

# The Transversal Dynamics of Dialogue in Sustainable Pedagogical Procedure

Luíz Síveres

## ABSTRACT

In the context of the Covid-19 pandemic, such trends were strengthened by the encapsulation of the human being, by the instrumentalization of information, and by the detachment of the millennium goals. Regarding this prognosis, how to develop an autonomous, dialogical and transversal dynamic for contributing to sustainable pedagogical processes? Considering that the current reality requires, in turn, emancipatory, dialogical, and sustainable perspectives, the objective of the work is to comprehend dialogue as a personal, relational and transversal dynamic, accepting the justification that the current world demands movements with more sense and meaning. In addition, the contribution of the Alpha Pedagogy has enabled the integral and integrative experience of the human being, an eco-pedagogical path that articulates the social and natural diversity, and cooperated with the creation, care and coexistence of the “common home”, those are favorable aspects to project teachers training in the post-pandemic period.

**Keywords:** Covid-19, Dialogue, Pedagogy, Sustainable, Transversal.

**Published Online:** October 17, 2022

**ISSN:** 2736-4534

**DOI:** 10.24018/ejedu.2022.3.5.460

**L. Síveres\***

Catholic University of Brasília, Brazil.  
(e-mail: luiz.siveres@gmail.com)

*\*Corresponding Author*

## I. INTRODUCTION

Pedagogical projects, in recent decades, have been adjusted and, in the pandemic period, teaching and learning procedures have been adjusted to new relational changes, as well as reinvented to meet educational purposes. Although this experience has been presented as more personalized and by methodological paths mediated, mainly by technologies, it should be noted the need for the exercise of dialogue in the educational environment.

Although the dialogue is revealed, in this circumstance, like a monologue, it is evidenced that this procedure is still considered an appropriate dynamic to trigger educational paths, either by attendance or virtually. This is due to the understanding that dialogue is an energy inherent to the human condition and, therefore, it can be experienced in the diversity of personal, social and cultural relationships. This could also collaborate so that the dialogic procedures constitute an intrinsic principle to an educational project and that it could be experienced, mainly, in the relationship between teacher and student and in the teaching and learning process.

Therefore, the initial reflection is to characterize the dialogue as an intrinsic to a humane condition and to an educational practice, capable of being configured as a transversal procedure of the teaching and learning process. And then, for the purpose of revealing this provision as an inspiring guideline, it would be recommended to make the transition from discourse to dialogue, to carry out the change from more dualistic functions to more dialogic relations, and to express the desire to pass from a more monocratic route to a multicultural one, characterizing the dialogue as a pedagogical project considering the formation of teachers on a sustainable perspective.

To attend this perspective will be approached, afterward, the perception of dialogue as a dynamic inherent to the human condition, and then postulate dialogue as a presupposition of Alpha Pedagogy – presence, proximity, and departure for, from that, suggest a teachers formation procedure, considering sustainable teaching and learning processes.

## II. THE ASSUMPTION OF DIALOGUE

The concept and practice of dialogue as a transversal dynamic that dynamizes the humane condition of the pedagogical and the teacher formation processes will be like a way of acting (dialogical), a way of knowing (dialectical) and a way of acting (dialogicality) respectively. Such proposal would be a pedagogical alternative to justify the personal, social and cultural context that has been presented through highlighted characteristics, with polarizing, fragmented, and unilateral tendencies.

And, to overcome such dispositions, the assumption of dialogue would be suggested, a constituent aspect of human language, of the technological network and of symbolic expression and, therefore, it will be understood as a dialogical, dialectical and dialogicity dynamics.

## III. DIALOGICAL DYNAMICS

Considering, therefore, that dialogue is a principle inherent to the human condition, it has contributed to the historical constitution of each person and to the civilizing construction of society. That is, dialogue constitutes the human being who, in turn, is a constituent of society and, in

this inter-relational dynamics, humanity reveals, develops and projects itself through dialogue. Therefore, the dialogical dynamic can be characterized as a founder element of human existence and the relational experience whether mediated by personal relationships or by technological dynamics.

