BABEŞ-BOLYAI UNIVERSITY CLUJ-NAPOCA

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THE OPENNESS TOWARDS THE OTHER AS PARADIGM OF DIALOGICAL COMMUNICATION

THE SUMMARY OF THE DOCTORAL DISSERTATION

Doctoral Supervisor:

PROF. UNIV. DR. CODOBAN AUREL TEODOR

Ph.D. Student

OLTEAN (MARRIED) ZBINCA LOREDANA ANCA

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KEY WORDS

Otherness, Other, communication, difference, disciple, education, identity, master, paradigm, relationship.

INTRODUCTION

The actuality of the investigated topic. The twentieth century philosophy has brought new perspectives to the human being who searches one's meaning of existence and he/she shapes one's identity by the dialogue towards the other, one's relational vision towards the being and the world. The studies concerning this topic are necessary throughout global postmodernism which values the difference and the multiplicity in a new informational and communicative society.

The topic of this doctoral study starts from the search of one's own identity which takes, most of the time, the form of a dialogue with one's otherness. Why this interest in the otherness, in dialogical communication? Because our neighbour represents for each of us an enigma, he/she is the eternal, different and transcendent Other, but this neighbour requires and reprimands towards the awareness of responsibility. Alain Finkielkraut says that "at the bottom of the Self-Consciousness does not reside the reflection, but the relation with the Other. Human reality is social before being reasonable."

If modern philosophy, which prioritizes knowledge, says that reality refers to what it is known, postmodern philosophy, which prioritizes communication, takes into consideration what is manifested, understood, communicated, in other words, language. Then, we wonder: How can we understand the human being without taking into account one's communicative dimension? How do the multiple communicative models modify our being regarding our day-to-day reality, our self-awareness and our relationship with the Other?

The purpose of philosophy is a unitary synthesis of questions and answers. Thus, we tried to answer to some fundamental questions: How do we perceive the Other? Simply as an Alter Ego? Or is he/she what I am not? If the Other is the one who looks at me, does his/her look make me responsible? If I consider the Other as an Alter Ego, then I look at him/her so that the Other can see himself/herself back? But who am I?

The purpose and the objectives of the investigation. Beginning with the timeliness of the topic and its level of research, this study proposes to examine the concepts of otherness, relationship and dialogue as they appear in a world conquered by communication. In this situation, the openness towards the Other becomes a paradigm of the dialogical communication with the other understood as I, the human destiny is dependent on this relation.

Regarding this enterprise, we followed some objectives:

- Theorising the concepts of otherness and identity and their delineation in order to avoid semantic ambiguities;
- Going over a special route, from the definition of otherness until its range of manifestation;
- Examining the fundamental philosophical texts about the study of communication, dialogue, relationship and otherness;
- Familiarizing with the concept and the theoretical models of communication;
- Determining the interpretations of these concepts in different philosophical approaches;
- Formulating relational ethics based on the dialogue with the otherness;
- Experiencing the otherness in order to mediate the meeting with the "other" in the educational context.

The degree of the research. Many of the representative philosophers' writings about the study of relationship, dialogical communication and the otherness within late modernism have not been translated in Romanian, and only few studies were made by Romanian researchers; in other words, there is no study to examine the link/interdependence between the relationship and the otherness within the educational context. The references of the two concepts appear only briefly in philosophical and pedagogical literature. This study, without pretending to be exhaustive, will serve as a starting point for other more thorough researches within this large domain.

Methodological and theoretic-scientific support. The basic methods used in this study are the following: textual and discourse analysis, applied on the philosophers' texts; reconstruction and argumentative evaluation and other methods based on critical reading; philosophical and general-scientific methods such as: analysis, synthesis, deduction, induction, analogy etc. This doctoral study starts from the essential theoretical suppositions concerning

the communicative, relational and otherness philosophy. The philosophical and pedagogical writings that we studied are mostly punctual, but there are also writings which have a broader perspective, a synthetical vision about writers, such as: Martin Buber, Emmanuel Lévinas, Jean Baudrillard, Ştefan Augustin Doinaş, Aurel Codoban, Sandu Frunză, Constantin Cucoş, George Steiner, Paulo Freire, Lucien Sfez. Successiveness and dialogue, but mainly a dialogue, the reading of this doctoral study was meant to be a meeting place for the otherness with the past, the Other, the Same and Another, writings, authors and books, topicality. All of them were comprised into a system of chronological readings. The theoretical basis of the project shows the steps taken by some concepts and their implications starting from antiquity throughout postmodernism. There are some fragments of a discourse about otherness, communication, dialogue and relationship, therefore an intentional amount of wonderings and confrontations.

