



Article

Meetings with the practice: instruction to the double as a device to transmute teaching in prison

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Abstract

This article introduces a contribution of Social Psychology to the teaching work in the field of school education in prisons, specifically by proposing the use of the methodological device named instruction to the double (ID) contextualized for the labor force of teachers working in prisons in Brazil. The aforementioned device was developed by Ivar Oddone in the frame of the Italian Labor Movement, and adapted by the researchers of the Clinic of Activity headed by Yves Clot. The methodization proposed herein conceives the ID in the core of Marx and Engels baselines. It outlines the ID as a tool devoted to enable the dialectic moves of a group or team of workers, that perceive themselves and their work as objects of co-analysis and action, contemplating the building and delivery of plans on improvement and change of work supported by investigation and production of knowledge on the many dimensions that make up their professional activities. These dimensions comprise, but are not limited to, occupational gestures; affections; contradictions; conflicts; social relations; institutional prescriptions and of the *métier*; suffering; socio-political, economic and cultural scenarios of labor; and concrete and symbolic aspects that make up the arbitrary functional routine experienced. In brief, through concrete, dialogical and reflexive activities, the instruction to the double allows expanding the teachers' power of action, and also reinvigorates the professional category.

Keywords: Group teaching work, Education in prison, Psychology and education, Dialect method.

1. Introduction

This text keeps track of a contribution of Social Psychology to the teaching work in the field of school education in prisons, specifically by proposing the use of the methodological device named instruction to the double (ID) in the context of teachers working in prisons in Brazil. The arrangement of an interpretation and systematization of the use of ID focusing on the aforementioned professional segment is explained by its potential to provide for the engagement of professionals in dialogic processes aimed to have workers themselves reviewing and transforming their labor world. It emphasizes the need for professionals to collectively and continuously (re)appropriate and

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(re)set their work. It is worth mentioning that adapting the ID to the setting of teaching labor in prisons in Brazil was only feasible through the collaborative analysis (hereinafter, co-analysis) of the education labor experienced in a prison in the State of São Paulo, jointly performed by a group of teachers and a researcher. The results of this process of co-reviewing the teaching activity in prisons were recorded on a Master's degree dissertation by Ercolano (2019) in the *stricto sensu* Psychology Graduate Program of the *Universidade Estadual Paulista*, UNESP (State University of São Paulo) supported by the *Coordenação de Aperfeiçoamento de Pessoal de Nível Superior*, CAPES (Higher Education Personnel Training Coordination). The investigation aimed at learning the semiotic and concrete aspects of the labor of teachers working in prisons. The ID was the methodological instrument used to collect data. By that time, the researcher successfully appropriated the ID in the framework of the historical dialectic materialism. Likewise, she observed that the device assertively supported the building, recording, and deciphering of knowledge on the educational doing in prisons by teachers that voluntarily participated in the survey. Simultaneously, it signaled the need for disseminating the instruction to the double, and set the theoretical and technical conditions to methodize it.

It should be noticed that the ID here is the one originally developed by Ivar Oddone in the frame of the Italian Labor Movement, in analytical processes and of changes to the conditions of a given labor. It was performed by a work analyst in partnership with teams of workers from the Italian automobile industry in the 1970s. Oddone and co-workers intended to extrapolate the current and trivial prescriptions about a given labor activity, adding and evidencing in their review the knowledge, the doing, experiences and qualitative opinion of workers. These workers were differentiated and legitimate as analysts and authors of knowledge about their own labor, capable of playing a core role in the potential transmutation of that labor.

Starting by middle 1990s, the device was gradually appropriated and used by investigators of the Clinic of the Activity, notably those headed by Yves Clot in the *Conservatoire National de Arts e Metiers* of Paris (CNAM), inspired by the socio-historical-cultural perspective of Lev Vigotsky. According to the Russian scholar, both the psychology and its academics should establish efficient methodological strategies to go beyond the direct methods of converging to the psyche. Above all, they should design devices holding useful resources to generate access to the subjective and non-observable dimensions of human experience. Moreover, they should be ready to foster learning and appropriation of socially built knowledge, individual and collective development, and transformation of the real led by people. In this sense, the ID is adopted in the Clinic of Activity as an indirect method to access the human psyche, aiming at assisting a collective of laborers mediated by a labor analyst in the (re)cognition, review, and production of knowledge about their professional occupations. It should foster individual and collective reflexivity, expanding the power of action and engagement in collaborative activities devoted to metamorphosing the labor activity.