For that reason, in the exercise of the dialogical condition, every human being articulates the experience and the relational experience and, in this dynamic of reciprocity, it is necessary to take into account the fullness of the relationship that takes place between the “I-You” and the ephemerality of the provision that takes place between the “I-It”, according to Buber (2001). The relational experience is, therefore, everything that involves the wholeness of the being, the relational possibility and the dynamics of meaning for life and the experience shapes the memory of events and their updating in the present, aiming to expand the essential aspects of the human Identity condition through interpersonal relationships.

As a result, the relational experience of the “I-You”, would be closer to the uniqueness of each being, to the path of his historicity and to the life project, while the experience of the “I-It” would be portrayed as familiar with the technology, with the contacts established and with the goals that are intended to be achieved (Buber, 2001). Therefore, dialogue between relational experience and experience is fundamental to constitute the human being and the society, because through this complementary relationship, human condition is explicated to be as a relational being, that would be in constant connection and in deep existential relationship.

And to the extent, therefore, that the establishment of a relational dynamic between identity and finality, between living and experiencing, or between sense and meaning, the human being will be constituted - always more and better - as a dialogic being.

#### IV. DIALECTICAL DYNAMICS

Dialogue, since the systematization of wisdom in the squares and villages of Greece, was a constituent element of the creation and application of knowledge. This can be seen, mainly, as knowledge moves, based on a memorial procedure for a philosophical reflection. And, based on this paradigm, knowledge was built and implemented through dialogue, being contextualized, mainly, by Platonic philosophy, as a dialectical procedure between the ideal and real world, between light and shadow, between the soul and the body.

This dialogical dynamic has run through the entire history, mainly of Western culture, influencing the different theories and practices that have emerged, more evidently those that had some philosophical inspiration as their principle. This can be observed, currently, in Habermas (1987), considered one of the greatest exponents of contemporary philosophy, when carrying out a scathing critique of modern society because it has attached itself to an instrumental reason and distanced itself from a more dialectical reason.

In order to affirm the importance of a dialogical reason, Habermas (1987) proposes the “theory of communicative

action”, based on the assumption that the word, as a communicative act, becomes an action that builds human history. In this sense, dialectical reason, as opposed to instrumental reason, is an action that transforms knowledge and, consequently, an action that transforms the world. This world, in turn, is the world of life and it provides, through dialogue, the dialectical construction of knowledge.

Therefore, suggesting dialogue, as a dialectical procedure, contributes to the formulation and implementation of knowledge that interacts with the diversity of ancestral or contemporary wisdom, that articulates linear or transdisciplinary ways of thinking, or that integrate real or virtual information. Finally, dialectics is the art of dialoguing, through debate and persuasion, to bring individual ideas closer to universal concepts or to articulate universal thoughts to singular knowledge.

#### V. DYNAMICS OF DIALOGICITY

Dialogue can also be understood as a process of world transformation. Freire (1987) calls this procedure dialogicity, which is a reaction to the anti-dialogical tendency perceived in contemporary reality, as well as a proposition for the human being to establish new relationships with himself, with others and with society. This relational diversity therefore enhances the different forms of social transformation.

This procedure of social transformation is, however, the result of the interaction that is constantly established between reflection and action. For Freire (1987), this dialogical disposition is possible, insofar as a meeting of subjects takes place and when they want to pronounce a word, because it is characterized as a transforming word. This framework legitimizes the dialogue as an expression of the intentions of the subjects involved, who stand in favor of a fairer and more sustainable society project.

Therefore, dialogicity is, according to Freire (1987), a process that takes place between the vital experience of the subjects involved and the relational experience between personal, social and cultural instances, with the objective of rescuing human dignity and social historicity, aiming at to unleash a path that has, on the horizon of its realization, the understanding and practice of freedom.

Understanding dialogicity, as an expression of dialogue, leads the reflection to the level of intentionality, that is, through the protagonism of subjects, a proposal is presented that should contribute to a personal and social transformation. Such a procedure will be more effective, insofar as, according to Freire (2001), it is being developed by “an act of knowledge, a political act, an ethical commitment, and an aesthetic experience” (Freire, 2001, p. 117). That is, dialogicity is a proposition that transforms the person and reality, based on principles compatible with the construction of a world based on justice, cooperation, and solidarity.