The innovating character, the theoretical value and the practical application of this doctoral study.

This study uses certain approaches based on the analysis of the otherness, relationship and communication not only within philosophical research, but also in the domain of education. This doctoral study is a double bet: the first one represents the theoretical approach, imposed by the necessity to delineate and explain the notions of relationship and the otherness and to establish their manifestations within communication; the second one- represents the practical approach, which refers to apply the otherness in the educational domain. At the same time, the description of the structure within the dialogical relationship with the otherness implies promoting certain fundamental values for a good interaction, for instance tolerance, open-mindedness, mutual support, comprehension etc.

SYNTHETICAL PRESENTATION OF THE CHAPTERS FROM THE DOCTORAL

DISSERTATION

Taking into account the investigation tasks, the doctoral study was structured accordingly: the introduction, the five chapters, the conclusions, a short glossary, the general bibliography and the annexes.

The introduction reflects the actuality and the importance of the topic. It determines the purpose and the main objectives of the study, the scientific problem within the domain of the research, the methodological and theoretic-scientific support, the theoretical signification, the innovating character and the practical value of the doctoral study.

Our research tackles a complex topic which implies the necessity to introduce the philosophy of the otherness. Therefore, in **Chapter 1- Towards a philosophy of the otherness -...** we made the conceptual delimitations (the first subchapter) and we specified the terms we would use in this paper. We tried to reveal certain aspects of the otherness in connection with identity in **Articulations of the Self and Other relationship** (the second subchapter), where, by the use of history, we updated the topic made by the two concepts. We considered important the analysis of the identity problem, because philosophy deals with identity concepts on a large scale and thus, we need to search for a reference point on a theoretical basis. The identity concept has been very questionable and we could not restrict it to one definition, but we investigated plenty of its significations from the pre-Socrates teachings to postmodernism. Without a universal definition for identity in the right context, it was understood as either the identical to oneself (Parmenide), or something that re-builds itself constantly (Heraclit), as a cogito (René Descartes), or as an existential project (Friedrich Nietzsche), as a becoming construct (Jean Paul Sartre) or simply in the making, mystery and otherness (Paul Ricoeur).

Our enterprise made us see that we cannot talk about the otherness, about its relation with the other without thinking first about our identity, our own continuity in space and time. Moreover, we emphasized the idea that the two notions are not always in antithesis, because, in some cases, there is synchronism of contrasts, both identity and otherness. What is more, we took into consideration that sometimes, the otherness can be perceived as disconcerting by the

subject which confirms Freud's split of the self, and some other times, it can exclude any conflict, becoming pleasant and redemptive.

The otherness as a philosophical category assures the passage from the One to the Multiple and it cannot exist outside of the relation with the identity, which is not cancelled but re-enforced. The otherness is a fundamental structure in our perception and hence, the communication with the Other is a vital necessity, a deeper mutual acquaintance. Fascinated by the otherness, we questioned its perception among the essential theories, summarizing the manifestations of the otherness. Jean Baudrillard and Marc Guillaume propose **The otherness configurations in a postmodern context** (the third subchapter), where they recognize the lack of the other which is the disease of the contemporary individual: "The impossibility to live the otherness as destiny, makes us produce the other as difference"[1]. The other is opposed to the self, even though there is predisposition of assimilation, trying to reduce the diversity. An objectified world presupposes the otherness as a real rarity. If we change the focus from distance to proximity, the Self becomes the Other, the reference to the other is a hesitating process of self-reference, reviewing our own identity. The endeavour to resonate with the Other, to receive the other in your universe and to forget the distance is not such an easy thing to do, because both partners have to renounce a part of oneself in order to receive a part from the Other. In each and every process of acquaintance, the exchange is essential, whether we talk about ideas, symbols, or values.

