

Direct interaction, methods of research, epistemology, and conceptualization

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- How **thought experiments** may serve as an instrument for **moral deliberation** ?
- **Rawl's** Original Position :
 - "...essential for the parties **not to be influenced by natural and socialized characteristics** that in real life shape political decisions, most importantly **talents, resources, class, conceptions of the good or their special psychological propensities**"
 - "The **parties** are "**rational and mutually disinterested**", that is, **not influenced by partiality developed in close-knit groups**"
 - "the **societal role an existing institution plays**" is ignored" (Reiss, 2013)
- **Pragmatist tradition** and its contributions :
 - The **environment, social practices, experience, emotions, habits and the body** play an important role in determining **how we deliberate and act.**
 - In education, "**the use of body and environment in more active and creative ways**" and the "**narrative competency**" are required (Gallagher, 2013, 2018)
 - Philosophy of education must be **flexible and based on experience** (Dewey, 1920) : "**Otherwise, the mind busy with abstractions would produce rigid moral systems disconnected from social problems and oblivious to their historical roots.**"
- **Interactions are contextualized** (Dewey, 2004)
 - **Mind is not "complete in isolation** from everything else"
 - Human life has an ongoing **relational and collaborative dimension.**

❶ What is exactly the « **moral deliberation** » ?

❷ The Rawl's Original Position appears to be a little bit **disconnected from « real life »**.

How could the Rawl's Original Position be articulated with some well-known **cognitive and social bias** (*fundamental attribution error, essentialism bias, halo...*) ?

❸ What is exactly the « **narrative competency** » ?

❹ How may the **intrinsic relationship between body and mind** echo the psychological studies dealing with the concept of **embodied cognition** ? (e.g. Shapiro, 2007, 2014)

CONTINUITY

= “**longitudinal**” aspects of experience :

how the **quality of a particular experience** modifies **that of the subsequent ones**

INTERACTION

= “**lateral**” aspects of experience :

the **dynamic of objective and internal conditions**

Traditional and **progressive** styles of education could both **lead to excesses** :

Possible excess : to instill an **artificial continuity of past values** into the present **without care for contextualizing them** so that they could be **meaningful and useful to students.**



Prioritization to organization and external control over learners’ agency and circumstances.

Possible excess : to **violate the principle of continuity** mostly by shallow planning, which risked to result in **disorganized**, though more **attractive, learning.**



Disregarding the need for an organization of the environment and content, and the role of the teacher as a legitimate leader of the group.

⑤ Does this need **evolve with age** and with the students’ **growth** ? (e.g., is it **similar for preschoolers and students at university** ?)

- **Moral imagination**

“empathetic projection”	“creatively tapping a situation’s possibilities”
<i>“instead of projecting our “values and intentions onto others without respect for differences”, we “pause to sort through others’ aspirations, interests, and worries as our own”.”</i>	<i>“helps to fight “the inertia of habit” and stimulates creativity.”</i>

- **language** = mirror of the development of **empathy** and **foresight**, not just a **“practical convenience”**
→ Focus on **adaptive, collaborative communication**, not on **expression**

(Dewey, 1929)

- **Dramatic rehearsal...**

... as a novel **instrument for moral deliberation** combining both the **interactive aspect of experience** and the **functioning of imagination modeled by the arts.**