Therefore, dialogue, when considered as an element inherent to the human condition (dialogical), an essential dynamic of knowledge production (dialectical) and an energy that potentiates social transformation (dialogicity). It could be configured, therefore, as a transversal methodology of the pedagogical project that has, in the set

of its reflections and actions, an integral procedure between teacher and student and an integrative process between teaching and learning.

For this reason, reflection and the exercise of dialogue in training spaces, whether in the initial or continuing path, can be carried out in different ways, but in this proposal, dialogue will be understood as a transversal procedure of Alpha Pedagogy, characterized by the process of presence, proximity and departure.

VI. ALPHA PEDAGOGY: PRESENCE, PROXIMITY AND DEPARTURE

The Alpha Pedagogy (Fig. 1.), created, exercised, and disseminated by Síveres (2019), is based on dialogue, which in the pedagogical articulation between presence, proximity, and departure, constitutes a triadogue. That is, the relationship between the subjects is characterized by a dialogic procedure and the pedagogical dynamics are understood by a tridimensional interaction between the being, knowing, and acting, following the movement of circularity, connectivity, and universality according to the table below (Table I).

TABLE I: ALPHA PEDAGOGY		
Circularity	Connectivity	Universality
Pedagogy	Anthropology	Epistemology
Presence	Being	Dialogic
Proximity departure	Knowing acting	Dialectic dialogicity



Fig. 1. Ícone Alpha.

Alpha Pedagogy has its inspiration based on the symbology of the letter alpha, from the Greek alphabet, in the configuration of an integrated movement between circularity, connectivity, and universality. That is, pedagogically, presence would take place, more explicitly, in the figure of the circle, the proximity in the connection, and the departure in the open vectors and pointing to infinity.

In this case, it is intended to articulate a triadic dynamic that contemplates a transversal movement, that is able to express the importance of the educational project contributing to human formation, with the construction of knowledge and with a methodological proposition. Such aspects also reveal the integration of anthropological, epistemological, and pedagogical premises, corresponding to a movement proposed by Unesco (2022), in the sense of understanding pedagogy as a relationship based on cooperation, interconnectivity, and solidarity.

Thus, the dynamics of presence, proximity, and departure

would reveal an anthropology that integrates being, knowing, and acting, as well as an epistemology based on dialogic, dialectic, and dialogicity. Therefore, the figure below presents the Alpha Pedagogy, which integrates pedagogy, anthropology, and epistemology, following the movements of the alpha symbol.

In the continuity of the pedagogical reflection, based on anthropology and epistemology, the Alpha Pedagogy will be presented in the procedure of presence, proximity, and departure that, although each category is analyzed autonomously, they are part of an integrated and integrative movement.

VII. PEDAGOGY OF PRESENCE

The pedagogy of presence, in an educational project, is understood based on the dynamics of being, thinking and acting. In this sense, it is possible to ensure, according to Síveres (2019), the importance of presence being characterized as a constant exercise of the human condition, a continuous path of construction of science, and how such processes have an impact on the teaching and learning process.

In a closer temporal horizon, it can be seen that the human being, according to Buber (2001), is in a constant process of rooting in life, mainly through the confrontation with the mystery of presence. Although this attribute is being questioned by the dynamics of existential emptying and instrumental fulfillment, mainly through instrumentalities, the desire of human conduct remains to seek, in the physical, symbolic, or spiritual presence, a desirable project for contemporary civilization.

Initially, the anthropological presence, according to Heidegger (2012), reveals being (Sein), and insofar as it searches for existential meaning, it would be being (Dasein), thus characterizing the human condition that takes place in being (Da-sein). This being, when being, reveals its presence in the temporality of everyday life, in the spatiality of being-in-the-world and in the relational dynamics of being-with-the-other. Presence is not, therefore, a physical procedure, but it would be a constant process of knowing oneself, of opening and meeting with the other, and of crossing to welcome and direct oneself towards the transcendent.

