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The Use of Wordless Books in Terms of Dialogical Pedagogy and Learning Approaches / Bayraktar, O. & Bayraktar, İ.

89. The Use of Wordless Books in Terms of Dialogical Pedagogy and Learning Approaches[1]

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Abstract

This study is based on the assumption of using wordless books in the educational environment coincides with the expectations of dialogical pedagogy. It is aimed to establish a stronger connection between wordless books and dialogic pedagogy. The reason why wordless books need to be more widespread is presented in terms of theory. For this, the difference between monologue and dialogue style is used as a problem situation. Monologue and dialogic styles in education are theoretically positioned at two different poles and many educational approaches can be explained in terms of these poles. The same difference was observed between wordless books and written books. The nature of wordless books, their characteristics and their contribution to the skills of the individual are interpreted in terms of the character of dialogical and monological education. As a second theoretical layer, the monological aspects of learning approaches (behaviorism, cognitivism and constructivism) are also considered as a second theoretical layer in order to present more clearly the features of dialogic pedagogy that can be associated with wordless books. The inclusion of learning approaches in the problem of the study allowed us to answer the question of why wordless books are not widespread in the educational environment and to analyze the contribution of wordless books in terms of dialogue.

Keywords: Wordless books, dialogical pedagogy, learning approaches

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Sessiz Kitapların Diyalojik Pedagoji ve Öğrenme Yaklaşımları Açısından Kullanımı[4]

Öz

Bu çalışma, sessiz kitapların eğitim ortamında kullanılmasının diyalojik pedagojinin beklentileriyle örtüştüğü varsayımına dayanmaktadır. Sessiz kitaplar ile diyalojik pedagoji arasında daha güçlü bir bağ kurulması amaçlanmaktadır. Sessiz kitapların neden daha yaygın olması gerektiği kuramsal açıdan ortaya konmuştur. Bunun için monolog ve diyalog tarzı arasındaki fark bir problem durumu olarak kullanılmıştır. Eğitimde monolog ve diyalog tarzı kuramsal açıdan iki ayrı kutupta konumlanmaktadır ve birçok eğitim yaklaşımı bu kutuplar üzerinden açıklanabilir. Aynı fark sessiz kitaplar ile yazılı kitaplar arasında da gözlemlenmiştir. Sessiz kitapların doğası, özellikleri ve bireyin becerilerine katkıları diyalojik ve monolojik eğitimin karakterleri açısından yorumlanmaktadır. Çalışmada, diyalojik pedagojinin kelimesiz kitaplarla ilişkilendirilebilen özelliklerini daha belirgin bir görünümde sunabilmek için ikinci bir kuramsal katman olarak öğrenme yaklaşımlarının (davranışçılık, bilişselcilik ve yapılandırmacılık) monolojik yönleri de değerlendirilmiştir. Öğrenme yaklaşımlarının çalışmanın problemine dâhil edilmesi, sessiz kitapların eğitim ortamında neden yaygınlaşmadığı sorusunu cevaplayabilmeye ve sessiz kitapların diyalog açısından katkısını analiz edebilmeye olanak sağlamıştır.

Anahtar Kelimeler: Sessiz kitaplar, diyalojik pedagoji, öğrenme yaklaşımları

1. Introduction

Monologue education is a style that is an extension of the understanding of education settled in the Scholastic Period and the Modern Period. In monologue education, the teacher and the textbook are at the center. In dialogic education, on the other hand, the dialogue between the teacher and the student is at the center. Dialogue-style education also focuses on concepts such as meaning, interpretation, and imagination.

With the development of technology, it is seen that the habit of reading books has decreased, and screens have taken the place of books. The screen appeals more to listening by presenting a text or speech body. However, the book is a tool that enables the mind to work actively beyond the ready-made data submitted by the screen and provides the emotional and intellectual development of the human being. It is possible to make differentiation studies in the physical features and contents of the books to attract the child's attention and to accustom the children who are distant to the book. Wordless books are the product of such a study. Wordless books are works that children can narrate. These works can develop adult-child or teacher-student dialogue. In addition, it can provide some opportunities for the central

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concepts of dialogic pedagogy, such as meaning, interpretation and imagination, to find a reasonable response.

Philosophy is the dialogue itself in the Platonic sense. According to Platon, dialectics and philosophy are almost equal. It is possible to associate this feature of philosophy with children. This relationship is also seen in the following statements of Derrida (2012): "Philosophy consists of reassuring children. That is, preferably removing them from childhood, making them forget the child, or, on the contrary, reminding them of the child, while teaching the child to speak for himself and teaching him to speak and converse by displacing his fear and desire. (p. 77). Wordless books, on the other hand, are an essential starting point for developing child-appropriate philosophical dialogues and teaching children to speak for themselves. This statement is too vague for the time being compared to the other, more concrete, and obvious benefits of wordless books. We can discuss some of the wordless books' more tangible and apparent benefits.

Wordless books provide opportunities for children to develop the comprehension capacity necessary for creating meaning and increase their interest in books (Grilli & Terrusi, 2014, p. 67; Lysaker, 2019, p. 4). Children develop narratives based on pictures. Building a narrative demonstrates to the child the capacity to use their imagination. The storytelling of wordless books provides new and essential information on people and to understand other literary activities (Lysaker & Miller, 2012, p. 170). Reading based on visuals before learning to read and write differs from reading written material (Lysaker & Hopper, 2015, p. 650). Wordless book readers read about the visual cues presented in the drawings. While doing this, they can create meaning by using their background information, personal experiences and social backgrounds (Crawford & Hade, 2009, p. 66). For these reasons, it is recommended at the beginner level to accustom children who do not like to read. These books can be used in the classroom in many other ways. For example, they can improve children's writing skills. Students often have problems like finding ideas and topics to write about. Wordless books can help students with writing difficulties about overcoming this difficulty. They encourage students to write. Wordless books can be useful for developing writing skills and creative writing activities (Henry, 2003, p. 2; Marble, 2012, p. 3).

