



ELSEVIER

Contents lists available at ScienceDirect

## Linguistics and Education

journal homepage: [www.elsevier.com/locate/linged](http://www.elsevier.com/locate/linged)

## The multiple perspectives in a dialogical continued education course on animal welfare: Accounts of a team of extension agents and a manager and a cowboy from a rural Brazilian territory



Luis Fernando S. Zuin<sup>a,\*</sup>, Poliana Bruno Zuin<sup>b</sup>, Ana Gabriela Monzon<sup>c,1</sup>,  
Mateus J.R. Paranhos da Costa<sup>d</sup>, Isadora Rustino Oliveira<sup>a</sup>

<sup>a</sup> Faculty of Animal Science and Food Engineering, University of Sao Paulo, Avenida Duque de Caxias Norte, 225, CEP 13635-900 Pirassununga, São Paulo, Brazil

<sup>b</sup> Faculty of Technology, Science and Education, Avenida Painguás, 225, Jardim Urupês, CEP13630-250 Pirassununga, São Paulo, Brazil

<sup>c</sup> University of Sao Paulo, Avenida Duque de Caxias Norte, 225, CEP 13635-900 Pirassununga, São Paulo, Brazil

<sup>d</sup> Faculty of Agrarian Sciences and Veterinary, Department of Animal Science, State University of Sao Paulo Júlio de Mesquita Filho (UNESP), Via de Acesso Dr. Paulo Donato Castellane km 5 Rural, CEP14884-900 Jaboticabal, Sao Paulo, Brazil

### ARTICLE INFO

#### Article history:

Available online 18 September 2014

#### Keywords:

Rural extension  
Brazil  
Dialogism  
Animal welfare  
Rational management  
Teaching–learning processes

### ABSTRACT

The objective of this article is to describe and analyze practices of a training course in animal welfare with a strong dialogical component, as offered by state rural extension agents to a manager and cowboy of a rural Brazilian cattle ranch. This case study is part of a bigger research project financed by Brazil's National Council for Scientific and Technological Development (CNPq) on dialogical communication, or dialogism, as an alternative approach to the predominant diffusion of innovations theory employed in teaching–learning processes in rural extension worldwide. This case study seeks to demonstrate that the dialogical course of rational management practices and animal welfare contributes significantly in the joint development of a more sustainable livestock production that is both less violent towards animals and addresses social constraints between the subjects involved in livestock production. Thus, dialogism significantly improves existing communication barriers inherent in society and the overall quality of life of the cowboys in their workplace.

© 2014 Elsevier Inc. All rights reserved.

### Introduction

Every passing day Brazilian consumers demand more and more foods that come from an environmentally correct and a socially just production (Bonamigo, Bonamigo, & Molento, 2012; Hernandez, Rubin, Dill, Oliveira, & Silva, 2010; Machado, Paulillo, & Lambert, 2008). Meat consumers are increasingly demanding to know the socio-economic and environmental history of the food they consume. This increasing consumer interest exerts market pressures for an improved management

\* Corresponding author. Tel.: +55 19 3565 4092.

E-mail addresses: [lfzuin@usp.br](mailto:lfzuin@usp.br), [lfzuin@hotmail.com](mailto:lfzuin@hotmail.com) (L.F.S. Zuin), [polianazuin@hotmail.com](mailto:polianazuin@hotmail.com) (P.B. Zuin), [anagmonzon@fulbrightmail.org](mailto:anagmonzon@fulbrightmail.org) (A.G. Monzon), [mpcosta@fcav.unesp.br](mailto:mpcosta@fcav.unesp.br) (M.J.R. Paranhos da Costa), [isadora.rustino.oliveira@usp.br](mailto:isadora.rustino.oliveira@usp.br) (I.R. Oliveira).

<sup>1</sup> Present address: 603 Southwest Parkway, Apartment 132, College Station, TX 77849, USA.

of livestock in ranches. Realizing the need to seek the demanded sustainability in their productive systems, some cattle ranch owners strive to employ practices of animal welfare and rational management in their rural properties.