In continuity, the epistemological presence, according to Santos (2010), would be the possibility of breaking with a monocultural knowledge and perceiving, mainly, the multicultural ways of thinking. This would require, on the one hand, the recognition of epistemological potential in all forms of cultural manifestation and, on the other hand, a transversal presence that could incorporate self-knowledge, the recognition of other ways of thinking and the engagement of appropriate knowledge for sustainable development.

Therefore, the pedagogical presence, according to Freire (1987), would become a coexistence to characterize the co-presence. Therefore, more than a pedagogical activity, it would be an educative attitude that would incorporate the uniqueness of each protagonist, however, linked to a project of society that, mediated by the sociability of the subjects

involved, would be building history.

Finally, Alpha Pedagogy, as an expression of presence, would be the possibility for human beings to ask themselves about the meaning of being, to multiply knowledge as a principle of knowledge and to exercise the educational process as a doing that involves subjects and phenomena, mediations and existential, social, and transcendental purposes, meanings, and senses.

#### VIII. PEDAGOGY OF PROXIMITY

Proximity, in the interaction of the two vectors of the alpha letter, is configured as an approximation between the different knowledges and, therefore, it can be developed in numerous ways. However, it is suggestive to prioritize, according to Síveres (2019), proximity to the personal and social history of educators and students and, in this case, the adjacency would mean approaching reality, from the life context of the educational subjects. In the face of this challenge, the proximity procedure cannot be limited to an observation or a contact, preponderant aspects in the current context, but would require, in turn, greater interaction and a more significant bond, more sensitive and meaningful.

From this perspective, proximity is not just a physical movement, but a questioning dynamic of a project of society and a dinamism that proposes human fulfillment, effecting a connectivity of approximation of the historical context of education. In addition to a historical proximity, it is recommended to establish an integration between reason and action, to value the approximations of different knowledge that could contribute, according to Santos (2010), with an ecology of knowledge.

Therefore, initially, anthropological proximity, in the understanding of Costa (2000), would be the deepest expression of the human being. That is, proximity would come before any conceptualization of the human condition, because before being thematized, it is experienced and before being calculated, it is linked. In order to give dynamic contours to this process, numerous categories could be incorporated, however, in the reflective path of this theme, it is important to recognize that subjectivity would occur in the proximity of other subjectivities, a procedure that would be revealed by intersubjectivity, mainly, as a manifestation of reciprocity and would culminate in alterity, through which the other would be welcomed through the expression of responsibility.

Subsequently, the epistemological proximity would indicate the possibility of overcoming rationality that has been strengthened, in recent centuries, by the supremacy of an instrumental reason, as well as by the possibility of inaugurating knowledge that also integrates the existential and relational dimensions. Proximity would be, in this proposal, also incorporating the feeling that, in the perception of Ricoeur (2009), would be the deepest manifestation of the human being, characterizing a being of reason, as well as a being of passion. In this way, proximity would be understood through the complementarity of thoughts, with a view to a sustainable project for the humanity.

Therefore, pedagogical proximity would have the objective of overcoming an individualistic anthropology and

an instrumental epistemology, because it would have the merit of consolidating a procedure based on care, in the sense of cultivating proximity that, in general, takes effect through responsibility. to with each other. Therefore, Levinás (2009) proposes the transparency of all those who are involved in the relationship, and, in this way, proximity would be an ethical questioning, characterized as a guiding principle of the pedagogical process.

Finally, Alpha Pedagogy, as a dynamic of proximity, would be articulating the way of being of educators and students who, through the understanding of different forms of knowledge, would be forming more aware and competent people, through healthier and more sustainable scientific paradigms.

#### IX. PEDAGOGY OF DEPARTURE

The departure, in the configuration of the letter alpha, would be signaled by the opening of vectors that would point to the horizon of hope, utopia and the meaning of life. So, the pedagogy of departure, among other guidelines, would be reflecting the human condition itself, in the sense of understanding the departure as a movement of continuity, because the human being is always on pilgrimage, is always leaving, is always moving from one situation to another. This dynamic, according to Síveres (2019), could contribute to the educational process through a movement of presence, across a relational encounter, a proximity understood by the dialogue of knowledge and, as a departure, in the pilgrimage of their personal, professional and social fulfillment. .