Students who have difficulties in subjects such as reading and writing may also have speaking problems. This also means having difficulty in understanding and expressing during teacher-student or student-student dialogue. In other words, it may not always be easy for every child to participate in the dialogue as dialogical pedagogy assumes. The fact that wordless books increase the aforementioned skills and potentials gives us the impression at first glance that they can also improve the dialogue. In this context, wordless books can contribute much more to a dialogical educational environment, as will be discussed later in the study.

Thanks to these features and increasing effects, opinions advocating using wordless books in the classroom have emerged. Wordless books were adopted by children, well received by classroom teachers, and used by educational researchers (Crawford & Hade, 2009, p. 66). It has become a separate genre in children's literature in the last forty years. There are approximately 1000 (thousand) wordless books whose copyright date is 1960 and later. More than 60% of these were published between the 1980s and 1990s. However, these books have their roots in a much longer history. For centuries, people have transmitted stories through visual images (cave drawings, wordless films) without the aid of written texts (cited in Crawford and Hade, 2009, p. 66). In other words, the foundations of communication were

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laid in the history of humanity without written texts. Examples similar to Wordless books are considerably rooted in history.

Despite the benefits in the classroom environment, having a trace in history, and being accepted to a certain extent today, wordless book has not become widespread enough and has not received the attention it deserves. Searching for the reasons of this situation within the current understanding of education would be meaningful. For this reason, it is beneficial to focus on the issues that strengthen the monologue character of education. The monologue character of education is an understanding that wants to convey information and message directly. On the contrary, the wordless book application does not concern conveying information and messages directly.

Learning psychology occupies an essential place in educational theory. Among the learning approaches, behaviorism, cognitivism and constructivism can have monologue character at different rates. In this sense, whether learning approaches include a monologue education approach should be checked. If they do, can this prevent the use of wordless books in line with a dialogical understanding of education? Therefore, one of the issues that can be examined in terms of juxtaposing wordless books with dialogic pedagogy is learning theories. The fact that dialogic pedagogy stands at the intersection of philosophical thinking, psychology of learning, and educational practice fits well with the perspective of this study on wordless books. Thinking about the dimensions of using wordless books in the educational environment can also be an opportunity to point out this intersection point.

In this study, the position that wordless books can assume in educational processes will be discussed within the dilemma of dialogue and monologue, especially in the context of learning understandings. The study's primary purpose is to show the need for wordless books in terms of the child's versatile development. In order to achieve this goal, educational approaches that trivialize wordless books and keep them away from the educational environment should be evaluated. In addition, in line with the purpose of the study, we compared the written (oral, audio) books with the wordless books from time to time because we assumed that the comparison between wordless books and written books would reveal some differences in terms of monologue and dialogue basis in education. In order to carry out this discussion, some characteristic features of different educational understandings based on monologue and dialogue have been considered. In addition, the discussion was supported by arguments over some of the deficiencies and determinations observed in learning theories. As a result, it is presented with the reasons why using wordless books as educational and learning material is critical for dialogical pedagogy.

2. Problem Status

This study does not rely solely on the potential of wordless books to strengthen a dialogical education. At the same time, it aims to reveal the importance of wordless books by understanding the monologue character of current education. The monologue character of current education is a result of the truth-determination of modern science especially. The truth-determination of modern science finds its response most commonly and effectively on learning in education.

As Bachelard (2008) said, the understanding of science for a long time wanted to unite people around a mutual view and mentality, ultimately as a truth-determination like a sermon. Opinions on concepts such as reason, fact, experiment, and on the axis of acquiring knowledge stem from this (pp. 16-19). Such views are quite common in scientific fields such as educational psychology and the psychology of

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learning. In addition, the efforts of some philosophers and philosophical movements to analyze the system of acquiring knowledge in a demonstrative way, leading to the establishment of modern education, are extensions of the problem. They acted covetously to create a mutual view and mentality in currents such as empiricism, positivism, rationalism, pragmatism, and logical positivism in the modern period (Bayraktar, 2022).

Learning has been a theme in philosophy from time immemorial. Nevertheless, in the last century, it has frequently been dealt with within psychology. Russell (1996) states that "...Philosophy, from time immemorial, has coveted more and achieved less than any other branch of learning..." (p. 11). This statement shows that philosophy gets results much more slowly and cautiously than scientific fields. The same statement implies that philosophy has failed to put results into practice compared to science. It also reminds the connection between philosophy and learning. However, the scope of learning is narrow, while philosophy is broad. Apart from comparing the achievements of the two disciplines, it is logical to focus on their connections to determine the content of the current educational thought. A thinking related to learning and philosophy allows us to approach the learning field critically. Thanks to this criticism, it is possible to see the monologue character of the current education.

Obtaining scientific, non-subjective, and objective knowledge through observation and experimentation is a pre-acceptance of some mainstream psychology and experimental psychology. At the same time, this acceptance makes the learning mind passive (Arkonaç, 2015, pp. 45-46, 99). With the influence of such views, the aims of philosophy, such as self-knowledge and the search for truth of the active mind, spanning thousands of years, and the way of dialogue that two active minds meet, have been lost. The hegemony that behaviorism has established for a long time in education field is a typical example of education, which is base of monologue, that focuses on the external. In other words, the behaviorist approach was the biggest bastion of monologue education and technical trend until the middle of the twentieth century. Especially between 1900-1950, it can be said that behaviorism created a preaching environment in education, as in Bachelard's criticism of science, in order to determine a mutual view and mentality. It can be said that children's books, which present their fiction in the most detailed way, do not leave spaces in the text, and are written in a way that aims to convey the instructive message to the child clearly, are quite suitable for the behaviorist approach. We can point to such tendencies as the reason why wordless books have not received the attention that they expected for a long time in education field. It can be said that as a result of the influential criticism that behaviorism faced in the second half of the twentieth century, wordless books started to attract an interest, but this interest increased very slowly.

In short, in the preaching environment of monologue education guided by the modern scientific paradigm, wordless books found little space. The modern science paradigm is more associated with the behaviorist approach in education. However, the real question here is: To what extent do learning theories such as cognitivism and constructivism, which are based on the criticism of behaviorism, confirm the advantages of wordless books in the educational environment in terms of their fundamental views? To what extent can theories of learning such as cognitivism and constructivism provide these advantages?