The second chapter- Towards a phenomenological ethics about the other cannot avoid Emmanuel Lévinas' writings, who wrote the most sarcastic moral meditation, a replica given to Martin Buber's "Me and You". We discuss here a conceptual meditation, unquestionable deeper and more challenging. Lévinas looks for something more radical, an original asymmetry which would allow him to place the ethics as a primary philosophy. Self-educated within the phenomenological school, the French philosopher seeks after a relationship with the Other as the Self, who expresses oneself in front of his/her authoritative and imperative look. Lévinas' phenomenology is exponential, and it re-establishes the human dimension, dealing with a new perspective regarding the ethics. When the Other is the first, one's appearance is sufficient to institute the ethics and the responsibility. Lévinas says that between me and the Other is the entire moral universe. This is the place where the ethics nourishes itself

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[1] Jean Baudrillard, Marc Guillaume: Figures of the otherness, trad. Ciprian Mihali, edit.Paralela 45, Pitesti-Bucuresti, 2002, p.67.

in order to remain alive: the silent challenge of the Other and my own responsibility without any boundaries.

The Other's otherness and the problem of the figure (the second subchapter) mentions a possible typology of the Figure/Face as it appears in Lévinas' philosophy. The other's Face imposes responsibility which cancels any wholeness power, the Other is *being par excellence.* The Figure is the main expression or the Other's appearance, the appearance of otherness. The neighbour is the one who looks at me, he/she is what I am not.

The third subchapter **The decomposition of the wholeness: the ethical otherness** reveals Lévinas' inversion project of the subordination between ontology (the primary philosophy) and ethics. Ethics does not promote the Being or the Identity, on the contrary, it focuses on what is external to the Being, on Difference, the Otherness, the Other, which become the new primary philosophy. This idea continues in the next subchapter as well- **Within the primary philosophy**, where Lévinas' ethics listens to another voice apart from the Being, "the Good beyond the Being". This philosophy opens an alter-native component, reminding us the importance of the otherness relation with the Other's Figure. I am for the other (être-pour-l'autre) irrespective of the Other who can be or not for me. It is only I who has the right to sustain this responsibility towards the Other, only I can practice it on my behalf. This responsibility appeals to me and forms me and it is only I who can be empowered by it. For Lévinas, the ethics is the primary philosophy: the relationship with the Other replaces the metaphysics.

Lévinas emphasizes the authenticity of the Other's relationship and he treats **Desire, Caress, Utterance** with a peculiar originality. An escape from the world of the Self is the desire that Lévinas defines as a wish converted into necessity, which deals with the otherness. It is a form of caress which cannot be reduced to a simple touch, because the caress implies the relationship that unites the Self and the Other.

The Other's discourse, the closeness to one's fellow man is represented by the Utterance, in Lévinas' terms. To expose means to exist signifying as the existence of exteriority. In order to know the Other and to understand his/her thinking process one needs to use the language, which represents the responsibility. The communication with the other expresses the meeting and it is possible only by the sacrifice to get close to the other who you are responsible for. Another way of expressing the otherness is the word. To talk means to present oneself signifying. We need to know the other and start a language relationship. The

communication with the Other implies openness and responsibility and this becomes possible only by the sacrifice represented by the closeness to the one we feel responsible for. Meeting people suggests the use of language. The only way to know the Other is through words.

Talking about the otherness implies also the relationship with one's neighbour who represents a mystery for us, because he/she is the Other, the different one and the transcendent, but he/she is the one who interrogates us in order to gain one's responsibility. **The third Chapter – The initiation of the relationship and meeting the other** discusses the thinking system of two great names concerning the otherness philosophy, Martin Buber and Emmanuel Lévinas, who propose openness towards the Other within the paradigm of dialogical communication. The subchapter **Marin Buber's dialogical philosophy as a meeting philosophy** refers to his contribution towards composing a dialogical systematic philosophy-through the theoretical substance of his work, his new vision regarding exciting meditation, the reactions he provoked, the long roads and developments occasioned by his work. In his famous writing "Me and You", Buber makes an admirable distinction between two ways of manifestations that an individual has regarding the otherness, two types of fundamental pairs one addresses the other: Me-You and Me-Another. Taking into consideration the type of attitude one adopts, the human being has a double world: the world of You and the world of Another.

