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DIALOGIC MODEL OF LEARNING FROM THE PERSPECTIVE OF PABLO FREIRE IN TIMES OF PANDEMIC IN SEVENTH GRADERS OF THE LIONS CLUB EDUCATIONAL INSTITUTION N° 29

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Abstract

The dialogic model of learning immersed in education arises from the first interaction pattern. However, although Paulo Freire, in his theory, had indeed been including several theorists who supported the interest of the social and cultural part immersed in the meaning of learning, it was only until a few years ago when education began a turn of transformation based on the capabilities and learning outcomes. However, once the worldwide pandemic occurred, the school had to take measures and look for strategies to bring learning to the children and continue with the educational process despite not being present in the classroom. Therefore, this research focused on analyzing the dialogic model of learning of Freire's postulates, in times of pandemic, retaking the society that builds its knowledge in the process of equal differences, conflict resolution, and learning tools based on dialogicity. This research based

the dialogic principles of learning in the Institution Colegio Club de leones N° 29, where the children transformed how they received the knowledge and saw the teacher as the main actor by a horizontality of importance. In contrast, influencers of education can and will be able to contribute to being part of education and taking the dialogic principles for the development of critical thinking and the transformation of the school to the reality and the changing world, focusing the efforts to educate for tomorrow based on society and not only in the academy.

Keywords: Dialogic learning, critical thinking, school transformation, equality of differences.

1. Introduction

An unexpected pandemic has caused many educational institutions to change their methodologies; the greatest threats to education have been confronting learning loss, dropout rates, and inequality that does not allow access to the internet, media, resources and support tools. As a result, the world has witnessed one of the last century's highest economic, social, cultural and educational impacts. This research contains one of the many articulations that educational institutions had to take as a measure in a few pandemics to bring learning to children's homes and how these plans, methodologies and changes are nowadays influencing the return to a new educational normality.

The dialogic model of learning in the institutions was immersed in the new way of teaching and learning, based on the fact that the only way to obtain knowledge and put it into practice is through the use of new technologies and the good use of internet information, and most importantly, following instructions based on the teacher-student dialogue, and what better way than for education to update the object of study, autonomous and collaborative learning.

The Colegio Club de Leones N° 29 of the city of San José de Cúcuta, was taken as a reference to contributing to the continuity of the educational process where it was prepared to reduce the digital gap, obtaining learning models that were according to the times, starting from the fact that significantly the dialogic model of learning contributes with the distance methodology from its angles sustaining the shortcomings that are presented by the drastic changes left by the pandemic. Starting from this point, the Lions Club School bases its efforts on adapting to the environment, and several doubts arise during the process, due to the difficult access of the children to different tools, to the internet and the lack of knowledge of how to learn autonomously. For this reason, the study looked for strategies of social adaptation based on the fact that it is not only the lack of learning but also the social part, the health, and the cultural environment that must be intervened. Therefore, it proceeded to raise the study objective of "analyzing the principles of Paulo Freire's dialogic model of learning from the perspective of critical thinking in times of pandemic in seventh graders of the educational institution," in which under a phenomenological approach, the phenomena were analyzed through the data collection instrument which was based on an in-depth interview, and as a final phase the analysis and design of a dialogic booklet and literary dialogic gatherings.

1.1 Description of the problem

The pandemic caused worldwide by COVID-19 has caused a crisis in all areas, so for this research, it was of great interest to start from the educational field as the pandemic divided education into a new era of learning based on the adaptation of the times and what was happening, although it is true that many educational institutions were involved in a total closure of classes, the Ministry of National Education opted for virtual education where the use of new technologies prevails. At the same time, the rates of infected people went down. Nevertheless, the Educational Institution Club de Leones, being a public institution, was impacted by initiating a virtual education model, starting from the fact that the children have low socioeconomic resources and that they did not have access to tablets, computers, and less internet access during the regular school day. So, the educational institution, having prepared teachers and professionals in the pedagogical field, establishes the problem of how the affectation would lead to the desertion of the children and perhaps of many losses of the year and of subjects by not having communication and adequate learning to the times.

Virtual learning drastically replaced face-to-face learning scenarios. Therefore, it removed the social contact to submerge in digital contact, and the relationship between educator-educatee and their

participation became irrational and unequal due to the lack of training in communication-based on the reflective process and the formation of critical and cooperative thinking within the classroom. Dialogic model of learning despite being immersed in the teaching-learning process, not all educators and students were prepared to solve the shortcoming through audio, a guide without the effect of socialization face to face, so to introduce the dialogic model of learning in the pandemic era became essential to have to solve the shortcomings that existed in the virtual way of teaching and learning, the dialogic model of learning through its principles forms critical, reflective, strengthened and free people. Therefore, the importance of having a social factor immersed in learning is based on knowledge and the study of the human mind.