Within this problem, in the chapters of the study, first of all, it will be focused on the criticism of behaviorism, its closing the way of dialogue in education. Then, the position of wordless books in terms of cognitivism and constructivism will be discussed. We will evaluate cognitivism and constructivism

from: relativism, ontological deficiencies, and cognitive development. Finally, the possibilities of wordless books for dialogical pedagogy will be discussed.

3. Evaluation Through Behaviorism

According to Cassirer (2005), behaviorism "...sticks firmly to the ground of the concrete components in speech (CCS) and says that these CCS show us nothing but the sequence of sounds, the diversity of colors, the harmony of perceptible qualities...". However, there is always more lingual in the CCS (p. 81). Based on Cassirer's assessment, we can think of behaviorism by relating it to the differences between written and wordless children's books.

Wordless books offer so many possibilities for what Cassirer's saying; there is more to it than lingual. It is possible to include in Cassirer's critique of behaviorism written books with clear messages. It can be said that written children's books will be chosen more compared to wordless books in terms of behaviorism. This preference of behaviorism is due to the expectation that the explicit message will directly change the child's behavior in terms of the written text-style children's book. A steadily written text presents much more concrete elements than wordless texts. The wordless text contains only images and is rich in filling in the blanks. According to Dafermos (2018), if there is a perfect, final and absolute truth revealed through books written in a predetermined style in the form of catechism-style questions and answers, there is no room and no need for sincere dialogue. (However, if there is a perfect, final, and absolute truth as in catechesis, there is no place and need for genuine dialogue.) (p. A3) Behaviorism is a scientific way of doing education through books in the style Dafermos underlines. Behaviorism's sticking to the ground of CCS is because education does not deviate from the factual basis.

Clinging to the ground of the CCS closes the door to processes such as meaning and interpretation in which the subject can be involved. According to Bakhtin (2001), since behaviorism grasps the dialogue as a chain of reactions, it cannot focus on meaning and essence and equates all utterances on a single plane regardless of their owner (p. 360). The behavioral use of written books is to unify and embody meaning. Besides, it only does so as much as it can. On the other hand, reader-centered theories show that the reader's comprehension processes and interpretation are active even in the face of a written text. Starting from Bakhtin, it is seen that behaviorism has a problem with the meaning and interpretation processes of the dialogue. These reasons give us the impression that behaviorism is incompatible with wordless books.

Behaviorism focuses on observation under the influence of an effort to be scientific. Allocating a central place to the concept of behavior is due to the observability of the behavior (Bayraktar, 2022, p. 251). However, behaviorism's observation and reading wordless books through visuals are different from each other. Wordless books refer to concepts of meaning and interpretation, as in dialogical pedagogy. It activates the child's inner processes and brings active thinking to the fore. According to Heidegger (2005), when the concept of behavior is focused in a way regardless of thought, it aims to unconsciousness in relating to many contents in the world (p. 72-73). What Heidegger means here is that consciousness is a kind of "deep thinking" skill which a person possess in all forms of communication. The suggestion that behavior should be firmly linked to the thought means that educational theory pays attention to internal processes. According to Matusov (2021), although behaviorism enables the student to gain knowledge and behavior, this is neither sincere nor in a way that the student appreciates. Thus, the success seen on the surface is actually a failure internally (p. 13). Focusing only on behavior and not establishing the theory of education according to the internal

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processes of the human means to see the human as only a physical object. However, instead of seeing the student as a physical object, dialogic pedagogy wants to ensure that every subject actively participates in the dialogue and learning process due to the nature of the concept of dialogue. For this, it highlights subjective concepts such as meaning and interpretation and takes internal processes into consideration. According to Cassirer (1980), dialogue path and dialectic concepts, since were born in Ancient Greece, are especially objection to studying human as a physical object (pp. 16-17).

From the point of view of wordless books, the child does an active reading even if she/he observes the images. In other words, it is visual reading, not observation. The children develop a tremendous reflection and consciousness in their connection with the image. It is the child's creative imagination that provides this. Imagination is a crucial element that activates internal processes and deep thinking skills. It is clear that while dialogic pedagogy criticizes the approaches that examine the human being from the outside as just a physical object, it objects to the lack of a connection between the human and the world of meaning. It is a success for the children to narrate the wordless books by activating their inner world based on the visuals and entering into a dialogue through this story. Moreover, we are almost sure that this success was not superficial. Written books can stimulate similar processes. However, compared to wordless books, internal achievement carries a risk of being limited. Whereas, due to the behaviorist use of written books, the children's explanations about the book they read are a very superficial success. In this sense, the use of written books in a behavioral style is one of the primary applications of monologue education.

As we approach today, behaviorism has substantially been surpassed, and learning approaches have focused on the inner processes of human beings and have almost pushed behaviorism out of education. In this sense, it is meaningful to evaluate cognitivism and constructivism, which are effective in losing the importance of behaviorism in education.

4. Evaluation Through Cognitivism And Constructivism

We would like to include ancient philosophy in the discussion while evaluating the main views and emergence of cognitivism and constructivism. Because when ancient philosophy is involved in the subject, some problems can be detected in cognitivism and constructivism. In terms of ancient philosophy, dialogue is the way to establish a connection between knowledge and existence. In order to establish the connection between knowledge and existence, it is necessary to constantly seek the truth, the good, and the truth through creative thinking in dialogue. In addition, we would like to include ancient philosophy in the discussion to better analyze the use of wordless books in the educational environment in the name of dialogic pedagogy. Ancient philosophy makes a difference in considering the contribution of ontology to the field of education. In this context, we will focus on three main points when evaluating wordless books through cognitivism and constructivism. The first one is relativism at the point of formation of knowledge and value. From this point of view, we will try to emphasize the ontological deficiencies in the second evaluation. Finally, we will deepen our problem on cognitive development, an issue that these learning approaches make an undeniable contribution to education.