The **human dialogical nature** is a social one, its existence depends on the communication with the Other. According to Martin Buber, an essential element of constructing one's community is the concept of dialogue. Even if people think about dialogue as a script or an exchange of words, Buber talked about dialogue as being more than just the simple exchange of messages and discussions which take place in human interactions. The human communication is an essential manifestation of the individual, it is immanent to oneself as a human being. The human nature is dual (Me-You, Me-Another) which offers oneself the possibility to dialogue with other individuals, nature and God. There is no self in oneself, which means that the only way I get acquainted with myself is through the eyes of another by looking and appreciating myself from the point of view of the other. His theological philosophy is fundamentally a meeting philosophy between the couple Me-You. This relationship is an ontological event due to the fact that its space is the meeting point of the spirit, the superior dimension of the human existence.

Buber's originality is represented by the terms Me and You whose importance is equal and their meeting place is a concrete dimension- **The inbetweenness**. The spirit belongs to the intermediate zone, it is something beyond any interlocutor. The human relationships are characterized by this concept *between* which refers to the human condition, where only the individuals in dialogical relations are admitted.

Emmanuel Lévinas' thinking goes together with Martin Buber's up until a certain moment when they separate from each other, so that in the subchapter **Emmanuel Lévinas or the asymmetrical relationship** we encounter a different otherness philosophy from the German philosopher. It was based on "the relationship with the Other as Another" - a relationship where one is aware of the Other's otherness and one does not impose one's own criteria and attitudes, one should not transform the Other into one's own universe or into the sum of one's previous knowledge. Lévinas offers us, in fact, a new comprehension for the original meeting, a new kind of approach, which goes back to our beginnings, to our relational sources where we discover the ethical secret which can be found in each of us. We discover who we are for real at first, some responsible beings. It is a responsibility which characterizes the beginnings and it precedes any impartial search of the truth. It is the original relationship where the Other reveals oneself to us as a possibility of ethical performance and it cannot be transformed into an object of one's self. The relationship between me and you is not symmetrical, we situate ourselves on different levels. The importance of the Other is so great that Lévinas talks about "obsession" or "insomnia", the severity of the help and the compassion. I am responsible for the other without asking for the same favour to the other, that is why the relationship is asymmetrical. **Within the relationship: face-to-face** is, according to Lévinas, an endless meeting. Every meeting requires proximity and the self is entitled to answer. Therefore, being face-to-face means to be called and to answer on behalf of the responsibility created in us by the transcendence. Without the Other, my relationship with God does not exist, because we can only know God through the social relationship.

We can notice that both Buber and Lévinas demand to find in ourselves a moral role in order to recognize the necessity of the Other's relationship and the responsibility required by this relation. The difference between the two philosophers consists of the way in which they discuss the dialogical relation. Lévinas focuses on an interpersonal relationship that he names face-to-face, while Buber names it Me-You. Buber's relationship is formal and mutual from an ethical viewpoint, whereas Lévinas' social relationship is asymmetrical and it requires responsibility and preoccupation for the other's suffering and well-being. The problem is the

level of depth of our social relationship. What is more important: the giving and the receiving or the responsibility we take upon ourselves? What does it matter more: the fact that we are generous individuals or that we are responsible towards the others? Irrespective of the chosen options, Lévinas convinced us that most of all our social deeds are ethical.

Chapter IV- Authentic Communicative Perspectives was dedicated to being with others in the larger system of communication and human existence. Starting from some models which build the communication and the change of paradigm we transformed the communication into a relational process. To have a larger perspective upon this complex phenomenon, we believe that the sum of various points of view that we considered will help us understand better the dialogical communication. We also need to be more careful and serious regarding the communicative education, which is still a project in our country. We managed to do an introduction about dialogical communication through an empirical study, which included the characteristics of communication in the contemporary society, submitted to the impact of more complex means of communication. The richness of the sources and the variety of the opinions regarding the correct approach to the communicational process, obliged us to a persuasive and sufficient selection in order to drop the mask which still covers the great problems of the human communication.