1.2 Problem formulation

Considering the interest of implementing a dialogic learning model in times of pandemic, the following Problematic question was posed.

Macro Question

How do the principles of Paulo Freire's dialogic model enable critical thinking in seventh-grade children in times of pandemic?

2. Objectives

2.1 General Objective

To analyze the principles of Paulo Freire's dialogic model of learning from the perspective of critical thinking in times of pandemic in seventh graders of the educational institution Club de Leones San José de Cúcuta.

2.2 Specific objectives

- Identify the elements that make up the dialogic learning model from the perspective of critical thinking in times of pandemic in children.
- Classify dialogic principles from the perspective of critical thinking for learning.
- To design a dialogic model from the perspective of critical thinking in the educational institution Club de Leones.

Methodology

3.1 Research approach

The phenomenological research approach was born as a response to the radicalism of the objective. It is based on the study of life experiences, for an event, from the subject's representation. This approach assumes analyzing the most complex aspects of human life that are beyond the measurable. According to Husserl (1998), it is a paradigm that seeks to explain the nature of things and the essence and veracity of phenomena. The objective it pursues is the understanding of the lived experience in its complexity; this understanding, in turn, seeks the taking of knowledge and meanings around the phenomenon. To carry out a research under this approach, it is necessary to know the conception and principles of phenomenology, the method to approach a field of study and mechanisms for searching for meanings. Knowing the experiences through narratives, stories and anecdotes is fundamental because it allows understanding the nature of the context's dynamics and even transforming it.

Aguirre and Jaramillo (2012) indicated that phenomenology is a philosophical discipline and method. Husserl said little about the social sciences; however, some of his students established important relationships between the phenomenological discipline and some social sciences. Referring to the study of social facts, it is a priority to conceive realities as a dynamic of factors and actors that integrate an organized, interacting and systemic totality, whose study and understanding requires the capture of that internal dynamic structure that defines it, requiring the use of a qualitative-structural methodology as pointed out by Martínez (1996).

Normally, the different aspects of the educational field have been initiated from three scientific rationalities: analytical-empirical, theory-critical and hermeneutic-phenomenological. The last one aims to stop those aspects that spread the objectifiable, which in the field of education are numerous. However, the importance of this dimension lies not only in quantity but also in the transcendence and influence on the educational task or social fact.

The phenomenological approach projects a radical critique of scientific naturalism, which assumes that the object of science is to find laws that govern the real, where the person is conceived as just another object of nature. This position insinuates that even psychology can fall into the assumption of treating consciousness as something that can be reduced to laws. Phenomenology exposes that consciousness, treated as an object, offers a limit to this pretension: human subjectivity is the foundation of all scientific knowledge. Therefore, there is a logical error in trying to expose the foundation through what it has found. Then, it is a matter of understanding what new approach subjectivity requires to be understood.

For its part, phenomenology is understood not only as an exercise prior to scientific work but also as a methodology that admits a new way of approaching knowledge and facilitates its best results applied to the human sciences or social sciences. As an approach, it proposes to resolve the questions: how to study this subjectivity and approach the production of inherent meaning.

3.2 Principles and Characteristics of Phenomenology

The first principle determined by Husserl (cited in Villanueva, 2014) to approach subjectivity is the *epoché* or bracketing off the assumption of the natural attitude, present in the usual approach to the world as in the very work of science: the assumption of the world as something given or of the facts of it, as a reality in itself, existing beyond the consciousness that thinks, values or feels them.

In other words, “*epoché* refers to the elimination of everything that limits us to perceive things since the natural attitude by its objective nature prevents us from doing so. Therefore, practicing *epoché* refers to abstaining or doing without” (Villanueva, 2014).

This principle does not presume the questioning of the world as existing, nor does it reduce it to the thinking of the subject. On the contrary, it tries to stop thinking under these terms, to observe the life of the consciousness that lies behind the objects understood as given things: to address how it represents them, and what meaning they assume for it. In short, what original meaning do they possess or how do they become objects of consciousness?

According to San Martín (1986), different types of *epoché* are specified in the development of phenomenological analysis. Despite this, it can be asserted that its essential figure is to grant a condition for new knowledge, to suspend the natural condition. It admits to perceiving the world and its objects as a fragment of the experience of a consciousness that gives them meaning. It implies being aware of a tendency of the consciousness to see the world as already constituted and to forget its activity, to make it anonymous.

Phenomenology arises as an analysis of the phenomena or significant experience shown (phenomenon) to the consciousness. It moves away from the object’s knowledge, detached from an experience. For this approach, the primordial thing is to understand that the phenomenon is part of a significant whole and there is no possibility of analyzing it without the holistic approach in relation to the experience it is part of.