Piaget's cognitivist approach focused on knowledge occurring inside (cognition) rather than outside the person. This is an alternative to the behaviorism that had dominated education until then. Piaget did systematic reviews to show and explain that cognition plays a more active role in learning. He criticized philosophical style speculations. Constructivism, which is a kind of continuation and interpretation of cognitivism, maintains the tendency towards the internal. However, cognitivism and constructivism are

inseparable from the acceptance of external reality by movements such as empiricism and pragmatism in terms of being based on experimentation and experience in learning. In order to survive, the individuals must learn to align their internal processes with the external reality. In constructivism, there is also an emphasis on Socrates' knowledge-giving teaching and the role of intuition in teaching. Because, in the dialogue method used by Socrates, most of the time, the student creates knowledge based on her/his internal processes. Socrates' teaching is to facilitate the emergence of knowledge by asking ingenious questions. However, for Socrates, the compatibility of emerging information with external reality is not the only criterion. For example, the main criterion is to seek the universal truth, the good and reality, not to refrain from complying with the settled misconceptions in social life. Based on the creation of knowledge by the student, constructivism aims to develop human skills such as creativity and entrepreneurship by putting the student at the center (Bayraktar, 2022, pp. 314-334).

The periods in which the influence of behaviorism is felt intensely are also the periods when totalitarianism strengthens and the industrialization race accelerates. In this context, as Gutting (2018) stated, it is common to see being a teacher as social engineering and school as a factory. It is generally accepted that human production should also be based on the most productive science (p. 198). The understanding of being a teacher as a social engineering and school as a factory gave education a monologue character to a large extent. On the other hand, such kind of education has been criticized as a major obstacle to the creative and entrepreneurial nature of the individual who is being raised. One of the main pedagogical reasons for the popularity of cognitivism and constructivism in the field of education is to raise entrepreneurial and creative people by putting the individual in the center. The question here is, when there was no constructivism in the history of humanity, were not creative or entrepreneurial people raised? When we look at it from the dialog window, which is one of the important achievements of ancient philosophy in terms of education, what needs to be questioned is whether it is necessary to adopt constructivism completely or not to raise entrepreneurial and creative people. Asking from another perspective, is it necessary to link cognitive or constructivist approaches with dialogue? In the context of these questions, we think that cognitivism and constructivism do not sufficiently consider the concept of dialogue, which has emerged as an educational path in the history of philosophy. With this in mind, we argue that using wordless books in the educational setting for dialogical pedagogy should be distinguished from cognitivism and constructivism. We will try to answer below why we think so.

4.1. Evaluation in Terms of Relativism

Even if constructivism does not entirely reject dialogue, it does not sufficiently emphasize the possibility of universal knowledge arising from the dialogue. Looking for the possibility of universal knowledge by moving from the concept of meaning in ancient philosophy ensures the continuity of the dialogue in practice. This quest allows the person to think about the field of existence. The individual in a dialogue adds meaning to the field of existence. Those who are brought to the level of knowledge based on experiment and experience are surpassed in the world of the mind. Knowledge brings together with the idea of existence in search of universal and absolute truths. For this, the individuals constructs the knowledge themselves, but the mutual interaction of the subjects is always at the center of the dialogue. The interaction during the dialogue is lingual and at the level of human existence.

Constructivism stands on a more relativist basis in terms of experimentation and experience. In cognitivism, on the other hand, the concern of scientific objectivity has yet to bring relativism to the agenda. In addition, constructivism is instrumentalist and result-oriented. One of the points that makes

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constructivism controversial is the relativism it contains. Relativism can also be accepted in a dialogue-based education. However, relativism is not at the level of a philosophical-metaphysical principle for dialogical pedagogy.

Noddings' (2017) statement that "...as long as we maintain the dialogue, we do not need to worry about relativism..." (p. 97) can be considered as a justification for staying away from relativism. Bringing relativism to the level of a philosophical principle means that the interaction at the level of lingual and human existence is not sufficiently taken into account. One of the strong objections to this is Bakhtin's "Truth is not born and does not reside in the head of a person, but develops among people who seek truth collectively in the process of dialogic interaction." (cited by Dafermos, 2018, p. 4). Accepting that what is in mind exists objectively is an inevitable limitation in terms of mental processes and the relation of thought. Although in Ancient Philosophy, Socrates and Plato claimed that they gave birth to a truth in one's head, they do justice to the dialogic interaction process in Bakhtin's statement. According to Gadamer (2009), the essential thing in dialogue is to reach meaning and agreement. As well as expressing individuals's own point of view successfully, it is essential that the individuals can openly contribute to change with their own point of view (p. 165).

From the point of view of the use of wordless books, the advantage of children's creation of unique texts in terms of dialogue is not that it strengthens relativism. In wordless books, children tries to interact with the visuals while being included in the text from their perspective and are aware of that the stories they present are open to the evaluation and discussion of others.

4.2. Ontological Criticism

To bring relativism to the level of a philosophical principle is not to give the way of dialogue the value it deserves. Theories such as cognitivism or constructivism do not consider a detailed and continuous dialogue like the philosophies based on dialogue in Ancient Greece. Instead, the concept of adaptation is in the center. To survive, the trained subject has to turn to the correct knowledge of the external reality. This information is subject to change. The understanding brought about by changing information also changes. In this case, the student has to adapt quickly to change in an instrumentalist and result-oriented manner. Dialogical pedagogy is much more than the instrumentalism and result-oriented approach in the aforementioned approaches. According to Matusov (2021), students want to shorten their learning experience with such a learning approach. On the other hand, Ontological learning is "...a process in which the process is more important for the student than the result, and the individual will not want to shorten the learning experience..." In addition to Matusov, we can say that under the shadow of theories based on pure subjectivism or relativism, it is possible to avoid questions and problems in human-raising activity but to solve them.