This chapter begins with **Terminology about communication** (the first subchapter) and it tackles the diversity of the theories about the complex phenomenon of communication. Since it is a very sensible term that is always submitted to change, we proved that none of the definitions of communication can be rendered rigorously in spite of the inventories of definitions made by the theoreticians, in spite of the delimitations of the categories about the communication definitions and in spite of the efforts of description of the enterprise to define.

We tried to create an orientation throughout the complexities of communication in **The models of communication or how to transform reality into representation. Rigid approaches.** The models found in the theories of information, linguistics, psychology, and sociology, offered by Ioan Drăgan, allowed us to propose a way to describe reality and not the reality itself, because more models can take into account of the same assembly of phenomena. These models organized according to some charts have played the role of helping us establish the communicative objectives, selecting the communicative actors, the transmitter and the receiver, pointing out those situations when communication functions properly. They stay available as long as they are not refuted by experience; these models admit the interpretation

of an assembly of phenomena by the agency of a structure which reveals the main elements and the relations existing between these elements.

Even though every approach can be criticized, all of them unify in order to comprise a **different paradigm of communication.** It is obvious that it is a complex issue that cannot be tackled in a systematic manner. Thus, we chose a dynamic approach for a dynamic discipline. From the first principle of the Palo Alto School, "One cannot but communicate", there is a transition from a culture about knowledge, an axiomatic ideal of knowledge to a culture about communication, where communication is a relational process. Hence, **communication builds the relation.** It does not refer only to the content, to the pieces of information, but also to the way in which one can convey and interpret the relation itself. Communication as transactional process creates the communion which is more exactly a web of relationships rather than some pieces of information.

In our undertaking, we approached communication concretely in search of those models of reality which help us understand the events and the changes that take place, but also our relationship with the other in a period when the technology and the information are on the top. The theory of intersubjectivity intensifies the relational process, which becomes even more obvious once the socializing net appears on the World Wide Web platform. The virtual reality allows us to communicate within a relationship due to the images which already have an emotional charge. The new technologies of communication lead to the apparent contraction of distance, almost unbearable, between individuals and the entire world becomes a noisy public space, a space of accidental relations.

According to the philosopher Aurel Codoban, in case of the internet, we assist to the appearance of pure communication, because the face-to-face relationship does not exist any longer, that immediate physical presence, that seduction of the look. Socializing networks, Facebook in particular, are the ones that annihilate the empowering structures, since they are present in each and every communication. Situated in virtual reality, the otherness blurs and there are no more physical, style, age, attitude differences, no more hierarchies.

An original analysis of the postmodern society regarding the impact that the new informational technologies have on the relationship with the other is possible by the help of a famous French philosopher, Jean Baudrillard. What Baudrillard defines as **the ecstasy of communication and the apparent reality,** our world becomes simply a simulacra, a hyper-reality where the human being does not know the actual reality, as a consequence of the fact

that one is tempted to live in a chimerical universe of illusions and mystifications. Practically, we are situated in an illusion of the realism which we created, where the images kill the real thing and the copies are more reliable than the original. This world of simulacra is actually one of illusions and phantasms, a world of a credible Disneyland, where the real is replaced by the hyper-real. Within this fictional universe, the subject's identity volatilises, breaks down and loses itself until the individual becomes a clone who does not have a destiny any longer. Living in an overloaded universe with media messages, we observe that after they are conveyed and received, they no longer produce but meaningless noises. Media isolates the individual and it transforms oneself into an internet hostage, dissolving one's identity. Jean Baudrillard talks about a media model called "the black hole" of signs and information which absorb all the content into a cybernetic noise without meaning. Therefore, the philosopher reveals to us repugnance against technology, but also a sort of nostalgia after interpersonal communication which he prefers to the media communication.

