the movement itself, it also refers to an activity that is linked to a mobile (NASCIMENTO, 2018), the reason for making such a movement that is not involuntary, but with goals to be achieved, that is, “Is also engaging in an activity originated by mobiles, because there are “good reasons” for doing so. Then, the mobilization mobiles will be of interest, which produces the movement, the entry into activity” (CHARLOT, 2000, p. 55). In this way, mobilizing is slightly linked to an internal desire of the subject that finds meaning in something that is outside of him, but that interferes in his internal dynamics, the movement, the awakening to an intellectual activity that can be related to an object, a statement, a subject, a content and even an object of knowledge that others propose to him and this manages to be inserted in a complex system or in a logic of thought of this subject who is willing to learn.

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<sup>3</sup> The sense is crossed by the desire, they are inseparable. In order for something to make sense to someone, rather, that someone has a “desire to”, which culminates in the sense.

<sup>4</sup> Na sua obra “Pensamento e Linguagem”.

<sup>5</sup> Na maioria das suas obras e seminários.

So, we can ratify that the mobilization for the student to learn needs “good reasons” for it to occur. And these “good reasons” are linked to the sense and desire of a subject that culminate in a final pleasure, the objective achieved, for which the student strove. To go to school to learn, in this way, is to move, to have desire, meaning and pleasure in a given situation that the institution proposes. And from this situation the student takes a position, as a subject who occupies, acts and thinks about and about the world.

Another existing peculiarity is that nobody mobilizes another person, mobilization is an internal restructuring of the subject, he needs to want to invest in himself. Therefore, it is not advocated here a mutual exclusion between these two words - motivate and mobilize - they are related, complement each other, for example, the teacher can propose motivating resources for his students to mobilize and this is perfectly acceptable and perceived in the process of teaching and learning.

#### 4 Teaching and Learning

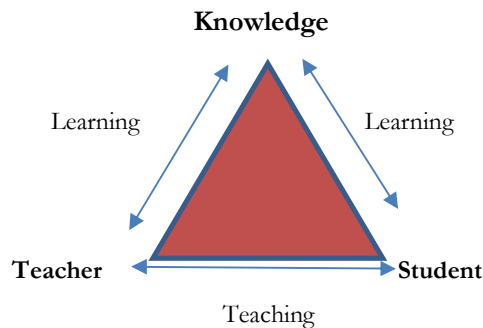
Teaching and learning are related to knowledge, the other and the world. If learning and teaching takes place by relationship, to teach or learn there is a relationship between the subject and knowledge (CHARLOT, 2000; 2005). We must emphasize in this text that we are not concerned with “what” to teach or learn, but with “how”. How the teacher's teaching process and the student's learning takes place.

Teaching and learning are behaviors related to knowledge. But this behavior is not only reduced to what concerns intellectuality, academic knowledge, the contents of a formal education, but also any action of interaction, a person's relationship with an object of knowledge, with a motor action for certain purposes. For example: learn and teach how to ride a bicycle, swim, lie, walk, cook, scream, sit, sleep on a bed. Nevertheless, all these actions or behaviors are permeated by a language made up of signs, senses and meanings that are related between the subjects that teach and learn.

Thus, learning is the subject's relationship with a knowledge that has a certain meaning for him. And teaching is the subject's relationship with a knowledge that occurs through mediation, didactic transposition to another subject.

The pedagogical triangle approached by Correia et al (2019) based on the interpretation of Arruda & Passos (2015) shows how this process occurs in agreement with the relationships between teacher, student and knowing how to learn and teach in the classroom.

**Figure 01:** Pedagogical Triangle

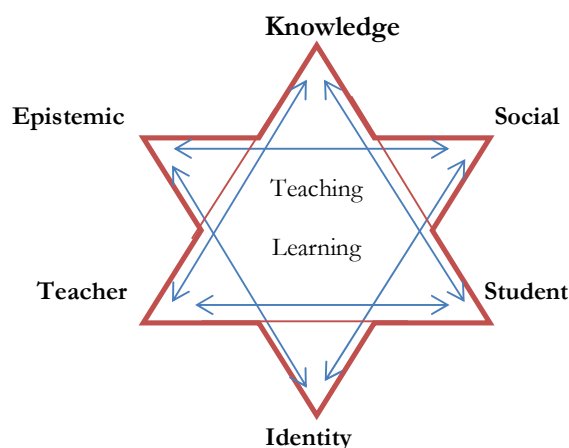


**Source:** Based on Correia et al (2019) and Arruda & Passos (2015).

Teaching means that there is a relationship between the teacher and mediated knowledge towards the student. Learning means that there is a relationship with the student's knowledge and the mediation of knowledge by the teacher. Thus, the dimensions of the relationship with the knowledge of the two characters in the teaching and learning process must also be considered, in the figure of the teacher and the student, which are: identity, epistemic and social.