However, considering this contribution, among other similar ones, it is clear that the dynamics of the current world are also indicating the possibility of opening up to other horizons, seeking to awaken humanity to the other social energies, and looking for the innovation of new epistemological and technological paradigms. This proposal is anchored in Freire (1987), who suggests a praxis that articulates reflection and action, with the objective of projecting humanity towards an experience of utopia.

Therefore, initially, the anthropological departure cannot be summarized as displacement, but in the perception that the human being is an unfinished being and, therefore, needs to be in constant movement for its realization. Thus, the departure needs to have a direction, or in Freire's (1987) proposition, of an intentionality of consciousness, which is not exhausted in itself, but in the recognition of new meanings, hence the reason why the human being is characterized as a being of meaning.

Subsequently, the epistemological departure always starts from a particular context because the phenomenon of knowledge is situated in a reality and inserted in a historicity. However, in continuity, according to Bachelard (1996), scientific knowledge would need to be in constant mobilization, moving from closed to open paradigms, from finished sciences to knowledge as a possibility, thus revealing the condition of universality of knowledge.

In this case, the pedagogical start would put educators and students on a path, a fact that would already reveal the pedagogical character of all reflection and educational action. In addition to this joint path, Roca (1999) suggests that, after a certain path, it is necessary for each one to



assume their leading role, an aspect that requires a certain unveiling of personal pedagogical functions. And, being aware of this procedure, the educational path could point, as a starting point, a horizon of hope and a perspective of utopia, essential aspects to trigger the pedagogical departure.

Finally, Alpha Pedagogy, with the characteristic of the departure, demands, in turn, the autonomy of the subjects involved, the responsibility towards the path to be carried out and the proposition of the meaning to be reached. Thus, the departure would not be the indication of a path, but the invention of a way of walking; and more than following a path already traced, it would be the construction of a path that is identified with the disposition of the pilgrim and with the proposal of a pilgrimage project.

Alpha Pedagogy is being developed, therefore, as a tridimensional methodology that involves experience as an articulation between consciousness and science; praxis that integrates theory and practice; and the symbol that associates the sign and the sense. This methodological procedure should be linked to a process of sensitization, reflection, and proposition, as well as a dynamic of encounter, relationship, and life project, as described in the Table II below.

TABLE II: ALPHA METHODOLOGY		
Methodology	Process	Dynamic
Experience	Sensibilization	Meeting
Praxis	Reflexion	Relation
Symbol	Proposition	Project

After crossing the tridimensional path of Alpha Pedagogy, through presence, proximity, and departure, having dialogue as a transversal dynamic, could be suggested an alternative to teacher training, in a post-pandemic context, to contribute to a healthy life and a sustainable society. However, some aspects of this possibility will be presented below.

### X. THE PROCEDURE OF TEACHER TRAINING

The challenges of a globalized world, however, polarized and fragmented, for the teacher training should prioritize an integrated trajectory between the educating subject, the educational process and the educational purpose. In other words, it should promote a continuous articulation between being and acting, an interactive effort between reflection and action, and an integrative method between educational theory and practice.

In this sense, teacher education, through Alpha Pedagogy – presence, proximity, and departure, has been experienced, by the author himself, over the last few years, whether at the graduate or postgraduate level, as well as in research on teacher training. It aims, however, to follow a methodology that always follows a tridimensional interaction.

The methodological course for the construction of this pedagogy is based on the principles of phenomenology which, based on the perception of everyday experience, sought to understand the meaning of educational phenomena, in order to understand the meaning between presence, proximity and departure. Currently, this pedagogy is being experienced by researchers, teachers and students, who in the daily life of teaching follow this proposal,

experiencing it in rural and urban schools, in universities in the countryside and in the capital of the country, as well as in the teaching and research processes, mainly at the university academic space.