From the ecstasy of communication to the technological determinism critique, the French theoretician, Lucian Sfez, put a diagnosis on today's society, overwhelmed by media and information: it is a disease of a world where people communicate a lot but understand less. In other words, this tautistic society implies that people use many means of communication and even communicate more, but the quality of relationships diminished and the importance of dialogue is clearly reduced. This technological boom in communication gives us the illusion that we are free to communicate. However, it only isolates us in communication and the media becomes limited and limiting. According to Sfez, even if the communication is ubiquitous, it ends out of communicative excess. The visual and the auditive no longer alternate as they used to do in the traditional communication. On the contrary, they identify to what we call devoid of content, an ignorance of the message like a Babel where everyone talks and nobody understands anything. Due to this lack of understanding, we tend to ignore or to pretend that we listen to them without hearing them or look at them without seeing them. What actually remains is just a meaningless message within a system of communication which tends to be autonomous, a reiterated reality around an autistic subject.

Conquered by communication, our contemporary society satisfies the otherness relationship where the focus is on the human dimension and one's own experience. The multiple forms of communication that help us influence, more or less, the others can refer also to the educational and didactic communication. Therefore, the academic authority regarding the foundation and argumentation of the topic made us propose new research about the

otherness from a methodological viewpoint and the new meeting place is the educational field. Thus, in our last chapter, **Chapter V-In search of the other in the educational field** we pointed out that **education** can be perceived **as a meeting place**, where the teacher and his/her student are engaged in a Me-You relationship. The whole existence of the teacher instils in us the feeling that the world can be humanised through this relationship. How can we understand education otherwise than a fortified monument of the word? How can we understand the instruction otherwise than a meeting effect of the fundamental utterance between Me and You, which is born at the same moment when its presence is asserted?

In case of a change of the paradigm, when the focus is on the pupil as an autonomous, talented and creative individual, Martin Buber proposes a theory of education understood as a process which is interested in the capacity of the dialogue rather than the acquisition of knowledge. Education should allow dialogue within the relationship in a mutual consent. Situated in a space of mutual formation, the teacher does not convey final truths, but he/she advises one's pupils to see and live the truth of their own experiences, "after the meeting between the teacher and one's pupil, the pupil is not aware of an objective knowledge, but he/she is endowed with a strong feeling of confidence and meaning, a feeling which epitomizes the pedagogical fact"[2].

If Buber discusses an education which is a journey in the universe of relationship, dialogue and mutuality, an education of the community, the Brazilian pedagogue, Paulo Freire proposes **a journey towards adulthood: an experience of a committed liberation.** Education becomes a social practice and the two actors of the educational act share experiences and learn from one another. Freire is the pedagogue who shows us the concept of banking education, which he criticizes hard after that, because the knowledge stagnates instead of growing into the dialogue. He talks about that form of education which is based on lectures and deposits, where the pupil does not play the main role, but he/she is simply a spectator, whose recipient is constantly filled by the teacher. Promoting the idea of education as dialogue and interaction, Freire teaches us that this experience is redemptive, difficult, but committed.

Within a favourable climate of education, the teacher is the one who succeeds in "seducing" one's pupil and helping him/her progress from a state of absence into one of presence in a communicative pedagogy, where there is no dislocation or fragmentation. Every individual appeals to the other for recognition and wholeness. Our present education has the

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[2] Sandu Frunza, Mihaela Frunza: The philosophical institutional crisis, edit. Limes, Cluj-Napoca, 2010,p.115.

purpose of being uninterrupted and infinite until each and every person can ensure his/her becoming. Everybody exposes one's identity with good and bad things, with ups and downs, by the strong desire to get closer to the other, to understand and accept him/her. In this encounter, we must recognize and take upon oneself who we really are, overcome the obstacles and pass over the stages, courageously and responsibly assume our destiny. **The paideic encounter or the promise of resurvey** announces itself as a permanent beginning, an endless passage where the desire to share with the others is increasing.

Engaged with professionalism and devotion, the teacher is the one who, together with one's pupil, begins a road of knowledge and self-knowledge, where each person brings about his/her own history of becoming. On this road both partners get rich: you through him/her and he/she through you. Each individual is a winner by turns, every human being gives and receives back. It is not the transaction that counts, but **the road together under the gaze of the others,** the beauty of the encounter and the desire to continue it.

