

# The Equity in The Teaching of Dialogue

Junhong Wei

China West Normal University, School of Education, Nanchong 637000, Sichuan, China

---

**Abstract:** Providing fair and quality education has become the basic policy of education in China, and educational fairness has obviously become an important and valuable issue now. Teaching is an important way of implementing education, the fairness in teaching directly affects the fairness in education, the fairness pursued by education coincides with the essence of dialogue teaching, and dialogue teaching is a way of teaching. In the past, the research on educational fairness was always from a macro perspective, but from a micro perspective, this paper explores the philosophical basis of fairness, the connotation of dialogue teaching fairness, the actual performance of the unfairness of dialogue teaching, Teacher hegemony and inefficient dialogue in the speech-based teaching, Two extreme directions in the teaching of comprehensible dialogue, Teachers' self-denial and misattribution in dialogue teaching, and the practical path of exploring the fairness of dialogue teaching.

**Keywords:** Dialogue teaching, Fairness.

---

## 1. Introduction

Providing fair and quality education is the goal and direction that China strives to pursue, and it is also a commitment to the people. The Outline of the National Long-term Education Reform and Development Plan (2010-2020) regards educational fairness as the basic education policy of the country. In the report of the 19th National Congress, President Xi Jinping clearly pointed out that it is necessary to give priority to education, accelerate the modernization of education, run a satisfactory education for the people, and strive to let every child enjoy a fair and quality education. Educational fairness is the foundation for building a harmonious society, and the fairness pursued by education coincides with the essence of dialogue teaching. The essence of dialogue teaching is democratic and equal teaching, communication and cooperative teaching, interactive and communicative teaching, creative and generated teaching, and human-purpose teaching [1]. From the micro level, dialogue teaching is a way of teaching, and dialogue teaching fairness is conducive to the realization of teaching fairness. Teaching is an important way to implement education, and teaching fairness directly affects educational equity.

## 2. Philosophical Foundations of Fairness

### 2.1. Theory of Justice by Rawls

John Rawls was a prominent political philosopher of the 20th century, who opposed utilitarianism and stated at the beginning of his book *A Theory of Justice* that justice is fairness. He bases fairness on a group of individuals with a sense of justice, freedom and reason, arguing that true justice denies that a person's loss of freedom becomes taken for granted by the greater good of others. It does not recognize that sacrifices imposed on a few can be rendered. "The first is the principle of equal freedom, in which every individual has an equal right to the broadest fundamental freedom that can coexist with the similar liberty of others. The second is the principle of difference and the principle of justice and equality of opportunity. Social and economic inequalities should be arranged so that such inequality can be reasonably expected

not only to serve everyone's interests but also to status and functions open to all". [2] A truly just society is considered just by all members of society.

Rawls's views are of great value in guiding the achievement of fairness and justice in society. The principle of equality and freedom enlightens us to treat students equally, without prejudice or discrimination based on the differences between students. The principle of distinction and the principle of justice and equality of opportunity mean that the teaching design is more scientific and reasonable, the teaching is based on the individual, and the education is more suitable for its own development. Learning from Rawls's perspective has far-reaching implications for our understanding of the fairness of dialogue teaching.

### 2.2. Theory of Relational Dialogue by Martin Buber

Martin Buber, as an existential philosopher, believed that man had two ways of relating to the world. The first is "I" and "it", and the second is "I" and "you". He believes that dialogue is a way of teaching, starting from the essence of teaching, and dialogue is a dynamic teaching process. dialogue teaching is not only a simple dialogue between people, but also people and everything so it's a process in which all things participate. Martin Buber particularly emphasized that the theory of dialogue teaching is based on equality, trust is the premise of dialogue, and there are harmonious and respectful interpersonal relationships based on equality in the teaching process, and healthy teaching relationships. The main body of the dialogue should be mutually trusted and included.