The methodization proposed herein conceives the ID in the core of Marx and Engels materialism baselines. Therefore, it outlines the ID as a dialectic tool devoted to inciting and encouraging the moves of a group or team of workers, that perceive themselves and their work as objects of analysis and

action, contemplating the building and delivery of plans on improvement and change of work supported by investigation and production of knowledge on the many dimensions making up their professional activities. These dimensions comprise, but are not limited to, occupational gestures; affections; antinomies; social relations; institutional prescriptions and of the *métier*; suffering; socio-political, economic and cultural scenarios of labor; and concrete and symbolic aspects that make up the arbitrary functional routine experienced. Engendering the ID as a tool to update the Marxian dialectic is relevant as it is perceived as a rational, systematic, and thorough resource capable of providing understanding about the real, its entanglements, multiple determinations and contradictions, as well as the critical and innovative human action. Also worth of notice is that this reading of ID intends not only to have the person that works as labor analyst executing the device. Rather, it aims to ensure the establishment of a dialogical regimen to be appropriated by workers, so they can try the ID and incorporate the many procedures and movements it gathers into daily practices devoted to knowing and improving their activities. The analyst mediating the application of ID may be a psychologist, teachers' trainer, pedagogical coordinator, or peer seasoned in the use of the device. Therefore, hereinafter that analyst will be referred to as *mediator*.

The ID prototypical note here can be summarized emphasizing that: a) a mediator and group of teachers working in prisons start by the contextual analysis of the work, comprising its concrete and symbolic, socioeconomic, political, and cultural dimensions; b) it follows the labor routines described by the teacher, which are audio-recorded, assuming that the mediator is a double and will take on the activities on the next day, thus obtaining detailed report on the work execution. The procedure demands at least two teachers, whose narratives must be taken in separate. The mediator should impose resistance to the reports and indications of workers, thoroughly challenging them to consistently foster inquiry and the thinking over their tasks, procedures and customs; c) oral presentation is transcribed, co-reviewed and jointly decoded by the teachers and the mediator; d) the systematized knowledge about the labor world in the previous phase shall support the meetings for collectively reviewing the work to further prepare and implement improvements and transformations of aspects identified and appointed by teachers as dimensions or matters for change. It is worth noticing that this note assumes that the hypothetical appropriations and uses of ID by other mediators, researchers, and workers in other contexts than the prison system in São Paulo, in which the investigation that inspired this methodization was developed, should be carried out considering the proper successive approaches to the site and scenarios in which the future use shall take place.

The text is divided into three mutually complementary sections, additionally to this introduction, the final remarks, and references, namely:

a) School education, social psychology and prisons in the Brazilian capitalist modernity, which outlines the sociocultural, political and economic frameworks that shape the production of theoretical-methodological knowledge and practices in the scope of school education, social psychology, and prison facilities.

b) Education in prisons - topic devoted to disclosing an interpretation of the field of education and of the teaching work in prisons.

c) The ID as tool for transmutation of the teaching work - section designated to bring to light the methodization of this dialectic device.

2. School education, social psychology and prisons placed in the Brazilian capitalist modernity

The efforts towards setting the boundaries between school education and social psychology, and to ensure informed knowledge about prisons in our society, as areas of work and social practices, fields of investigation, and areas to build scientific knowledge, demand consistent clarification and search for the scenarios that set the conditions for structuring each of those fields and where they are located now. This should put an end to the material and symbolic dimensions of life (re)production, and the ambiance that ensures people's and groups' socialization, in addition to the corporate, political, economic, and cultural organization under the precepts of capitalism.

Therefore, we uphold the idea that the world experiences a phase that can be perceived simultaneously as manifestation and unfolding of the so-called Western capitalist modernity. In the view of the Latin American peoples, such capitalism is grounded in the invasion, savage endowment of territories, genocide and subduing of local peoples by the Europeans, starting in the 16th century. That understanding parallels to the vision of the Argentinean philosopher Enrique Dussel (1993), to whom modernity came into life in 1492 when the Europeans arrived at the American continent. It was marked by the concealment and denial of any non-European individual or people, symbolically and concretely justifying the destruction of unknown populations, geographically far from the explorers coming from Europe.

Starting on those times, and increasingly emphasized since the 18th century, modernity was gradually consolidated as a prevalent way of conceiving societies. That resulted in the settlement of capitalism as a wealth-producing system, and in the rise of bourgeois as the ruling class. According to the German philosophers Karl Marx and Friedrich Engels (1848/2005), modernity is framed as a historical period of humanity essentially related to all political, economic-productive, ethical-moral, and sociocultural forms engendered by the bourgeois to ensure its hegemony, the expansion of capitalism and of their undertakings. Marx and Engels associate all aspects that may be placed and recognized as attributes that differentiate the modern times to the *modus operandi* of the capitalism, and the strategies of ruling enhanced by the bourgeois to sustain it as the ruling class.

Moreover, the references of Marx and Engels, and of what Dussel named *denial of the other*, as an inherent aspect of modernity, ground the interpretation of the gradual building, by the institutions devoted to ensuring the cultural and symbolic hegemony of the bourgeois, of a complex system of values that enabled the mythical weaving and adherence of huge population contingents to an ideal and desirable model of person in the contemporary societies, namely: man, white, Christian, capitalist and from the United States of America or one of the wealthy countries of the European center. In this light, the developments are that capitalism, besides being a system aimed to secure the accumulation of wealth by few individuals, and leave the working majority in misery, is also expressed as an *ethos* highly discriminatory, markedly sexist and

misogynous, racist, intolerant to any religious manifestation other than Christianity, and sympathetic to every chauvinist practice against groups of peoples not belonging to those that perceive themselves as the center of the capital. These were the circumstances in which was built the baseline of school education, social psychology, and prison institutions currently existing in Brazil. These proved to be clearly congruent with the capitalism, and useful to the bourgeois' interests.