In the last two decades a significant increase in ranches adopting productive precepts that meet sustainable social and environmental dimensions in the productive context of raising Brazilian cattle is more and more apparent. Offering continued education courses in welfare management to men in the field handling the cattle is one of the different practices employed in Brazilian rural territories. According to [Temple Grandin \(1994\)](#), despite the fact that the latest technology and the best facilities are widely available to make cattle handling easier, all subjects responsible for the ranch need to be convinced that proper handling practices pay off economically. However, even when benefits are obvious for some people, stakeholders are willing to purchase new equipment than to invest in learning and practicing better welfare management methods ([Grandin, 2003](#)).

In fact, as reported by a trainer in this study, at times ranch stakeholders justify their disbelief for new management practices. For example, the manager under study claimed that “the cowboys are immutable subjects” and they are mostly concerned with their “living and working conditions, so they only need to be oriented on basic ways of work.” This presents an incomplete assessment of the needs of the cowboy in the workplace, as the cowboy interviewed reported that he would like to grow professionally and learn beyond the fundamentals of animal management. More importantly, the discrepancy in the stated needs of the stakeholders involved in cattle production raises a bigger social issue common in Brazilian rural territories; communication barriers between well-educated ranch managers, owners and extension agents and the lesser educated cowboys create vertical and hierarchical relationships hindering the creation of sustainable productive systems.

Due to the inherent social differences between all ranch stakeholders and their respective point of views and perceptions of the world, professional development trainings must employ an approach capable of developing horizontal communication. Dialogical communication, or dialogism, is a horizontal approach in rural extension trainings that can introduce more equality between the subjects involved and result in the joint development of better practices in a given productive context. By using the theoretical framework provided by language philosopher Mikhail Bakhtin, we demonstrate that dialogical relationships between the subjects go beyond just the dialogues shared between subjects in the concrete world. Dialogue assumes a broader communicative sphere; within the dialogical context, I am constituted by and I constitute myself in my numerous relationships with others.

When extension agents or trainers use dialogism in their courses they must identify the verbal (dialogues) and non-verbal contexts that make up the reality of the subjects within their rural territories. One of the differentials of the training courses with a dialogical bias is the equipotency of voices generated by all course participants. Dialogical training courses specifically presuppose equipotent voices between the trainers and the ranch stakeholders. These multiple voices, in a horizontal didactic context, will produce a highly polyphonic training course ([Bakhtin, 2012](#)). Polyphony promotes significant dialogue among the course participants, confirming the various points of views and value judgments present in their enunciations ([Ducrot, 1987](#)). Equipotency and polyphony are necessary enablers of a joint construction of sustainable productive environments in rural areas.

The objective of this article is to describe and analyze the dialogical training practices of a course in animal welfare offered to a manager and cowboy in a Brazilian cattle ranch. We aim to study the dialogical communication approach embraced in this welfare management continued education course as an alternative model to diffusionism, the rural extension approach predominantly employed in Brazilian rural territories. At its core, the diffusionist model presents some assumptions that are diametrically opposed to dialogism ([Freire, 2006](#)). The diffusionist theory works with the dissemination of one-size technological packages in rural properties and the relationships between the trainers and the people that work in the rural properties tends to be vertical and hierarchical in nature. The opposite is true for dialogism, which brings about the sustainable joint development of new technologies and practices in the productive environment of rural areas ([Zuin & Zuin, 2008](#)).

## Materials and methods

The research for the case study hereby presented is financially supported by Brazil’s National Council for Scientific and Technological Development (CNPq-Brazil). The case study employs a social–historical bias in which the research team collected information through interviews with the two subjects from a Brazilian rural ranch who participated in the continued education rational management course and the team of trainers offering the course. A voice recorder and a camera were utilized for data collection. The information collected during these interviews was analyzed mainly from the enunciations of the five subjects interviewed. For [Freitas \(2012\)](#), qualitative research with a dialogic approach possesses five assumptions:

- The source of the data collection is the context of the dialogues and situations, as it is in the interconnections between the subjects where the occurrences arise;
- It is not during the stage of developing of research questions that the collection and operationalization of variables are sought, instead during the interviews the researchers make an effort to fully comprehend the phenomena historically evidenced by the subjects;
- The process of data collection is characterized by generating senses and meanings of both the interviewers and the subjects being interviewed during the interviews and observations of the phenomena;

Download English Version:

<https://daneshyari.com/en/article/366127>

Download Persian Version:

<https://daneshyari.com/article/366127>

[Daneshyari.com](https://daneshyari.com)