When **postmodern education is under focus** (the second subchapter), we are often wondering which one is the first: conveying and reproducing pieces of information or active participation opened towards new perspectives and solutions? We notice that within the postmodern vision, education refers to the pupil's direct participation to the educational process, since he/she experiences and structures one's individual and unique knowledge.

In this adventure of acquiring knowledge, the pupil begins with his/her own experience and he/she has the capacity to understand what is and what is not proper, to search for a new manner of knowing the reality. Within this sense of understanding, the teacher helps the pupil to appreciate the level of his/her previous learning experience, to discover the expectations, to be aware of a possible cognitive conflict.

We can notice easily that the postmodern pupils are adaptable, realist, optimist that is why some clear requirements are needed when we communicate with them. It is absolutely necessary to use alternative instruments which encourage learning in the context of the daily life problems. Modern methods of teaching-learning-evaluating are required in order to answer to the real pupils' necessities.

Trying to answer the question, **Why is postmodernism important for education?** many researchers, among whom the educational sciences specialist, Cătălina Urlich, asserts that postmodernism rejects the idea of a unique and dominant centre; it refuses the control and

abandons hierarchies. Another specialist in the pedagogical domain, Horst Siebert, says that postmodernism should be seen as a new stage, where all ideas and practices, which restrain evolution, are criticized and reformed, while pleading for plurality, diversification, and construction. Postmodernism is essential in education because it proposes the departure from mechanical instruction based on the transmission of knowledge; it enhances on the recognition and usage of diverse methods of teaching-learning; it accepts the complementarity of the rational and emotional concepts; it opens the possibility of constructing various identities by one's own construction of knowledge.

Being in a permanent dialogue, pupils and teachers are actors in a pedagogy of communication where there is no separation, since each of them need the other for accomplishment, understanding, and confirmation. **Education in and for the dialogue** (the third subchapter) situates us into a communication proved and assumed by the teacher in a favourable climate for study, where we do not convey only pieces of information, but also attitudes which build and justify behaviours. The pupil-teacher relationship is a special one that implies a continuous dialogue engaging both their personalities. The openness towards the dialogue presupposes spontaneity, divergent thinking, inquisitive and innovative spirit, scientific curiosity.

In the last subchapter **The disciple's education or becoming a master**, we proposed an analysis of whether the teacher can overcome his status of a simple trainer or craftsman who teaches knowledge, specialist of the educational process in order to reach to a totally special status, that of a real magister? How engaged or willing to do it can this trainer be?

In the educational field, as everywhere in the whole history of humanity, there is a strong relationship between the master and his/her disciple and this connection is necessary maybe even inevitable. It is believed that for the inner evolution of an individual a master is required, whether we call him/her a teacher, a mentor or a spiritual father. The essential thing is that at the end of each educational endeavour, anyone from the two interlocutors is able to reveal his/ her inner master. It is very difficult to find the real master and to surpass alone in the labyrinth of knowledge, if one does not wake up one's conscience and one does not start the road towards the research completely by oneself.

FINAL CONCLUSIONS AND RECOMMENDATIONS

This doctoral study sets up as a testimony about the Other understood as a paradigm of dialogical communication, a living manifest about relationship, communication and education. This project was materialized as a sequence of five chapters, where all the parts collaborate with one another, but survive autonomously as well so that a complementary reflection can take place, the hypothesis of a future research. Furthermore, we believe that each and every fragment from this study and, not just its main parts, will intensify the specific interrogations that show the personal interest for the topic.

The deductive enterprise of this doctoral study consists of the manner in which we start with a general approach, the propaedeutics about the otherness and the dialogue with the other and it continues with its practice in the pedagogical domain. We focused on the diverse embodiments of the otherness which turn real within the relationship about identity and without it, becoming a singular philosophical category. The main purpose of this study was to enhance the knowledge regarding the encounter with the Other, which takes place in philosophy and education alike.

In search of meaning and identity, the difference and the relationship with one's neighbour, this doctoral study had its own path, from without. First of all, it integrates the representative works of famous thinkers, their transhuman depth, apart from their philosophical and pedagogical part. We embraced and unified the contemporary pedagogical and philosophical thinking. Secondly, this doctoral project wants to be a transdisciplinary mirror opened to the most diverse knowledge. A mirror of the otherness, of communication, difference, the dialogue with the Other, uniqueness.