In the aforementioned framework, social psychology is immersed in unclear outlines such as misconceptions and issues of theoretical and methodological nature, in addition to those inherent to the professional practice. Generally speaking, it was characterized as science and occupational segment that investigates, examines and affects the interaction between people and groups. In Brazil in the 1970s, social psychology embraced concepts inspired by North-American academics of sharp positivist inspirations focused on the control, manipulation and opportunity for individuals to fit the social context established. Despite that, by the end of that decade and early in the 1980s, people devoted to research and field work started building a critical, theoretically-methodologically eclectic social psychology, essentially oriented to relevant themes for the Brazilian population, resulting from the end of the civil-military dictatorship and the building of a democratic, egalitarian, and fair country (LANE; BOCK, 2003). This approach remains valid up to these days.

Meanwhile, a critical social psychology inspired by Marx came about. It has supported workers in grasping the social phenomena considering its historicity and the materiality of the real, in a way to unveil the social determinations, relations of exploitation and dominance of populations aiming to establish the required circumstances to instill the processes of awareness-raise of worker classes, and untying it from the hegemonic powers. That is so because this strand is driven by social commitment, involved with popular demands and social transformation. This is so because this perspective of social psychology postulates the inseparability between society and individual, pursuant to the dialectic that private comprises the universal. Therefore, in the core of this theoretical panorama, education in prisons cannot be approached without understanding the society in which it is inserted, and the influences it exerts. Moreover, it should be understood that subject/singular and society/total are in continuous historical movement, considering the possibilities ensuing from transformation (ALMEIDA, 2012; FERREIRA, 2010).

Contemporary school education, in turn, was strengthened and basically designed in the core of the capitalist modernity. In brief, the constructs by authors such as Martin Luther, Wolfgang Ratke, João Amos Comenius and Jean Jacques Rousseau, together with the emerging capitalist project, gave rise to some of the aspects that characterize the formal or school education, such as: 1) mandatory education; 2) production and dissemination of books and didactic materials; 3) children's mandatory attendance to school; 4) universal education with contents, themes and methods that enable everyone to acquire the knowledge required for personal development and life in society; 5) elaboration and development of teaching methods and strategies favorable to learning; 6) emphasis on the teaching of scientific knowledge.

The aforementioned traits of modern education voice out the transformative social promises regarding the medieval world, promised by the

bourgeois to social classes as a whole. Notably, it was an attempt to point out the end of the restrictive and religious nature of education, and ensure that bourgeois could build a school hypothetically capable of ensuring universality of access to knowledge produced by humanity. Despite that, Marx found that this same school education that effectively participated in the process transforming the society, was extensively conditioned by the class-oriented interests of the bourgeois (KONDER, 2006) in an attempt to use school as a permanent and privileged environment to ensure the dissemination of knowledge and symbolic forms oriented to the idealization of the bourgeois life style. Moreover, it also intended to (re)produce perspectives devoted to enable consensus about the relevance and validity of the capitalist *modus operandi* for the social fabric as a whole and, thus, ensure the naturalization of the existence of the bourgeois' private property.

As regards the current prison orientation, and imprisonment as the preferred strategy to punish individuals from impoverished segments of the population, it is worth mentioning that Marx and Engels (1848/2005) identified its origins in the historical oppression of the subordinate groups resulting from the class struggle existing in societies subdued by bourgeois. These societies are characterized by sharp financial inequalities, and for granting prerogatives and benefits to the capitalists, while denying the basic living conditions to large population contingents (MARX; ENGELS, 1848/2005). In this approach, social inequality ensues from the bourgeois' private property, assumed as individual elementary prerogative of the society (MARX, 1842/2017) that prevails against the right to worthy existence, and even to preservation of life. This context unveils the bourgeois' need to sanction the elaboration of efficient state legal and coercive means to ensure the marginalization and criminalization of impoverished individuals (ERCOLANO, 2019). In the writings of 1842 that were gathered in Brazil in the work *Os despossuídos*, Marx pointed out that capitalist societies bear causal links between restraining the freedom of the poor, workers and subordinate groups, and the expansion of rights of landowners and wealthy people. Reviewing the incrimination of the poor in the Rhineland, currently a region of Germany, the philosopher noted that the dispossessed could not even walk on a private property without the permission of the owner. The actions by the impoverished, previously enshrined by customary interpretation, were then forbidden and made unlawful, such as picking a fruit of a tree to satisfy their hunger, and collecting sticks detached from trees and found on the ground to burn, and warm their bodies. The courts of justice by that time considered those conducts as theft of private property (MARX, 1842/2017).