## 3. What Is the Fairness of Dialogue Teaching

### 3.1. Definition of fairness

The word fairness was originally a philosophical concept derived from ancient Greece. In the *Philosophical Dictionary*, "justice" and "justice" are synonymous, both of which are a moral understanding and value evaluation of right and wrong, good and evil in the political, economic, legal, moral and other fields, and have two meanings: one refers to the same principle or standard to look at people and things with the same situation, that is, "equal treatment"; The second

refers to what is obtained or commensurate with what is given, that is, "Get what you deserve" [3]. Fairness means "equal and fair" in the Modern Chinese Dictionary. [4] The definition of fairness in "*Ci Hai*" is a moral requirement and quality, which refers to treating people and things in a proper order according to certain social standards, which is an important moral nature. [5]

### 3.2. The connotation of dialogue teaching

The Brazilian scholar Paolo Freire first associated "teaching" with "dialogue" in his book *Pedagogy of the Oppressed*. Dialogue teaching is a way of teaching, but also a concept. Domestic scholars have different understandings of dialogue teaching. First, teaching dialogue refers to the teaching method in which teachers and students carry out two-way communication and common learning based on mutual respect, trust and equality, through activities such as speech and listening (Huang Zhongjing, 2001). [6] Second, dialogue teaching refers to a kind of teaching activity that takes the interactive dialogue between teachers and students and students as the representation and carrier of teaching (Zhu Dequan, Wang Mei, 2003). [7] What they all have in common is that teachers, students, and language are the key words. There are three main forms of dialogue teaching: verbal dialogue with speech as the main form of expression, including teacher-student dialogue and student-student dialogue; Comprehensible dialogue characterized by mutual understanding and interpretation between people and texts, including teacher-based dialogue and student-based dialogue; Reflective dialogue with self-reflection as the main means, including self-dialogue between teachers and students. [8] The dialogue teaching discussed in this article is mainly in the teaching of teachers and students through verbal dialogue, understanding dialogue, reflective dialogue in the three forms of dialogue, communication, communication, and promote student development.

### 3.3. The connotation of dialogue teaching fairness

Teaching is a bilateral interactive activity composed of teachers' teaching and students' learning. Put the connotation of fairness in the teaching of dialogue. First, teachers and students are treated with the same principles or standards in dialogue teaching, in the treatment of people and things in the same situation, so as to achieve true "equal treatment", teachers treat each student equally, and teachers and students are equal in personality in the teaching process. The second is that teachers and students in the dialogue teaching in their respective acquisitions and efforts are commensurate or adaptable, that is, "deserved". [9] Teachers scientifically and carefully design teaching dialogues to achieve good teaching results, and students participate in dialogues to obtain a sense of achievement and subjectivity. In the teaching of dialogue as the main teaching method, the dialogue teaching will be implemented fairly, whether it is in the verbal dialogue with speech as the main form of expression, in the understanding dialogue with the mutual understanding and interpretation of people and texts as the main feature, or in the reflective dialogue with self-reflection as the main means.

## 4. Realistic Manifestations of Inequities in The Dialogue Teaching

According to the three forms of linguistic dialogue for

dialogue teaching, verbal dialogue with speech as the main form of expression, including teacher-student dialogue and student-student dialogue; Comprehensible dialogue characterized by mutual understanding and interpretation between people and texts, including teacher-based dialogue and student-based dialogue; Reflective dialogue with self-reflection as the main means, including self-dialogue between teachers and students. In the practice of dialogue teaching, starting from these three forms, we can glimpse some manifestations of inequality.

### 4.1. Teacher hegemony and inefficient dialogue in the speech-based teaching

Speech is the primary way in linguistic conversations. In teaching, teachers and students have dialogue, and students have dialogue on their own. First, teachers are in a hegemonic position in teaching, absolute authority, absolute leadership, and the status of teachers and students is not equal. Paul Freire, known as "the most important home of education in nearly half a century", in his classic book "*Pedagogy of the Oppressed*", proposed two ways of education, one is indoctrination education, and the other is question-based education [9]. In this book, Freire argues that indoctrination education is a one-way indoctrination of knowledge by teachers to students. Indoctrination education resists dialogue and demands greater obedience on students. Teaching language is the core of dialogue teaching methods, in this one-way knowledge indoctrination of education in the teaching language, teachers in the process of using teaching language, have begun to become unfair, language for students is only a one-way knowledge transfer, then dialogue teaching can't guarantee the justice. The second is meaningless and in-depth mechanical dialogue, and teaching is inefficient. The dialogue is casual, without scientific design and meticulous thinking. It seems that the conversation is frequent, and the class is not lively. In the depths of the study, it is found that the teacher's teaching is similar to "Is it right?" "Yes or no?" This kind of question comes casually, and the classroom teaching dialogue of dialogue is a formality, with no depth and meaningless, and some even affect normal teaching because the classroom is full of questions and dialogue. The whole teaching dialogue is rigid and lifeless, and cannot trigger students' real thinking and inquiry, and the entire dialogue between teachers and students is like the mechanical operation of the machine. The whole classroom teaching atmosphere is lifeless and lifeless.