In the era we left behind, various education problems have been discussed on the axis of rigidity arising from the connection between scientificity, socialization, and ideology. Teacher-centered education has been seen as one of the main problems. Learning theories such as constructivism thought they had solved these problems based on their reasons of existence. Constructivism has remarkable criticisms against behaviorism, teacher-centeredness, and transference (Bayraktar, 2021). However, question of whether being student-centered and advising to adapt to external reality is a kind of monologue should be directed to constructivism. In terms of being student-centered, these approaches try to explain the student's internal processes while focusing on the process of creating knowledge. However, how reliable data does this provide for educational theory? For example, according to Cassirer (1980), we are limited

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to small knowledge about human nature, life and events only through introspection (p. 14). Adapting to external reality can be considered a secondary situation for constructivism at first glance. However, it is undeniable to establish a connection between the inside and the outside. For cognitivism and constructivism, this connection is an epistemological issue rather than the ontological contributions of education. Dialogue in the classroom is often a knowledge problem for cognitivism and constructivism. However, the big problem brought by monologue education is not between transferring and creating knowledge. The main problem posed by monologic education is ontological and is the problem of existence. In wordless books, however, it is an advantage for dialogical pedagogy that the first purpose is not to reveal knowledge.

The problem of existence in ontology is, in a way, the discussion of "reality and human approval" (mostly human perception) (Diemer, 1997, pp. 99-101). In other words, the problem of existence certainly has an informational dimension. However, the point we want to draw attention to from the perspective of dialogic pedagogy is the problem of reducing everything to perception and cognition, claiming that it can be more easily analyzed and explained scientifically in cognitivism and constructivism. Cognitivism and constructivism are ontologically a framing of the learner, as they focus on the relationship between sensation, perception, cognition and external reality. Moreover, it is the framing of the mind. The framing of the mind results from wanting to reduce the field of thinking and meaning, which cannot be visualized, into objectively viewed areas. On the other hand, Ancient philosophy could overcome this problem by establishing the connection of knowledge with existence, thanks to the infinity and limitlessness of the concept of existence and in the context of the "meaning of existence." Considering one's relationship with external reality in such a framework frankly neglection of ontological learning. However, education through dialogue differs from an external reality that the student must adapt. What the student encounters in the dialogue primarily is not a physical reality. The student encounters the infinity and endlessness of a different mind as he does himself. In this way, students can act within their own world of meaning in the dialogue process. It can go to the last limit of mutual interaction. The way to develop a state of consciousness and deep thinking about oneself, life, and events is possible with this interaction. Relationship with reality and existence occur thanks to this state of consciousness. Knowledge of physical reality is also included in this developing state of consciousness. This is where irrationality comes into play. When learning theories such as cognitivism and constructivism in psychology are examined, it is seen that the irrational components are not given enough weight. The texts presented to adults by the children who reads wordless books and activates their imagination can often be irrational.

Although cognitivism and constructivism emphasize the student's state of mind (cognitive development, constructing knowledge), they overlook that the student eventually encounters another mental content even in the knowledge of physical reality. The dialogic environment requires the learner to turn both inward and outward. Inward and outward orientation may vary depending on the subject of the dialogue. In any case, the child participates in the dialogue because he encounters the other subject's world of meaning. The students' interaction with their peers, teacher, and textbook is an encounter with another world of meaning. The student is aware of encountering a different world of meaning in readings other than the textbooks read for informational purposes. Wordless books contain far more gaps that the reader can fill with their own world of meaning than informative texts. Although written children's books are seen as interacting with the meaning world of another author, there is no obstacle for the child to approach these books as an informative textbook. However, in terms of using wordless books in the educational environment, the focus is on something other than informing the child. Therefore, while cognitivism and constructivism developed and gained popularity, wordless books did not develop and

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gain popularity at the same pace. However, when children read the visuals in the wordless books, they can establish the foundations of thought that will reveal their conditions of existence. From this point, the deep communication that dialogic pedagogy expects can be made much more possible with wordless books.

Learning theories that separate information from elements that do not have a close relationship with reality, reduce it to calculability and usefulness, and do not recognize any criteria rather than sensation and cognition, cannot give the dialogue value it deserves in the educational environment. Cognitivism and constructivism's understanding of knowledge does not ontologically consider dialogue as a form of mutual existence. Such an understanding of knowledge does not perpetuate the teacher and student dialogue. Even if a creative thinking environment is wanted to be established between the teacher and the student, the dialogue can be abandoned quickly, for example, in a crowded classroom environment, because the essentials of the dialogue are not given enough attention.

In the context expressed above, it is clear that an inside and outside problem in the name of education arises between behaviorism and constructivism. Although both want to educate both inside and outside, they turn inside and outside into a paradox. In fact, this is an old paradox of the modern era between rationalism and empiricism-positivism. Cognitivism and constructivism (actualizing learning from the inside) opposed to behaviorism (educating the outside from the inside), rewarmed the paradox. Pragmatic philosophy approached this paradox very carefully. However, pragmatism could not fully resolve the paradox, as it did not establish a philosophical dialogue environment as the main ground in education as in Ancient Greek thought. It is challenging for wordless books to find a place for themselves in this context of three learning theories: behaviorism, cognitivism and constructivism. Today, the use of wordless books in the educational environment and the dialogical pedagogy itself have not become as widespread as they deserve. However, wordless books ask children to organize first from the inside, based on the data they receive from the visual, and then to carry it to the outside. Dialogue follows a similar path. Children, who connect the visual in the books and their mental world, create texts suitable for their mental worlds. It is noteworthy that the child's text can be different from the image. Moreover, the text created by the child based on the wordless book greatly exceeds and transforms the message conveyed by the visual.

As a result, ancient philosophy gives a great place to dialogue in the learning environment. Learning theories like behaviorism or cognitivism-constructivism position themselves as teacher-centered or student-centered. As teacher centered, teacher speech or as student centered, student speech is dominant. However, learning theories can predict mutual dialogue and interaction in the classroom environment. Educational psychology is functional because it takes into consideration both the teacher's teaching style and the student's learning situations (mental development, readiness, etc.). However, getting stuck in scientifically limited forms of learning theories does not bring about an accurate understanding of dialogue. This scientific limitation facilitates the monologue's finding a place in learning theories and the educational environment. Wordless books can be considered as an opportunity for dialogical pedagogy so that monologue does not become a habit in the early stages of education.