Considering that, Marx and Engels denounced the modern capitalist state as “[...] a committee to manage the common affairs of the entire bourgeois class” (MARX; ENGELS, 1848/2005, p. 42). Accordingly, they elucidated that the state and its conformations, such as law and legal forms, public policies of repression, oppression, and coercion, are valences of the bourgeoisie itself, and of the capitalist *modus operandi*. Considering that, the laws that rule actions and behaviors considered criminal serve to perpetuate the dominance of the bourgeoisie. In this context, prison and the penitentiary practices emerge as the ideal environments to penalize, repress, admonish, and impose sacrifices to the maladjusted individuals of the bourgeois capitalist order, as well as to those posing any kind of risk, disturbance or threat to private property. This logic

transforms the poor, the dispossessed, the losers and the socially maladjusted into criminals, outcasts, and dangerous individuals (ERCOLANO, 2019) and, thus, the main targets of the judiciary system and preferred guests of prisons.

The intricate panorama of capitalist modernity proved to be particularly complex in the contemporary Brazil, in which society in general and the impoverished in particular are faced with the challenge of standing up to the rise to power of Jair Bolsonaro, leader of what we call the *Brazilian fascism*, which largely meets a *stricto sensu* definition of this trend of capitalism, but has also revealed some unique characteristics. It should be noticed that fascism is understood as the movement that favors the radicalization of processes of workers' exploitation and accumulation of wealth by capitalists, which resorts to a strong conservative social content:

[...] disguised under a 'modernizing' mask, driven by the ideology of a radical pragmatism, relying on irrational myths and harmonizing them with rationalist-formal manipulative procedures. Fascism is a chauvinist, anti-liberal, anti-democratic, anti-socialist, anti-worker movement [...] (KONDER, 1977/2009, p. 56).

Some distinctive aspects of Bolsonaro's Brazilian fascism are: alignment with economic liberalism and support to its intensification followed by the weakening of the State; selective chauvinism directed towards Latin American, Chinese, and African peoples associated with a pleasant servility towards the great capitalist powers; energetic action directed to reduce Brazil's relevance in the international political and economic plans.

Considering the aforementioned context, it is imperative that education and social psychology express their commitment to the working class and the multitude of impoverished people. To that, it should mobilize a theoretical, methodological and practical framework capable of materializing the engagement towards raising awareness of workers and the dispossessed in professional and academic activities devoted to the collective nurturing of the working class towards understanding, tackling and overcoming the evils of capitalism and its intrinsic discriminatory features (sexism, racism, intolerance, chauvinism) contrary to otherness, maximized in Brazil by the current fascist political arrangement.

The materiality of that commitment starts by establishing both the field of school education and social psychology as social praxis taken on to promote societal transmutation towards overcoming capitalism and its forms, freeing the working class (including the impoverished and dispossessed ones), and building an egalitarian and classless society. An imperative component of this commitment refers to the required care to people in prison, who are subject to aversive punitive strategies and hateful cutbacks in their civil, political, and labor rights. Denying that prison in modernity is an institution that should cease to exist due to its usefulness to capitalism and its sharp classist, racist, and misogynist traits, seems unreasonable. Nonetheless, one cannot neglect the significant portion of workers who are in prison and, also, those professionally working in the Brazilian prisons, especially the teachers, who are in a position to promote dialectical formative processes, marked by politicality, dialogicity, and aimed at the development of their students to build critical consciousness.

3. Teaching work in prisons

We have adopted the Dialectical Historical Materialism and Socio-Historical Cultural Psychology to understand the representativeness of teaching activity in the contemporary social scenario. The purpose, here, is to consider the teacher's work as one that is dedicated to human nurturing, through mediation of the appropriation of social, artistic, scientific, concrete, and historical human products. It builds the required conditions for the participation and mobility of people in the society, ensuring the critical appropriation of sociocultural traits and heritages. This way, education plays a core role in the constitution of subjects as human beings, and in the nurturing of unique individuals in the societal diversity (SAVIANI; DUARTE, 2012).

Notably, the teaching activity developed in prison is marked by institutional references and prescriptions ensuing from both the school tradition and the prison practices, posing unique challenges and difficulties to teachers. It should be noticed that the school resembles prisons in its physical structure and operation, due to its fully institutional attributes, as advocated by Goffman (1961/1974), with a routine subordinated to strict time control, guidelines and specifications of expected conduct, principles and methods arbitrarily established to ensure its operation and that must be followed by students and teachers, physical spaces planned for the oversight and control of students (TARDIF; LESSARD, 2014). The school inserted into the prison system holds disciplinary rules, regulations, strategies oriented to correction and to inflict punishments, control and subjection techniques even stricter, accepting that penalties and exclusions are imminent.

Moreover, due to the strict institutional security rules, everyday teachers enter prison just like their students, supposedly criminals, since they are required to observe and obey the disciplinary and behavioral rules that range from special procedures in the relationship with students, to the way they circulate in the institution, ruling even the proper style and way to wear their clothes. In this sense, one could state that teachers' activity in prison is crossed by a multitude of difficulties stemming both from the precariousness of the Brazilian education system, and the adverse, hostile, and restrictive conditions of the prison system and its oversight and security rules restrictive to the educational content, and teaching and learning strategies (ONOFRE, 2017).