Such characters are endowed with singularities, desires and senses that are linked to their identity dimension (who am I, as a student/teacher, and why am I wanting to learn / teach this?); epistemic (learning / teaching is doing what? More specifically, at school, learning/teaching is doing what?); and social (a student / teacher who is inserted in a society and has an objective and subjective social position) with school knowledge (CHARLOT, 2000). In other words, the senses of students and teachers are multifaceted and linked to the subject himself who is historical, who is inserted in an objective social position and who, subjectively, can desire this or that, which does not necessarily fit the school's interest, another student or teacher with whom you share your social space or school environment.

**Figure 02:** Double Pedagogical Triangle



**Source:** elaborated by Correia & Nascimento (2020).

Considering the Pedagogical Double Triangle, in which the epistemic, social and identity dimension is associated with the Pedagogical Triangle Teacher, Student and Knowledge. These dimensions are established in an associative way, since they are not considered additive and cannot be, since teaching and learning cannot be understood as a sum of dimensions, but they are inseparable when it comes to the teaching and learning process in any instances the didactic-pedagogical field of education.

For us, researchers in the field of education, based on figure 02, we understand and list that learning and teaching take place through the juxtaposition of the epistemic, identity, social and knowledge dimensions in the teacher-student relationship. However, teaching and learning is not the sum of these variables, they are intertwined in a complex system in which these dimensions are related, associated, inseparable and the result of which culminates in teaching and learning a certain knowledge.

It is necessary to understand that when we talk about the teacher and student relationship, the affective relationship between them must be highlighted, considering affectivity as a phenomenon that permeates all human relationships. It is in this affective relationship between teacher and student that

the desire to know of the cognoscent takes place, which holds on to the figure of the teacher in a particular way and vice versa. In other words, there is a desire to know from the student and a desire to teach from the teacher who enter into their own movements given through the mediation of affectivity and knowledge. Thus, affectivity is an important variable that must be considered in this process so complex that it is teaching and learning a certain knowledge. Still according to Charlot (2012) the school only exists because it has affection, showing its importance in the teaching and learning process.

With regard to "teaching-learning" written with a hyphen, it connotes linearity to this process, it gives a sense that whenever a teacher teaches the student automatically learns. And we know that this does not happen quickly and linearly, even with the effective mediation of the teacher on the scene, as they are subjectivities with different tones and degrees of legitimacy that they bring with them and that give different meanings when teaching - from the teacher - and when learning - of the student - which are in an intrinsic relationship with knowledge.

Vygotsky in a socio-historical perspective, uses the Russian term "obuchenie" closer to the Portuguese language as "teaching and learning process" always including two people, the one who teaches and the one who learns. Thus, when it comes to learning for Vygotsky, it is not a single process, but a social interaction through mediations, being more understandable to be adopted here the term learning to get closer to the original meaning of the Russian word, because it is about a process that takes place between the mediation of two things (OLIVEIRA, 1995).

Thus, learning and teaching takes place through the relationship - learning - of variables arranged like those that can be verified in the Pedagogical Double Triangle of figure 02 of this article. Still in this socio-historical perspective of Vygotsky, the development of learning takes place in a social and interaction environment, called by the author as a Zone of Proximal or Potential Development (OLIVEIRA, 1995).

This is a concept that is consistent with the assumption that teaching and learning can only happen through the relationship and mediation between people and objects of knowledge. It is through mediation that teaching and learning of knowledge takes place. This mediation occurs not only by people, but between instruments/objects and people, an overlap of knowledge from a previous generation over another, guaranteeing the perpetuation of education, knowledge and knowledge that extend beyond the intellectual, but the knowledge that make people become more social, because each subject participates in a social group and in a specific objective place; more singular, because even if a person is a social subject, he has a life story, an idiosyncratic condition; and human, because it corresponds to the humanization process, because we are not born human, but virtually human, with pre-dispositions to be.

Understanding man as a social and historical being means understanding that human development was and is given through a relationship of mediation, through learning (OLIVEIRA, 1995), through the teaching and learning process that is inseparable from human beings. In this sense, Charlot (2000, p. 46) explains that in Vygotsky's conception, "man is genetically social", affects and is affected by the world.

The same occurs in a didactic situation in the classroom. There are students and teachers, both have their epistemic, social, identity dimensions mediated by knowledge. What changes their directions is the action of teaching and learning. One has the social function of teaching - teacher - and the other has the social function of learning - student - nevertheless, Vygotsky's learning or "obuchenie" specifies a unit - teaching and learning - through mediation that concerns learning, that is, there is a dialectical unity of those who teach learn and those who learn teach there is no specific subject who learns and another who teaches, there is mediation. It is through it that the teaching and learning process takes place.