4.3. Evaluation in Terms of Cognitive Development

Piaget (1999) sees it as his mistake to give importance to language by trying to make the child speak when he did not have a specific method at the beginning of his studies. After seeing this mistake, he states that he developed the cognitivist theory by directly making the child an experimenter (p. 124). In

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this sense, Piaget wanted to reveal language development from cognitive development. As can be seen in this assessment of Piaget's own fault, his emphasis on cognitive development clearly indicates his failure to establish internal processes to develop "meaning and dialogue." Another reason why he does not emphasize meaning and dialogue is that he wants to -only- scientifically explain internal processes. On the other hand, Piaget himself left the use of cognition and its application dimension in education mainly to educators.

Explaining the cognitive development of children is necessary for more effective education. Piaget's cognitivism mostly shows what information a child can receive at which developmental level. However, in this study, we argue that much of Piaget's knowledge of cognitive developmental stages shows that the child can actually read wordless books. From an educational point of view, it is also necessary that the world of meaning is not left aside and enriched in the child's mental development process. Dialogue is the way to meet this need. In this sense, the use of wordless books in the educational environment and the information that Piaget presented based on his experiments on children may be different processes. However, it is possible to establish a connection between them and interpret them in terms of the use of wordless books in the educational environment on the axis of dialogic pedagogy.

In wordless books, the child's ability to produce creative texts lies in his inability to reason like adults. Through this expression, when we establish the relation of dialogic pedagogy with wordless books, we can ask the following question: Is the child's storytelling a verbal success or a verbal failure? If any, one misinterpretation of Piaget, says it is a verbal failure, as he cannot reason as advanced as adults. In addition, the possibility of the same wordless book addressing children of different ages and developmental stages can be considered as a challenge to the Piagetian stage theory. When wordless books are turned into educational practice, the texts that the child reveals should be handled according to the approach of dialogic pedagogy rather than being evaluated within the rules of traditional logic.

In terms of dialogic pedagogy, the fact that children do not reason like adults is actually a key to verbal success. This is where the importance of wordless books for dialogical pedagogy comes into play. The purpose of wordless books is to present the visuals so that the child can read in his own world of meaning. In this sense, wordless books actually do justice to the child's cognitive developmental stage, compared to books that offer written and explicit texts. Even if the child has yet to enter the concrete operational stage, wordless books are a good preparation for internal reflection processes.

Considering the features that literature and philosophy add to human thinking, children do not need to understand the law of conservation or perform mathematical operations to textize the wordless books. Moreover, we cannot expect such high-level texts from them. To read wordless books, it is sufficient for the child to use language and represent images with words and partially sentences. For example, when reading wordless books, the child's ability to concatenate as a logical error instead of synthesizing and connecting everything to everything is actually an advantage, not a disadvantage. Alternatively, for a child whose egocentrism is not yet completely gone, the meaning that the author, who lines up visuals, of the wordless book, is trying to convey is irrelevant. It does not matter how someone else (e.g., the parent) reads this wordless book. However, since written books contain clear messages, the child who reads written books tries to get the clear message which the adult already accepted implicitly. The children's primary concern in their texts is not conveying while reading the wordless book.

However, children are partially aware of the cognitive developmental stages that they can communicate with someone through the text they have created. Moreover, wordless books are also beneficial for

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raising awareness of communication. All of this, for example, when the child reads the wordless book, does not consider how someone else reads it, can be considered an effective initial step rather than a difficulty in terms of dialogic pedagogy. This is because this is a preparation that contributes to "being yourself" for the interaction process at the lingual and human level of existence. The way of dialogue is to bring its own world of meaning to the world of meaning of others.

5. Using Wordless Books For A Dialogical Pedagogy

Wordless books are unwritten books in which the story is told with visuals. Typically, in a book, the story is usually expressed in writing. That is why wordless books are different from conventional books that modern education often uses. Every book often says something; a poem, story or memory... In wordless books, the word is formed in the reader's mind. When the book is finished, the images that follow each other create a story in the reader's mind, just as the word of the story. For this reason, in wordless books, the effort to "understand" the story comes to the fore compared to written texts. This effort opens the way for the child to think. In a monologue education, children are accustomed to directly receiving what is told to them with the direct expression technique. Written books also support this. Wordless books, on the other hand, are an excellent starting point for a dialogical education process as they guide children to their own thinking processes.

While following the dialogue path in education, even if students are part of the dialogue, most of the time, they may not be able to fully activate the thinking skill. Althoughstudents are part of the dialogue, they may not be able to become the essential element of the dialogue with the deep reflection required by the dialogue. The fact that the student does not become the core element of the dialogue is due to some acceptance in the student. In terms of the teacher-student relationship, the idea that the teacher knows much more may be implicit in many students. This means recognizing the inequality of information in the educational setting from the beginning. One of the strengths of monologue education is the acceptance of this inequality. Similarly, specialization in science is based on the informational inequality between the individual and the expert. While the educational environment should be a unique area that should not be affected by this situation, on the contrary, it has had its share of the mentioned inequality. In written books, on the other hand, the author's position and its effect on the child cause the child to accept a similar inequality at a young age. Wordless books are a good preparation and opportunity to overcome this problem.

In literary texts, there are gaps that the reader needs to fill, and the task of deduction to what is not said from what is said (Göktürk, 2012, p. 26). In wordless books, these gaps are direct and open. The gaps are in the wordlessness of the image, but when the reader encounters the image, these gaps flash like an ambulance light. Using the ambulance light analogy, we can clarify what wordless books mean. It is entirely up to the reader to tell what is happening inside the ambulance. For example, is there a seriously ill patient inside? Or is there a relatively mild patient, perhaps keeping the ambulance busy? Is the ambulance coming from afar? Which hospital is it going? Will it be able to take his patient to hospital on time? How many personnel work in this ambulance? How many hours of work does the staff work, and is he or she tired? Was there an emergency intervention inside, or will it be intervened in the hospital? Is the patient male or female? Old or young? What happened to him or her? Or is the ambulance empty? Is it delivering chocolate for a child who cries just because the child wants to? As this example shows, wordless books are unique in creating such questions and gaps. It is because the need to construct meaning is felt much more intensely in wordless books. Since the author's intention and the reader's reception are established without words, many elements come into play to comprehend the text.