It is worth pointing out that education developed inside the prison cannot be the same as that in other schools. First of all, because it comprises students of multiple age groups, and also because it is embodied in a context that, on the one hand, imposes limitations on teaching practices and, on the other, demands deep understanding of the life history and education path of these subjects. Based on the socio-cultural historical theoretical approach, it aims to foster other modes of existence that recognize the contradictions and social and historical determinations, leading to critical and participatory positionings through means of engagement in struggles and social and collective movements of those intended to be egresses from the prison system (ONOFRE, 2016; ONOFRE; MENOTTI, 2016).

From this perspective, education in prisons is understood as the one grounded in the recognition that human nurturing is a permanent process.

Therefore, it should be devoted to the development and refinement of human powers, constituting an intervention radically opposite to those typical to the prison system that are disconnected from any possibility of humanization (ONOFRE, 2016). Moreover, education in prison should offer the students conditions to be capable of denuding, demystifying, and disentangling reality in order to challenge the social, historical, and cultural determinations, aiming at freedom through reflection, mobilization, action, creation, and transformation of reality (FREIRE, 1987).

Thus, the teachers' practice in prisons should be differentiated and transformative, committed to the humanization and emancipation of subjects, in order to raise awareness and empower these individuals, making them critical and active subjects in the transmutation of their own reality. That is only possible by establishing a horizontal relationship, based on dialogue between students and teachers, abolishing forms of oppression, and breaking with stigmatizing and moralizing discourses (SÃO PAULO, 2015-2016).

However, the promotion of this education that is more concerned with the students' reality requires the appropriation, by the teachers themselves, of the concrete and symbolic aspects that make up their work, as well as the totality that comprises the settings surrounding the prison. Thus, it is a must that these teachers continuously review, analyze, and reconsider themselves and their professional actions, in order to reject and avoid reproducing hegemonic discourses and practices that only further stigmatize and marginalize the imprisoned population. It is within this framework of the teachers' work activity in a prison environment that instruction to the double emerges as a methodological device in harmony with dialectical historical materialism. If appropriated by groups of teachers, the ID can contribute to the construction of dialectical and critical formative movements, of review and production of knowledge oriented to transform the teachers' work through their own individual action, and the dialogical and concrete activity of the collective of teachers.

4. Instruction to double as a tool for transmuting the work of teaching

In line with the aforementioned, instruction to the double (ID) is a methodological and interventional device for the co-analysis of the labor world, configured by Oddone in the 1970s in Italy. This paper specifically aimed at a Marxist reading of the ID, identifying in that tool a dialectic nature in which workers are flanked with their collective active in the application process. This understanding of the device starts in the works by the Research Group in Socio-Historical Cultural Theory, based in the *Universidade Estadual Paulista* (UNESP). The researchers of this study belong to UNESP, and work towards fitting into the Brazilian context the methodological tools aimed to foster the leading role of those professionals in the (re)appropriation of their labor activity (PEREZ; ERCOLANO; ROCHA, 2017; PEREZ; ERCOLANO, 2019).

It is worth pointing out that Oddone was strongly involved and aligned with the Italian social and union movements and, as a work psychologist, was devoted to break with the prevailing scientific model, which considered workers as mere human resources that had to be adjusted, shaped, and made functional for the productive context. Inversely to that logic, the Italian psychologist recognized the leading role played by workers in the workplace

and, thus, the importance of their active participation in the techniques and procedures of work analysis. Such participation would aim at an expanded, deep, integral, and contextualized approach and interpretation of the difficulties, hindrances, and problems in the occupational environment. In this light, Oddone endeavored to systematize a methodological instrument capable of promoting the active and conscious empowerment of workers through the appropriation and transformation of the components of their work, from the explicit and expressed to the more implicit and non-conscious ones, so that the collective of workers could intervene on and change their field of activity. As reported hereby, the genesis of the instruction to the double stems from Oddone's efforts.

In this sense, once formulated and materialized in an unprecedented way by Oddone, the ID was later resumed and incorporated into the scenario of Clinic of Activity by scholars coordinated by Clot, who worked on the contextualization of the ID for the French-speaking labor context. The Clinic of Activity, supported by the Vygotsky's ideology, started pointing out mediation and support to workers and their collectives as the core axes of the work of academics in the labor world, in the processes to expand the power of acting and changing the labor reality. Furthermore, Vygotsky (1927/1996) paved the way to perceive the need for methodological devices of intervention and mediation of reality to consider the multiple and distinct dimensions of the human psyche, extrapolating the frontiers of direct experience, and the limits of observation. Still, Vygotsky's influence established as vital the creation and improvement of methods oriented to encourage interpersonal and collective interaction, as a favorable mechanism to bring about human development (VIGOTSKY, 1927/1996).