The purpose of this presentation is to introduce, therefore, such pedagogy to the international academic community and, with that, to promote the discussion about the different possibilities that are available to advance in the proposal of teacher training, in the context of a society that wants to be more sustainable.

In this sense, to characterize the perception of some manifestations, an evaluation of a discipline taught by the author was carried out, in which the Alpha Pedagogy was followed. Below you can see some:

- 1) The teacher brought a new vision to many paths and perspectives on teaching. This expression, therefore, indicates the possibility of innovating through the integration between being, knowledge, and pedagogical action. The result of this manifestation was the fact that the teacher followed the tridimensional methodology, approaching the aspects of experience, praxis, and symbol, in an interactive way.
- 2) We were able to re-signify the knowledge we already have and the learning of new knowledge from the presence, proximity and departure, in the encounter with the other and with the experience of the other. Here, we can see a different attitude in relation to knowledge and, mainly, in relation to the experience of others, due to the fact that conditions were created to integrate a sensitization, reflection and proposition procedure.
- 3) Richness of knowledge and experiences, reflections and experiences, of encounters and departures for a new pedagogical practice, an aspect that was very significant. This statement expresses, however, the desire of teachers and students to be willing to participate in a teacher training program, linked to the stages of planning, execution, and evaluation, however, willing to listen, dialogue and design.

Such aspects can be seen in the table below (Table III), highlighting the pedagogical principles proposed by Unesco (2022), as well as the processes that should be established between students and teachers and the sequential procedures of a training meeting.

TABLE III: UNESCO PRINCIPLES		
Principles	Processes	Procedures
Cooperation	Listen	Plan
Interconnectivity	Dialogue	Execution
Solidarity	Design	Evaluation

Finally, Alpha Pedagogy could be recommended for the contemporary educational reality because it seeks to value, in an integrated way, being, knowing and acting, understanding the autonomy and authorship of the protagonists, the transversal process of dialogue, with the purpose of enhance a teacher training project for a healthier humanity, a more sustainable world and a more meaningful education, through presence, proximity and departure.

## REFERENCES

- Bachelard, G. (1996). *A formação do espírito científico: contribuição para uma psicanálise do conhecimento*. Rio de Janeiro: Contraponto.
- Buber, M. (2001). *Eu e Tu*. São Paulo: Centauro.
- Costa, M. L. (2000). *Lévinas: uma introdução*. Petrópolis, RJ: Vozes.
- Freire, P. (1987). *Pedagogia do oprimido*. 17th ed. Rio de Janeiro: Paz e Terra.
- Freire, P. (2001). *Política e Educação*. 6th ed. São Paulo: Cortez 2001.
- Gadamer, H-G. (2002). *Verdade e Método II*. Complementos e índice. Petrópolis, RJ: Vozes.
- Habermas, J. (1987). *Teoria do agir comunicativo*. Madrid: Taurus.
- Heidegger, M. (2012). *Ser e tempo*. 7th ed. Petrópolis, RJ: Vozes.
- ÍCONE Alpha Em Material Design. ICON. (n.d.). Retrieved October 14, 2022, from <https://icon-icons.com/pt/icone/alpha/138947>
- Levinás, E. (2009). *Humanismo do outro homem*. 3rd ed. Petrópolis, RJ: Vozes.
- Ricoeur, P. (2009). *Na escola da fenomenologia*. Petrópolis, RJ: Vozes.
- Roca, J. G. (1999). *A educação cristã no terceiro milênio: o que é, como se faz*. São Paulo: Loyola.
- Santos, B. S. (2010). *Gramática do tempo. Para uma nova cultura política*. 3rd ed. São Paulo: Cortez.
- Síveres, L. (2019). *Pedagogia Alpha. Presença, proximidade, partida*. Curitiba: Brazil Publishing.
- Unesco (2022). *Reimaginar nossos futuros juntos: Um novo contrato social para a educação*. Brasília: Comissão Internacional Sobre os Futuros da Educação, Unesco; Boadilla del Monte: Fundación SM.