Many subjective processes and elements such as social memory, culture, imagination, expectation and psychology of the reader, and the world of reading affect the effort to create meaning through visual reading.

With the birth of children into the world, their search for meaning also occurs. Making sense of visual information is a start for getting to know the world. Young children recognize, interpret and express pictures long before they learn to read and write (Jalongo et al., 2002, p. 168; Serafini, 2014, p. 24). The result of Lubis's (2018) research also supports this view. Accordingly, an illiterate child understands the story of the wordless book. So it is clear that reading does not begin with learning to combine letters. From this point of view, it can be said that wordless books primarily prepare the child for literacy. Wordless books combine visual literacy (learning to interpret images), cultural literacy (learning the characteristics and expectations of social groups), and literacy with printed text (learning to read and write). In this respect, wordless books are beneficial in teaching -especially- children how a book works (Jalongo et al., 2002, p. 168). In this respect, the wordless book is a unique book that can help the child gain literacy skills (Lubis, 2018, p. 48). By mentally processing the wordless book, the reader can improve his or her understanding of the book's content and knowledge the book offers. Thus, thanks to wordless books, their vocabulary is enriched while their interpretations of the book are formed (Lubis, 2018, p. 48). With these features, wordless books provide an adequate basis for developing a literacy understanding that centers on meaning. Nevertheless, more importantly, these features of wordless books prepare the child not only for adequate literacy but also for the realization of a dialogical educational process. Wordless books are highly functional so that the child can be an active subject of the dialogue, not just one of them. This function derives its source from the structure of wordless books.

In wordless books, the deep structure of the text has yet to undergo grammatical transformations. In this case, there are not concrete sentences, which encountered in the surface structure, in the wordless books. However, the deep structure of the text was transformed via visual indicators and emerged in the surface structure. Visual signs, one of the most essential non-linguistic communication tools, have a causal and direct similarity relationship with the object existing in the universe (Kıran & Kıran, 2006, p. 58). Wordless books created with visual indicators are visualized differently in the minds of each child who reads the book. Reaching the meaning in the deep structure of the text without being literate or following the texts in wordless books prepares the child for a dialogical education environment starting from pre-school. In addition, the involvement of the above-mentioned subjective processes and elements enables the child to be an active subject of the dialogue.

The child's wordless book reading means to establish the equivalent of non-linguistic indicators in the language indicator. This is the first step for being active in the dialog. Because wordless books are open to develop and benefit more from the opportunities offered by the language such as uniqueness, limitlessness, and freedom. In the words of Chomsky (2011, p. 161), a person who has mastered a language can understand and produce an infinite number of expressions that are not similar to each other. This common use of language is a creative activity. At the same time, "words, the building blocks of human language, are still limited in number even if there are hundreds of thousands of words in a language. Nonetheless, the number of concrete and abstract concepts in life extends almost to infinity" (Başkan, 2006, p. 158). Moreover, the philosopher Wittgenstein also changed his perspective by seeing these possibilities offered by language. The characteristics of the language domain, which Wittgenstein used as a key to exit from logical positivism, also changed the view on the relationship between teaching and learning.

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We cannot claim that human's own expression in writing limits human thought entirely. It is also optimistic that the child who reads a written text encounters the imagination of others. However, limiting children to written texts and not giving enough importance to wordless books are obviously technical habits created by monologue education. Written texts are the expression of uniqueness and freedom in language. However, when we look at the formation of communication in human history, we can say that reading only written texts is a style that limits the uniqueness and freedom of the language in terms of education. After the written text is revealed, it is difficult to go beyond the author's intention and the meaning the author wants to present. Some detections of author-centered reading approaches are justified in this respect and are hard to overcome. Moreover, the author's intention and the search for the meaning the author presents, which author-centered reading approaches emphasize, are essential in terms of dialogue. However, wordless books are examples that increase language creativity as they open up the uniqueness and freedom of language more. Thus, wordless books are suitable for remembering and animating concrete and abstract concepts that have no equivalent in language through visuals. Therefore, the reader's effort to understand the text in wordless books is significant.

One of the names who made much theoretical and experimental researches on wordless books is Arizpe. Arizpe offers five suggestions that readers have made and should make in order to create meaning in visual narratives. The first is to give a voice to the visual narrative by participating in the story series. The second is to interpret the thoughts, feelings, and emotions of the characters without the support of the text to validate these ideas. The third is to tolerate vagueness and accept that not everything can be answered or understood. The fourth is recognizing that several ways of reading can be explored through visual expression. The fifth is to develop hypotheses about what is going on in the narrative (cited in Serafini, 2014, p. 25; Terrusi, 2017, p. 2).

Arizpe's five suggestions are also necessary for dialogical pedagogy. Giving a voice to visual expression strengthens the way of participation in the dialogue. The lack of steady text support is also related to the dialogue. The nature of the dialogue does not immediately confront both parties in a whole text. Dialogue is the mutual creation of text in a flowing way. In the formation of a dialogic text, the effort to understand the thoughts and feelings of the other party is the key to the success of dialogic pedagogy. There is uncertainty until a flowing dialogue ends. Even an finished dialogue often ended opens new doors of uncertainty for new dialogues. At the same time, not everything can always be answered and understood in warm dialogue. The different ways of reading discovered through visual expression in wordless books is a feature that enhances the dialogue. Developing hypotheses is a process that needs to be activated in the minds during the dialogue in order to understand.