In addition, we consider the ID as a methodological device of dialectic, materialist, and historical nature. That is so considering that its application allows workers to boost themselves through the exercise of thinking over, appreciating, raising awareness, (re)constructing and changing their activity in the course of individual and collective meetings to (co)review their own practices. This way, we point out the potential, density, and prominence, still in the current uses of dialectic through tools like the ID, capable of enabling: a) the concrete and symbolic analysis of the totality of a phenomenon in all of its complexity, considering its sociocultural and historical manifestations; b) analysis and dynamic understanding of the structural grounds, socio-historical forces and contradictions inherent to and that boost facts or events. In brief, the ID structures and arranges a detailed set of procedures to approach what exists in its essence, contextual expressions, movements, and contradictions in the context of capitalism and class struggles in today's world (PEREZ; ERCOLANO, 2019). The intention is that the ID definitely contributes to qualify the collective of workers to continuously scrutinize, criticize, and review their processes of work, grasping their concrete determinations, and external and internal mediations. Moreover, applying the ID in line with the historical-dialectic materialism aims to:

[...] enable the collaboration between worker and their peers to transmute and overcome their present reality in a rational and conscious movement. That movement must necessarily lead to unprecedented occupational and social arrangements of a

revolutionary nature, which demand novel forms of understanding the initial and current phases of determinations, mediations and contradictions of the world of labor and society under capitalism. It would aim at the design of mechanisms to mobilize people attentive and dedicated to the need for socio-political organization of workers towards a future in which overcoming capitalism is a concrete possibility. (PEREZ; ERCOLANO, 2019, p. 64)

That said, understood and applied taking into account its dialectical nature, the ID comprises: a) the complex unity of the object studied, which is in consistent interaction with the environment in which it is inserted, being made up by it and acting on it; b) the fluidity of this object considering it always in movement and transformation; c) the permanent presence of contradiction, which enables the momentum of the object and understands its diversity and depth (PEREZ; ERCOLANO; ROCHA, 2017).

Based on these assumptions, the ID consists of providing the opportunity for workers to seize labor in a sharp, informed, conscious, and actively participatory way, including the appropriation of the forms it takes under capitalism and the possibilities of mutating and enhancing it in favor of the working class. In summary, this device comes into being by proposing to the professionals the thorough description of their labor practice, aiming to instruct the mediator. Here, mediator takes on the hypothetical role of the worker's double, to replace them in their daily tasks. In that sense, through this methodological device, the worker strives to convert their work into language, making the repetitive and automatic actions pass through the "sieve of thought", that is, through the awareness, and rediscovery and re-examination of their craft, glimpsing its concrete and semiotic components, the enhancing and hindering dimensions, in an attempt to open development zones, rearranging and transmuting the work, the environment and the professional collective, led by the workers themselves (CLOT, 2010, p. 207). In brief, our reading of the ID is that it allows workers to take on the self, the occupational collective, and their work as objects of careful investigation and circumspection, reproducing the actual movements through linguistic action, critically re-editing the dynamic and complex structuring of their labor in the speech addressed to the mediator.

With respect to the specificity of the ID application among teachers working in prisons in Brazil, we advocate that this tool, besides enabling the analysis of the work of teaching, also contributes to the dialectic training of these professionals. This statement is based on an analysis we conducted about investigations completed in Brazilian Graduate Programs, made available at the Thesis and Dissertation Database of the *Coordenação de Aperfeiçoamento de Pessoal de Nível Superior* (CAPES) and at the Digital Library of Theses and Dissertations (*Biblioteca Digital de Teses e Dissertações*, BDTD). In this survey, we identified 19 academic papers, concluded in the form of doctoral theses and master's dissertations, that used ID from 2007 to 2013. Among these investigations, we found that 13 focused on the teacher's activity and aimed to understand, interpret and evaluate the teacher's work; recognize potential patterns built on the teaching practice; understand the relationships between qualification, work and policies on continuous education; grasp the potential subjective mobilizations of these professionals and, support the

training of teachers and collective of workers (ERCOLANO; PEREZ, 2015). The common aspect observed in the studies with teachers in which ID was used in field data collection was that, invariably, scholars and teachers highlighted the device's capacity of boosting the production of knowledge, and transformation of the individual and/or collective work of teachers.

Moreover, a recent investigation experience carried out by the Group of Research in Socio-Historical Cultural Theory aimed to understand the aspects that make up teachers' work in prison, using the ID, Ercolano (2019) observed that the process of applying the device among volunteer teachers was perceived by workers as a profitable opportunity to think over and share labor-related experiences. Likewise, it was an opportunity to establish collective dialogy that led to the emergence and systematization of knowledge about their occupational practices. According to participants in Ercolano's study, this reflexive and nurturing opportunity that ensued from the use of ID, is unusual or inexistent in the exhaustive and tight routine experience. That is also due to the discredit of the teaching work that is very likely to have led to limited leadership of those professionals in the attempt to improve their duties (ERCOLANO, 2019).

In the aforementioned investigation, the use of ID enabled teachers to revisit and challenge their activity in different ways: language, by describing their practice; in writing, through the graphic recording of the session in which the volunteer teacher instructs the mediator (double); and interaction through the meeting and discussion with co-workers. As such, the unfolding of the ID procedural phases allowed teachers to perceive other possibilities of acting in their work, sharing knowledge and experiences, rethinking and reorganizing their activity in order to rework their personal styles and reinvigorate the professional category (ERCOLANO, 2019).