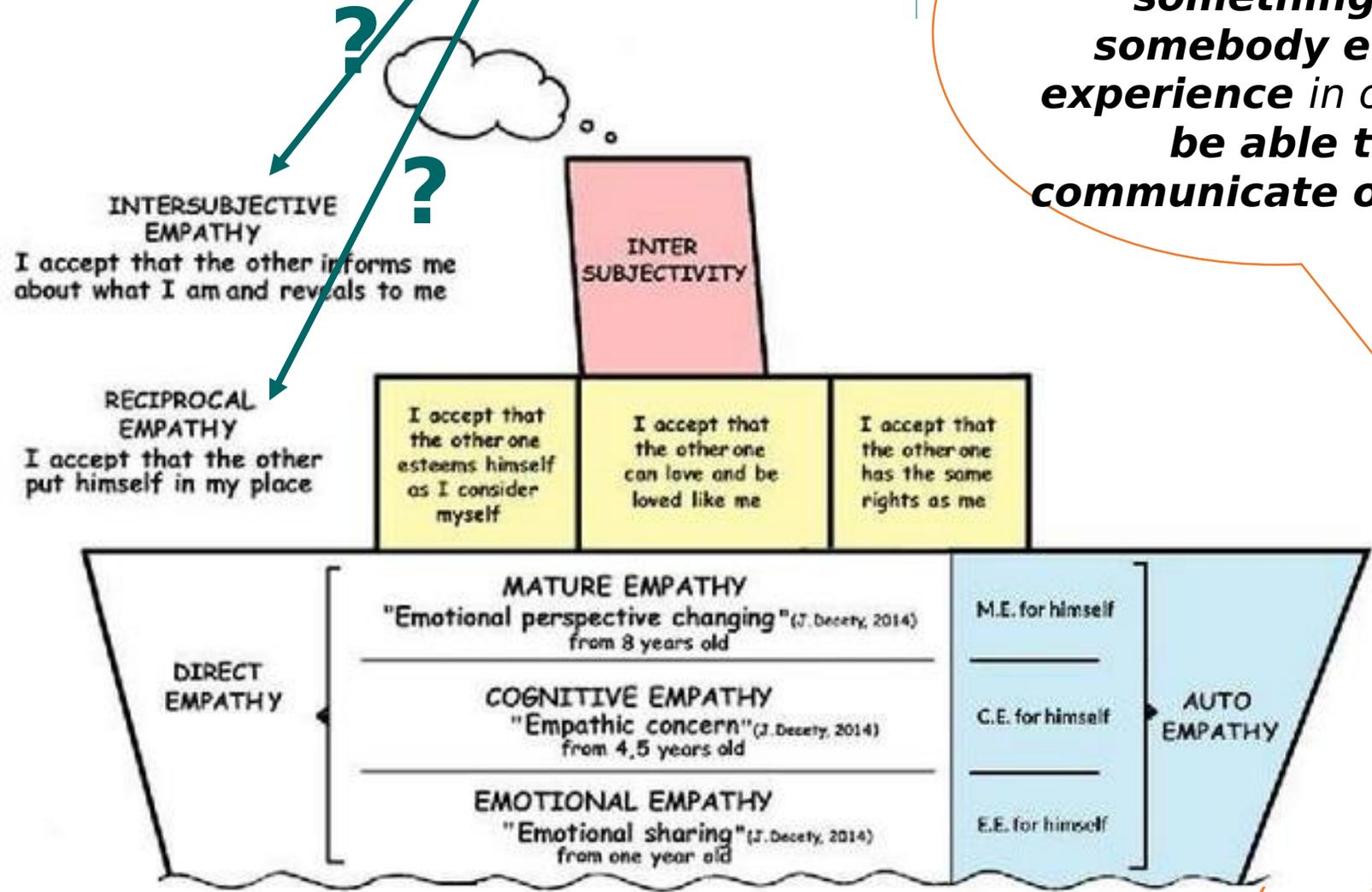
... including a **two-way movement of the self** :

- *“A **forward** movement projects the **imagined course of action into an imagined environment**, with **attention to how one would act** – the **objects, destinations and people** involved to realize the action, exposing at the same time one’s **resources and capacities**, as well as the **emotions** one may experience.*
- *A **backward** movement requires **sorting out what is feasible, what consequences each step has, bringing more awareness into habits, competing tendencies, and recalibrating emotional responses.**”*

(Dewey, 1930)

⑥ Which parallels could be drawn between the « **moral imagination** » (Dewey, 2004) and the psychological concept of **empathy** ?

we need, by imagination, to assimilate something of somebody else's experience in order to be able to communicate our own



Other questions :

- In what way are **political thinking experiments** “a *subspecies of ethical thinking experiments*” (Mišćević 2013) ?
- An ideal society “...must have a type of education which **gives individuals a personal interest in social relationships and CONTROL, and the habits of mind which secure social changes WITHOUT INTRODUCING DISORDER**” (Dewey, 2004)
 - How could a society find a so **subtle balance between « routine thinking » vs. creativity, opening** ?
 - Does Dewey have a **CONSERVATIVE STANCE** ?
- How (and with which **concrete means** and **tools**) could education reinforce the “*relational, collaborative dimension of life*” according to Dewey ?
- According to Dewey, there are **two modes of interaction, natural** and **social** : is this **distinction enough accurate** ? Which precise **criteria could be used to distinguish between these two modes** ?

- **Interaction**

= « *reciprocal influence that participants have on each other's actions when they are in physical presence* » (Goffman, 1973)

unpredictable, open, creative, resulting from the **joint activity of the partners**, with a **double transactional purpose** :

- **intramundane transaction** : relationship of the **co-agents** to the **problem they encounter** in the situation they share
- **intersubjective transaction** : relations that they build at the **psychological, social, ideological** level

(Vernant, 2021)

- **Issues :**

- How may a **common object** be **constructed (or not)** in the interaction aiming to think together philosophically (P4C, Lipman, 2003)? How does the **negotiation** around a **conversational theme** begin ? How does **problematization** take shape and evolve ?
- How does this process take shape in an **educational context** in which **adults and children interact together** ? How do individual and collective thought articulate (or not) in such “**asymmetrical**” **interactions** ?