Reception Theory considers the reader as one of the principal founders of the text in the effort to understand the text. Since the world of the reader and the environment in which the text takes place generally overlap, the reader can become a constructor (Akerson, 2010, p. 189). In wordless books, the reception of the text will be different for each reader who composes the story himself/herself. One of the reasons for the difference in fiction is to be able to differentiate the space according to the image. In this respect, the difference is a natural extension of the wordless book. Wordless books not only allow each reader to receive it differently but also allow the same reader to receive the book differently at different times. However, although this situation seems to offer the reader more reception opportunities in wordless books, it is also acted within the boundaries drawn by the visual in wordless books (Göktürk, 2012, p. 122). Monologue can easily find ground for itself in conditions where no difference exists. Nevertheless, wordless books reinforce the difference mainly because of the incongruity of place. Even if the content of the dialogue is the same, the meaning attributed to the expressions used in the dialogue

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at different times may change. The advantage of dialogic pedagogy is that it can open itself differently in the world of meaning each time. At the same time, inter-subjective conversational connections are inevitably established in the dialogue. Since wordless books are not based on a stable text, on the one hand, they increase the possibilities of different reception, and on the other hand, they draw some boundaries through visuals. These two features enable us to establish a similar relationship between wordless books and the dialogue.

Writing, translation, and interpretation are effective in the meaning of the text (Göktürk, 2012, p. 122). When this effect disappears, wordless books can be read in every mother tongue and everywhere in the universe. The general acceptance is that it is suitable for preschool children's levels. Preschool-illiterate children are accustomed to parental reading. In preschool children's picture books, visuals are more prominent than text and are supported by short narratives. As the reading power increases depending on age, the books' written expression increases, and the visuals decrease. In the preschool period, the child's parent's reading, not the child's reading, actually accustoms the child to a passive position. Later, although the children themselves can read what is written, they may continue to be passive to receive the message. The situation is different in wordless books. It is beneficial for preschool children to be able to read on their own. However, wordless books are also useful for literate children. Because wordless books consist of colored or black and white images, drawings, and pintograms appeal to the child's imagination through visual reading. Children's imaginations are often richer than adults. The readership of wordless books can also include children who can read and write, as they will unleash children's imagination and develop their language and thinking skills. In this case, wordless books can be classified according to the structure of the images and the story's setting. Wordless books can be prepared with content including preschool, primary school, secondary school, and higher age levels.

As Eco (2013, p. 23) gives an example from the tale of Pinocchio, a fairy tale can also be addressed to adult readers. The little prince is a similar example. Some books presented as children's must-reads are actually written for adults or are books that teenagers and adults can read as well. The same can be said for wordless books. It is sufficient that the cognitive level of the reader and the reading universe presented by the wordless book overlap. The reading universe of every wordless book may not be suitable for preschool children. The visuals in wordless books seem to appeal to concrete thinking skills. However, there are wordless books that also include abstract images. In any case, whether abstract or tangible, images on their own tend to layers of meaning in the minds of readers of different age categories and open the doors of thought. Besides, it is necessary to determine the reader of the wordless book according to the book's content; children in different age categories and mental development stages can create texts specific to their own age groups on the same wordless book.

An education that gives depth appropriate to the maturation age of the body and mind has been advocated since Plato (Platon, 2012, pp. 227-228). Alternatively, the principles of education from concrete to abstract are also available in Aristotle (2016). This is also understood from Aristotle's "...it is useful to move on to the most knowable. As a matter of fact, learning always takes place in this way..." (p. 160) expression. The difference between lower levels of education and higher education, or the difference between a child's education and a young person's education just before becoming a citizen, is also observed in Ancient Greece. Since wordless books do not include writing clearly and concretely, it may be thought at first glance that education does not adequately meet the principle from concrete to abstract. Even if we argue that the visual in wordless books is used as a concrete element, it can be justified that the concrete elements are insufficient since it sends the child directly to his inner world. However, the principle from concrete to abstract should not be understood as presenting everything

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concretely to the child. Such an understanding is the reproduction of the problems presented in the context of behaviorism's adherence to the concrete components in speech.

"What readers are wordless books intended for?" Shaun Tan answers, "These books are aimed at as many and diverse readers as possible" (cited in Grilli & Terrusi, 2014, p. 68). Serafini (2014, pp. 24-25) also supports Tan's view and considers wordless books in a wide age range from kindergarten to secondary school. However, understanding some of the more complex wordless books available today requires understanding their rules, including the sequential processing of visual information, the drama of the turning page, navigation paths, and other design features. The written text is subject to the visually rendered narrative in wordless books. As wordless picture books become more complex (abstract), even adult readers can enjoy reading these texts often attributed to children. For many readers, being active in reading can be considered enjoyable.

6. Conclusion And Suggestions

In the classroom, there is a hierarchical superiority of the teacher and an unavoidable inequality between the teacher and the student regarding knowledge. Although a student-centered learning theory is adopted, the child implicitly admits that he or she lacks knowledge. There is a similar acceptance of deficiency in the child's (or student's) relationship with written books. An education limited to only written children's books brings with it the acceptance that the author's given imagination and the author's meaning are superior for the child reader. In the face of a written text, the interpretation power of the child decreases. Reading wordless books is based on the child's interpretation. Wordless books give the child the impression from the beginning that the child is more unrestricted in the field of imagination, meaning, and interpretation. In this sense, a monologue-based education puts informative and written texts at the center, just as it puts the teacher at the center. From the point of view of learning approaches, the views of learning approaches that do not consider dialogic pedagogy acted as a barrier to the spread of wordless books and the use of wordless books in the name of dialogue. However, it is presented in our study that wordless books have many advantages over written books in terms of education based on dialogue. For wordless books to be used effectively in a dialogic classroom environment, the effects of learning theories that are entirely monologic or that show monologic features in some respects should be reduced.

The advantages of wordless books that can be compatible with the expectations of dialogic pedagogy are mentioned in the study. Points showing the harmony between wordless books and dialogic pedagogy can be increased and deepened.

In order to examine the benefits of wordless books mentioned in the study, academic studies, including applied parts, can be conducted on wordless books. The texts that emerged due to the children's construction of non-linguistic indicators by finding their counterparts in the language indicator is an important research topic in terms of dialogic pedagogy. Such texts created by children are essential in showing how ready they are for a dialogic educational environment. These studies can also be applied to children who cannot read or write. For children who have learned to read and write or are at higher age levels, it can be investigated how wordless books appear in linguistic expression in writing skills. At the same time, the dialogues that occur with parents, researchers, or teachers accompanying children while reading these books can also be evaluated within the scope of the research.

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