The dialectical unit teaching and learning reinforces the opposite subjectivities, teacher and student, who, even in opposition, struggle, friction and relationships, are inseparable and complementary poles, one depends on the other in school time-space. Charlot (2012, p. 13) points out that in the teacher-student relationship there is "a mobilization with a double articulation", in which



these two identities depend on each other's intellectual mobilization process, that is, a teacher who has found a meaning in exercising their profession and that their context provides a mobilization to teach, can positively affect their student, who will return this affect from the teacher through a mobilization to learn.

With the same logic of the socio-historical bias, Freire (2014) indicates that teaching is to change and instigate changes in others; it is to plan with methodologies that constitute you as a teacher, a professional who, in addition to the transfer of knowledge, should create conditions for the production or construction of knowledge.

Freire (2014, p. 25) also adds that teaching reflects on learning, that is, “those who teach learn by teaching and those who learn teach by learning.” Confirming that there is a dialectical relationship between teaching and learning, because whoever teaches, aims to reach the other, to move with the internal structures of the other who is willing to learn, and historically and socially these two dimensions - teaching and learning - were the foundation of the structure psychosocial aspect of the subject who, in order to humanize himself, needed to articulate a set of relationships and processes.

Thinking about these relationships and processes, pedagogical intervention in the classroom becomes necessary both as a motivator for mobilization and as a means of mediating teaching and learning.

## **5 Pedagogical intervention in teaching and learning**

For Vygotsky, learning establishes a relationship between the subject and his socio-cultural environment (OLIVEIRA, 1995), which also occurs through the relationship with other subjects, that is, it occurs through mediations. You always learn from others. There is the real development of each subject, what he can do alone and his potential development, what he can do with the mediation of the other.

In this mediation, the potential development, through syntheses of the subject with the mediated object of knowledge, becomes a real near future. Learning takes place in teaching and learning, a process of mediation between a subject with a teaching function that learns and another in the learning function that teaches how to learn, in a dialectical relationship (FREIRE, 2014).

It is at this juncture that pedagogical intervention plays a fundamental role in the teaching and learning process. The teacher with his social role of teaching knowledge is the main mediator in this process so important in the role of school education for students.

It is based on this function / role of the teacher and the student that it is healthy to bring the Double Pedagogical Triangle into vogue in this basic process of teaching and learning as a non-linear method, as there are variables that cooperate for its realization that sometimes confront, contradict others converge, agree, share, tune in. It is in this movement of contradiction and harmony that the epistemic, social, identity dimensions of the subject who teaches and the subject who learns are mediated by knowledge.

Because we consider the student and the teacher in a didactic-pedagogical interaction as subjects of relationships, that the Double Pedagogical Triangle benefits, because each one has a relationship with knowledge, as people who teach and learn in different situations, places, forms and intensities - relationship with its epistemic dimension; they are people with histories of lives, desires and different meanings, who reflect on themselves and the others around them - identity dimension - and who intersect in a didactic situation; and people who are part of a social class inserted in social groups who think from it (objective position) and beyond, as it assimilates in their head (subjective position) - social dimension.

Working in an associative and non-additive way, the dimensions of this double triangle correlate in infinite possibilities in the teaching and learning process. Therefore, we must weigh all its

variables, which puts us to say that teaching and learning are not configured in a simple process, but in the overlapping of possibilities away from exhaustion and that do not point in a direction, but several berths of arrivals, departures and means of paths that only happen through human relationships and mediations with the other and objects/instruments of knowledge.

## Conclusion

The teaching and learning process cannot be considered as a simple and linear phenomenon. The epistemic, social and identity dimensions of the relationship with the knowledge of the subjects involved in this complex and non-watertight process must be considered. To consider the student as a being of incompleteness caused by lack and as a subject of desire is to face him with the need to learn. It is in this need that the teaching and learning process occurs, which cuts across all human strata, as it is in this process that education takes place, a unique and intimately human phenomenon.

And because the student is historical and social, he needs relationships as a method of mediation of humanly constructed knowledge during the millennia of his existence. In this way, teaching and learning is not only a privilege of students in the classroom, but a universal obligation that sustains man in his permanence as such. And education as a humanization device serves as the most absolute mediator and unification of the most diverse cultures of human societies.

Educating is also a process of contradiction. In didactic situations in the classroom there are different subjectivities, confrontations of ideas, experiences, desires and knowledge between teacher and students, with their own ways of thinking, collective and individual symbolic logics. It is in this dialectic, confrontation and mediation process that teaching and learning takes place in a structure of convergences and divergences of knowledge.

If educating is humanizing, before any theorizing, it means that each person, when entering the world, starts a learning process, passes from his biological condition to an unnatural status, of relationships, of language, of antithesis, strangeness, affiliation and synthesis, of an unfinished, missing being, having the need to be educated to hominate (Charlot, 2000).

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