❶ What are the **effects of the relational asymmetry in such interactions** ?

To what extent are these effects **transferable to other forms of non-symmetrical interactions** (e.g., *employee/manager, customer/salesperson, recruiter/job applicant...*) ?

To what extent could **the methodology used** here (i.e., in a P4C context) also be **relevant to analyze such exchanges** ?

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- **Context** of the present study (6 children 12-14 y.o. + 1 adult):
 - Finding a “**common problem**” (Sasseville & Gagnon, 2007): Through the **interaction with adults**, children should identify a **problem from their daily life** and **what** in this problem has a certain **philosophical dimension** (Rubtsov et al., 2000)
 - Tracking **misunderstandings** : Are the partners **talking about the same thing** ?
 - Philosophy for Children (P4C) with **teaching material**, in 3 steps : 1) **collective reading** of a philosophical story, 2) **gathering of questions**, 3) **dialogue per se**.
 - Complex **professional posture** and **gestures** (*dealing with unexpected events, being careful with the democratic process, supporting, encouraging, summarizing...*)
 - Because of **dual roles** (for teacher and children), **tenses** may arise.
 - Focus on the **beginning** of the discussion : each participant exposes his/her views still “**unaffected**” by the **common discussion** (Grossen, 1992, 1996)
- **Methodology** :
 - Fine **analysis of socio-discursive processes** (Inhelder & Cellier, 1992 ; Nonnon, 1996 ; Schwarz & Baker, 2017 ; Tartas & Perret-Clermont, 2016) in 3 steps : 1) to **describe behaviors as objectively as possible** (3rd person), 2) to propose a **personal meaning** (1st person), 3) to **infer/identify the processes** which are involved.

② How finding the “**good**” **philosophical problem**, with a subtle balance between **echoing the participants’ life experiences without being reduced to personal anecdotes** (increase in generality)? (Daniel, 2003)

③ Which **criteria** do the researchers use to determine when **the partners are talking about the same thing** ?
What could be the **criteria of (mis)understanding** ?

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- **Analysis :**

Aims : to **follow the evolution of each proposal** and to examine: 1) if the **ideas** come together in the elaboration of **common theoretical problems**, 2) and if so, how **these direct the individual reflections**.

- **Authors' questions :**

- **How** (with which **methodologies**) have the **relationships** between the **two types of transaction** (**intersubjective** vs. **intramundane**, Vernant, 2021) been studied within such an animation? Are they always **intertwined**? Do they **help** vs. **impede each other**?
- If an interaction pursuing a goal cannot ignore some aspects related to interpersonal transactions, **how can we constructively support the coexistence of these two types of processes** (dealing with the **content** vs. the **relationships between the partners**)?
- What **role** does the **beginning phase** of an interaction play in its **subsequent progress**?
- If dialogue is an **open, creative** and **unpredictable** process (Vernant, 2021), what are the **consequences for animation**, to ensure that :
 - the **aim** remains **the same as it was at the beginning**?
 - the **relationships** allow the constitution of a **sustainable inquiry community**?

④ Can we draw a parallel between the **two types of transaction** (Vernant, 2021) and the Bales' Interaction Process Analysis (Bales, 1970) ?

Positive Socio-emotional	1) Shows solidarity/seems friendly 2) Shows tension release/dramatizes 3) Agrees
Active Task	4) Gives suggestion 5) Gives opinion 6) Gives orientation
Passive Task	7) Asks for orientation 8) Asks for opinion 9) Asks for suggestion
Negative Socio-emotional	10) Disagrees 11) Shows tension 12) Shows antagonism/seems unfriendly

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- **“direct interaction”** and **“belonging”**: two **interrelated concepts** ?
 - In order to **“interact”**, the actors need **to share some common space/place of meaning.**
 - Emphasizing **“direct interaction”** could trigger a sense of **belonging which creates its own “inter”, its own new space/place of meaning.**

Cf. **phenomenological sociology** (Schütz, 1932), **sociology of knowledge** (Mannheim), **anthropology** (représentations collectives) (Durkheim)
- What does the **in-between** consist of such that an “interaction” can take place ?
- **“acting together”** (Arendt, 1969) : we don't know the **outcome of acting.**
- **“The *in-between* is no longer the meaningful action, but rather it has its own dynamic in which it can open up new possibilities”**

① What is exactly the « **in-between** » ?

② Is **incertainty** a main component/ingredient of the concept of « **in-between** » ? (cf. interaction as an **open, creative and unpredictable** process, Vernant, 2021)