Finally, the aforementioned scientific experience has bequeathed, as far as the procedural panorama of the ID is concerned, the imperative to count on a theoretical, technical, and empirical support that consistently grounds its application. Moreover, it also unveiled the need to foresee adjustments in the applications of the instrument considering the unique reality observed in each situation and occupational group. Considering the above, we present the text excerpt below which discloses the procedural phases of the ID, appropriated for the analysis and training in teaching work in prisons, contextualized and (re)formulated for the Brazilian scenario, based on the experience with teachers working in a prison in São Paulo, and inspired by Clot (2000, 2010), Fonseca (2008), Tomás (2010), Perez and Messias (2013), Batista and Rabelo (2013), Perez and Ercolano (2019) and Ercolano (2019).

Phase 1 - Prescriptive documents and social interactionist context of work. The first phase of the ID aims to ensure successive approaches of teachers teaching in prisons and the ID mediator to the extended cultural, political, and socioeconomic contexts. It also aimed to perceive in these scenarios the unique labor reality of the staff that will effectively make use of the ID.

This phase begins with the mediator's moves aimed at deeply knowing the social-interactive labor context of teachers, by identifying and reviewing the guiding documents of these professionals' activities. Moreover, it surveys the history of production of these documents and their uses by workers. The

mediator must coexist with teachers in order to deeply understand their routine of work, as this would qualify them to effectively contribute to the co-analytical process.

Next, meetings are organized with the collective of teachers and the mediator, aiming to promote investigations, studies and learning by the group of participants regarding the capitalist modernity and its links with the work of teachers in prisons. In this phase, there is an intentional effort to access and appropriate critical knowledge about capitalist societies, exploitations and struggle between classes, the historical and ongoing criminalization of the impoverished sectors of the social body, as well as their interactions with the specific institutional and socio-interactive framework of the teachers' work. The following baseline path is recommended. It can be expanded according to the reality of each occupational group willing to apply the ID: a) characteristics of bourgeois capitalist modernity, criminalization of the poor and societal functions of imprisonment; b) class struggles and imprisonment of workers as a strategy of social control; c) the prison system and education in contemporary Brazilian prisons at national level, passing through the state dimension, to the analysis of the prison unit in which teachers part of the process use the ID; d) history of education in the local prison, and the influences of the educational institution to which it is linked (school, federal, state or municipal education system, etc.)

This phase demands gathering and exploring texts on philosophy, history, political economy, among other areas, with the active participation of the mediator, a likely experienced peer on the access to and knowledge of capitalist modernity. Next is the identification, examination, discussion and critical deciphering of texts and materials related to school education in a prison environment, in order to glimpse what has been theoretically and documentally produced about the concreteness and reality of this type of educational practice.

Phase 2 - Identification of the volunteer teacher and instructions about the ID. In this phase, two or more volunteers are selected from the group of teachers working in the prison, who will directly participate in the specific sessions of ID to further share this experience with their peers. Beforehand, the whole group is broadly informed about the step-by-step of the ID. Once volunteers are identified, it is reaffirmed that they must basically assume the hypothetical situation of having a double, i.e., the mediator, who leads the ID application. The mediator must be instructed in detail about the work routine, as they will replace the teacher the next day in all their tasks, conducts and procedures in the workplace. Note that the teacher, now the trainer of the double, is instructed to describe every detail of their work, so that the double can faithfully reproduce and re-edit every detail of their occupational gestures and ways of behaving. Once volunteers have been oriented, the individual ID session is scheduled.

Phase 3 - instruction to the double itself. Based on the studies carried out in the previous phases, the person who conducts this process, i.e., the mediator, drafts a script of open questions to foster and provoke the volunteer teacher to describe their work, in order to comprise their routine actions, including the chronological order of performance, as well as advices and recommendations about their activity as a whole. This is the apex of the ID application, where detailed reports on teaching practice in prison are gathered. Thus, in this dialogical moment, the mediator must challenge and question the

reports of the teacher-trainer, encouraging the teacher's brainstorming so that they take the self and the work as objects of diligent reviews. The narrative of the work is audio-recorded by the mediator with the consent of the participant. In this phase, mediation must turn towards supporting the volunteer teacher in clarifying the easiness, difficulties, impasses, contradictions, feelings, affections, interferences, conflicts, amputations or reductions of labor gestures, incoherences, maximizing and hindering aspects of the labor activity in all its extension, comprising teaching peers, students, institutional environment, among others.

Therefore, starting from the concreteness of the routine work, structural, technical, affective and relational issues of teaching in prison should be addressed: what it is like to teach in a school inserted into prisons; what it is like the relationship between teacher-student; what it is like to be in the prison environment; what is the purpose of their actions; how they prepare and organize their classes; what they expect from students; how they deal with the prison logic etc. With this, the volunteer teacher brings to consciousness elements of their occupation that used to go unnoticed and, thus, they can reflect and rethink them, identifying and, maybe, getting rid of limitations imposed by the naturalization of historical, social, cultural, and context-related facts. To this end, the mediator adopts a posture of restless resistance and confrontation to the reports on how volunteer teachers execute their practice, in order to provoke and challenge the way teachers perform their work, leading to reflective processes of visitation, review, and qualitative evaluation of the individual and collective work, with a view to opening stubborn processes of continuous investigation, questioning, and reshaping of the activity of work.