### 4.2. Two extreme directions in the teaching of comprehensible dialogue

In the comprehensible dialogue characterized by the mutual understanding and interpretation of people and texts, people and texts are the keys, and people and texts interact, communicate, and understand and interpret each other. It is mainly manifested as a dialogue between teachers and texts, and students and texts. The status of people and texts is not equal, there is no mutual respect, and there is no seeking common ground while reserving differences. Going to two extremes in teaching, one is the abandonment of all texts, teachers and students are self-centered. Each teacher will differ from students in understanding due to different educational experiences, personalities, and eras. The teacher is stuck in his own view of knowledge and understands the text with his own prejudices. Another manifestation is that teachers abandon all traditions, completely negate the way of imparting knowledge and teaching knowledge in traditional

teaching, and think that everything in the text is old, and cannot keep up with the development of society and the trend of the times. Classroom teaching does not consider the subject background, regardless of the student's recent development area, learning ability, all the use of activity pedagogy, all knowledge from experience, to the extreme of pragmatic pedagogy. The second is that all texts are the mainstay, and the main manifestation is the "teaching material theory" in traditional education, and everything takes the text as the leader and authority. In the past, our traditional teaching methods were mostly indoctrination of knowledge. The text is heavenly and inviolable. There is no "generation" in the whole teaching. It is not correct to reject ideas and opinions that are different from the text.

### **4.3. Teachers' self-denial and misattribution in dialogue teaching**

Teaching and students use self-reflection as the main means to conduct dialogue, mainly self-dialogue between teachers and students. The inequality of reflective dialogue is manifested as followed: First, teachers have a dialogue with themselves, review and think about their own teaching process, completely negate the self before teaching, deny their previous teaching design, and deny all their dialogue performance. Second, when students reflect on their own dialogue, they do not have a good learning effect, a sense of dialogue achievement is not strong, they do not understand the knowledge, they do not achieve learning goals, and all the problems that do not meet their expectations are all blamed on the teacher, shirk their responsibilities, evade their responsibilities, and cannot be correctly attributed in reflection. Third, from the perspective of external evaluation, the teaching evaluation of dialogue teaching mostly comes from the education administrative department, and the subject of teaching evaluation is single, and the unequal rights between subjects directly lead to the inequality of teaching evaluation. From the perspective of internal evaluation, the standard design of teaching evaluation is not scientific

## **5. A Practical Path to Fairness in Dialogue Teaching**

According to the three forms of dialogue teaching, we explore the practical path of dialogue teaching fairness from these three dimensions

### **5.1. Explore fair paths to verbal conversation**

The equality of teacher-student dialogue is manifested in the teacher's equal treatment and treatment of each student, in the dialogue teaching, the teacher does not differ by the student's occupation, family background, intelligence, physical defects and other factors, the teacher has a good attitude in the dialogue teaching, asks questions or enlightens or criticizes, uses accurate words and is thoughtful, and adheres to the principle of equality and respect. The equality of the teacher-student dialogue is also reflected in the teacher's scientific and well-designed dialogue, which must be scientific, vitality and creativity, and can trigger students to think. When designing dialogues, we must first fully consider the characteristics of students, build on the basis of understanding students, respect students' differences, understand students, respect students' interests and hobbies, and teach according to their talents. Secondly, in this process, let students fully participate in it, and gain a sense of

participation and achievement. In the new era, we emphasize the cultivation of well-rounded people as the core. The equality of the dialogue between teachers and students is also reflected in the creation of a democratic, equal, relaxed and pleasant teaching atmosphere. According to psychological research, the environment affects human behavior. Only in a democratic and equal environment, in the teaching of dialogue, the behavior of teachers and students is likely to show more democratic equality. Finally, the equality of the student-student dialogue is manifested in the dialogue between students and students is a gentle dialogue based on equality and respect, dialogue teaching is the core of classroom teaching, dialogue and exchange in the form of academic exchanges, problem discussion, etc., to establish a harmonious and harmonious relationship, not to engage in campus bullying, and not to choose friends because of other factors such as rich and poor.