Within the global postmodernism which values the difference, the multiplicity in a society of information and communication, the otherness can only be an occasion for joy, an occasion for cohabitation, a desire for companionship. The encounter with the otherness within communication assures the exceedance of the abyss between the Self and the Other, the otherness as an originated dimension of the self towards another self. At the limit, the otherness offers us the possibility of imagining anything in order to materialize our dreams by the agency of a fictional OTHER, which is actually the SELF.

Conquered by communication, our contemporary society satisfies its relationship with the otherness, where the focus is on the human dimension, one's own experiences. The multiple forms of communication through which we influence the others, more or less, can refer to the didactic and educational communication as well. Thus, in response to the academic authority regarding the foundation and the argumentation, we have also experienced the otherness from a methodological point of view in order to mediate the encounter with the "other" on the educational field.

Education as process which follows a dialogical communication and not knowledge acquisition, is the most suitable way to counteract alienation and re-structure society. The educational universe implies an authentic dialogue and its mission, from the very beginning, is to instruct the perception and acceptance of the otherness, mediating the encounter with the other and the inner search. The educational exercise is made to guide the other towards one's inward discovery, indicate the possible direction, make out of him/her what we are not, become better, moral and wiser. This encounter with the other gives us the occasion to discover ourselves, reach the spotlight and enrich one another by refraining our selfish drives. Even though we do not encounter this educational meeting all the time, it emerges as a blessing for both the educational actors (the pupil and the teacher) through a desire of affection, sharing and accomplishment. The act of teaching presupposes the cancellation of habitude, taking upon oneself the responsibility, the closeness with the other and the penetration into his/her intimacy. It means to show the right path and to open a new horizon to the other. "Teaching well means to wake doubts into your pupil's soul, to train him/her within dissidence (George Steiner). The consciousness of <betrayal>, in the case of the teacher, must be awake; it is admirable to find those teachers who let themselves <betrayed>, overridden by one's disciples"[3].

Another important subject for our research has been that of the efficient and authentic teacher who plays a lot of roles. Starting with the one who teaches necessary theory for comprehending the subject and continuing as co-mate to the person that needs to be initiated, the teacher becomes an alter ego who renounces to all repetitive schemes in order to research together with one's pupil what he/she must do with the unknown zone. The authentic teacher dedicates unconditionally to one's disciple, he/she does not teach knowledge, but he/she teaches himself/herself. In a communicative pedagogy, the two educational actors, the pupil and the teacher, accomplish each other; they cannot exist separately, they need each other's

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[3] Constantin Cucoş: Education. Love, edification, perfection, edit. Polirom, Iaşi, 2008, p.27.

confirmation. The established relationship becomes one of the most beautiful and intense human experiences.

We plead for a disciple-centred education where the two actors together, the disciple and the master, are able to discover and search for the truth. "The best disciples for a teacher are not the ones who repeat the lessons by heart, but the ones to whom he/she has awaken the enthusiasm, fertilized their anxiety, developed their forces so that they can go along all by themselves on their right tracks"[4]. A master will always educate taking into consideration freedom, because the disciple needs to liberate oneself from what he/she was taught in order to gain the freedom of one's own discovery. In this seductive process between the master and the disciple, the latter becomes aware of one's own freedom and he/she finds the right path towards it.

It is interesting to notice that the disciple-master relationship belongs exclusively to the educational process. Within the educational domain, more than in any others, there is an imminent need of the other, someone who can show us what to become and where to go. Only in this authentic relationship between the disciple and the master do we realise if there is a vulnerable or limited being inside of us. Only in this relationship does the other make me move and make me think, the self invites the other to reflection.

This doctoral study wants to be a closure which opens itself and its imputed limits stop right at the moment when something relevant still remains untold. But is not this what every study needs, to stop at the boundary lines before saying something and which has a slight chance of being said by another study?

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[4] Gaston Berger: The modern man and his education, edit. Didactică şi Pedagogică, Bucureşti, 1973, p. 32.

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