Phase 4 - Conversation-based activity between the mediator and the volunteer teacher. At the end of the ID session, the mediator asks the volunteer teacher what it was like to go through this experience of converting their action of work into language, what feelings arouse, whether they could envisage other ways of doing their work and thinking over their practice. In addition, the volunteer teacher is asked if they realized different ways of acting in their work, and the reasons why they do it in a given way rather than in another, aiming at the expansion of the teacher's power of action.

Phase 5 - Transcribing and deciphering the record. This phase consists in the full or partial transcription of the audio-recorded ID session, which can be done either by the mediator or by the volunteer teacher. The deciphering of the record focuses on the reflective reading of the transcribed material by the volunteer teacher so that, in this circumstance, they are confronted with their work in a written format, being able to evaluate, rethink and reshape their activity. In this phase, joint meetings are also held between the mediator and the different teachers who participated in the ID itself. Here, what is expected is the production of the first exploratory group movement regarding the findings in the previous phases of application of the device.

Phase 6 - Feedback to the collective of teachers who work in prison. This is the last phase of the ID, the one that assumes a more explicitly nurturing and potentially transformative character. It is aimed at providing feedback to the group of teachers on the findings of the volunteers who performed the ID (Phases 4 and 5) and of the mediator. Thus, volunteers who performed the ID expand and deepen the sharing of findings with their peers in scheduled

meetings, approaching how experiences were perceived, what reflections and reconfigurations of labor emerged, as well as the senses, meanings and considerations assigned to the practice. The training of professionals occurs exactly through the sharing of knowledge, practices, experiences, feelings, affections, and thoughts about the work in order to enrich the individual performance by envisaging different personal styles. Moreover, the pairs coherently select and prepare the knowledge produced so far to be taken and submitted to appreciation and debate by the extended professional collective.

Soon after, as many meetings as necessary are scheduled and held with the whole group of teachers. The volunteers from previous phases present their findings in those meetings. From then on, the collective participates supporting the process of building references and knowledge useful for the planning and implementation of (re)configurations and transformations of the collective activity of work, and of the individual professional action. It is an indispensable stage to reinvigorate the professional category.

In this final phase, the dialogue established among teachers who teach in prisons allow to identify the problems and difficulties common to all, and discuss potential strategies to face them such as, for example, the quality of educational processes in prisons, and the need to ensure access to school materials in tune with the experiences of the students. In addition, it also provides the opportunity to fine-tune, align, and integrate the contents of subjects in order to plan the knowledge that is most consistent with the students' demands, and most meaningful to their experience of life.

Therefore, the application of the ID initially starts from the collective of teachers in prison. Then, it selects two or more volunteers to detail the labor activity, and, at the end, returns to the larger group to provide feedback on the analysis, knowledge, and reflections on the work, strengthening the professional category. Consequently, the use of ID may favor the process of revitalizing the category of teachers that, in turn, starts outlining mutual strategies and actions that could meet the demands of the collective and promote changes.

In short, the DI is an elongated methodological procedure characterized by successive and diverse approaches to the work. These approaches are intended to denature and stimulate consistent criticism and review of labor actions, glimpse other ways of acting to expand and enhance the practice of teachers in prison, based on knowledge and shared and collectivized experiences.

5. Final remarks

The instruction to the double, described as a dialectical methodological, materialist, and historical device, and applied to the concrete world of teachers working in the prison context, aims to support teams or groups of teachers in the building of movements oriented to the production of knowledge, understanding and transmutation of work, pursuant to Marx's and Engel's principles, in its contradictory unity, i.e., not taking it in isolation, but inserted in a concrete and positioned totality.

This device, in the path of the Marxian dialectics, aims at socialization, among work peers, of the personal stylizations, of individual ways of acting, and of activity in group, in order to safeguard the plasticity, fluidity and freedom of

human movement in occupational situations. That would allow making work and individual and collective development processes objects of reflexivity, permanent criticism, production of movements, transmutations, and maximization of life, as long as there is mutual agreement between workers. Moreover, it is expected to focus on the worker as a social being, understood in its concreteness, historicity, and dialectical movements in face of the Brazilian capitalism.

Thus, it is our ambition that the methodization of the device may subsidize further processes of analysis, production of knowledge and metamorphosis of the activity of teachers working in prisons. Likewise, it is expected to prove its validity in the exercise of work, and implement the language activities brought about by the dynamics of the double and confrontation with dialogy, polyphony and (re)configuration of the work by the collective of teachers.

Therefore, according to social-historical psychology, the successive quantitative transformations enabled by the application of the ID are the foreplay to qualitative transformations of greater amplitude. That means to say that modifications in individual practices and in a given group of professionals may lead to a more comprehensive movement, e.g., of effective changes in education in prisons and even in the prison format, with more expressive metamorphosis in society.

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