### **5.2. A fair path to practice the teaching of understanding dialogue**

Whether it is a teacher-based dialogue or a student-based dialogue, first, teachers and students must strive to cultivate their own critical spirit. Dialogue teaching emphasizes dialectical treatment of others' views, emphasizes rationality, we have a skeptical and critical vision when referring to and humbly learning texts, and look at texts with innovative and creative thinking, knowledge on texts is not absolute authority, not blindly superstitious authority, obey authority. Of course, criticism is not a blind criticism, let alone a complete negation. Teachers should treat tradition correctly, absorb the good parts, and remove the dross. Second, people and texts should respect each other, treat different differences, respect each other, seek common ground while reserving differences, not blindly criticize and refuse to accept, teachers should keep pace with the times with an open mind and the spirit of continuous learning, do not stick to themselves, and actively accept and accept different ideas and opinions beyond their own vision.

### **5.3. Practice an equal path to reflective dialogue teaching**

Self-reflection is first and foremost equality based on respect for one's own personality. The idea of reflection in teaching is actually derived from the ideas of John Dewey. Dewey argues that "routine activity is guided by factors such as definitions, expectations, etc. of tradition, habit, authority, and inertia, that is, it is relatively fixed and unresponsive to changes in focus and environment, while reflective teaching includes active, continuous self-evaluation and improvement, which represents flexibility, precise analysis, and social awareness." [10] If a teacher does not have reflective thinking, they will tend to accept the status quo most of the time and will not take the initiative to improve teaching and change themselves. Of course, regular activities based on the assumption of continuity are necessary, but Dewey argues that this is not enough, and reflection allows us to direct our activities through foresight. Self-talk is more about listening to your own inner voice. The path of equality in practicing reflective teaching dialogue mainly has the following points: First, the "me" before reflection and the "me" after reflection are equal in personality and spirituality. When the teacher's self-dialogue, to review and think about their own teaching process, can not be their own teaching before the past self completely denied, the original design is not the whole class

overthrown, is to experience the test of practice again and again, and then constantly improve themselves, improve their own shortcomings, in the dialogue teaching, the teacher's language design, whether it is classroom questions or classroom summary What needs to be improved. How to better promote students' self-development. The second is correct attribution. According to Weiner's theory of attribution, proper attribution can help students improve their learning. When students reflect on self-dialogue, they do not want to blame all their unlearned knowledge and failure to achieve learning goals on the teacher, shirk their responsibilities, and avoid themselves. The third is to establish a sound teaching evaluation mechanism. The subject should be diverse, and the evaluation criteria should be more scientific. How to evaluate teaching? What is the good and bad of a lesson? Is an exam equivalent to a teaching evaluation? Is the subject of teaching evaluation only limited to the education administration? These are all questions we need to think about.

## References

- [1] Liu Qingchang. Educational Research, 2001, (1) .
- [2] By John Rawls. The Theory of Justice[M].Xie Yanguang trans. Shanghai:Shanghai Translation Press,1991,3.
- [3] Feng Qi, editor-in-chief. Dictionary of Philosophy (Revised Edition of Classification)[Z].Shanghai:Shanghai Lexicon Publishing House,2007,825-826.
- [4] Lv Shuxiang, edited by Ding Shengshu. Modern Chinese Dictionary[Z]. Beijing:Commercial Press,1996.
- [5] Ci Hai Editorial Board. Shanghai: Shanghai Lexicon Publishing House,1999:338.
- [6] Huang Zhongjing. Teaching Theory: Toward the Era of Communication and Dialogue[J]. Education Theory & Practice,2001,{4}(07):33-35.)
- [7] Zhu Dequan, Wang Mei. Analysis on the mode and strategy of dialogue teaching[J].Journal of Higher Education Research, 2003, {4} (02):82-86.)
- [8] ZHANG Masudian,JIN Yule. On the classroom practice form of dialogue teaching[J].China Education Journal,2004(08):46-49.)
- [9] Paul Freire. Education of the Oppressed[M].Shanghai:East China Normal University Press.2001.
- [10] Reflective Teaching: A Training Program Proven to Make the Best for All Teachers (by Andrew Pollard, Christine Black Hawkins, Gabriel); Translated by Zhang Qiangqiang, 30th Anniversary Edition, China Youth Publishing House, 2017.