Villanueva (2012) argued that “phenomenological reduction is another central process of the phenomenological method” (p.48). This presents different definitions, according to Husserl. Reduction focuses on perceiving and describing the peculiarities of the experience of consciousness and systematically understanding how this subjective world is constituted. This process of knowledge demands both description and analytical interpretation. The primordial objective is to reconstruct the articulating axes of the life of the consciousness, but this can only be done by going deeper into its experience. It demands describing and understanding the experience from its logic of organization.

3.3 Qualitative methodology

The present study will assume a qualitative methodology. According to Galeano (2017), “the qualitative paradigm has a humanistic foundation to understand the social reality of the idealistic position that highlights an evolutionary conception and social order, likewise perceives social life as the shared creativity of individuals, and the fact that it is shared determines a reality perceived as objective, living, changing, mutable, dynamic and knowable for all participants in social interaction” (p.23).

Through this approach, it will be possible to know the participants’ perceptions and explore the subjective aspects of the experiences, which in this case, is learning through dialogue. Thus, qualitative research will have relevance in this study since it will be interested in people’s lives, their behavior with society and the media, and the language with which they dialogue, the interaction, the understanding of the experiences through the dialogic model as learning through the new Boklist platform and therefore evaluate the practices from the perspective of the participants.

Qualitative research takes from the philosophy of phenomenology the emphasis on experience and interpretation. In conducting a phenomenological study, the focus will be on the essence or structure of an experience (phenomenon) by systematically exploring the meaning of what happens and how it happens.

According to the type of research to be carried out for this thesis, phenomenological research is taken as a strategy based on theoretical and empirical foundations using as means of documents of inquiry, analysis, interpretation and information, and using methods and instruments (Martínez, S.2002).

The inquiry strategy (Lincoln, 2013) followed in this study is to analyze documents and case studies to describe the process of building pedagogical foundations for students’ learning of methodology in research.

For its part, the case study was selected to understand the process of scientific knowledge construction in depth. This inquiry strategy was selected because of the interest in observing, discovering and interpreting rather than testing a hypothesis. On the other hand, it was considered that the knowledge generated from case studies is more concrete and contextual and can lead to generalizations when new data are added to previous ones (Stake, 1994).

The case study inquiry strategy is characterized by trying to interpret the phenomenon in the context in which it takes place (Cronbach, 2015), focusing on holistic descriptions and explanations. It is a process in which an attempt is made to describe, analyze and interpret an entity in qualitative, complex and comprehensive terms (Wilson, 1979).

This study focuses on a particular situation, event or phenomenon. It is important because it reveals the phenomenon and what it represents, resulting in a detailed and dense description of the phenomenon under study and an understanding for the researcher, giving rise to new meanings and broadening the researcher’s experience.

The qualitative methodology is based on the thinking of authors such as Max Weber. It is inductive, which implies that it “uses data collection to finish the research questions or reveal new questions in the process of interpretation” (Hernández et al., 2014). Qualitative analysis usually starts from a research question, which should be formulated according to the methodology used. This approach seeks to explore the complexity of factors surrounding a phenomenon and the variety of perspectives and meanings it has for those involved (Creswell, 2003). Unlike quantitative research, which bases its results on numerical data, qualitative research is carried out through different types of data, such as interviews, observation, documents, images, and audio.

Qualitative research is oriented toward understanding phenomena, exploring them from the participants’ perspective in a natural environment and their context (Hernández-Sampieri and Torres, 2018). The qualitative approach is chosen when the intention is to examine how subjects observe and experience the phenomena surrounding them, delving into their views, interpretations and meanings (Hernández-Sampieri and Torres, 2018).

Among the most outstanding characteristics of qualitative research, it is possible to mention, when interpreting Vasilachis et al. (2006):

- There is no objective reality since key actors or informants socially construct it.
- Knowledge (episteme) emerges from the people who actively participate in the research.
- The primary task of the researcher is to understand and interpret the participants' world based on their experiences and visions of their environment.
- The researcher and the participants interact constantly and dynamically during all stages of the research.
- Research is a mosaic product resulting from cultural, ethnic and researcher values.
- It is holistic and integrative because it does not disregard any new information that may arise during the research. Therefore, the study's objectives may change based on the vicissitudes during collecting information with the significant subjects (study sample).
- Qualitative research does not start from verifiable assumptions or hypotheses, nor from quantitatively measurable variables, since it analyzes subjective information that cannot be detected through the senses and induction (affect, cultural values, motivations, among others).

The points mentioned above show that qualitative research is based on naturalistic observations, based on comprehensive and behavioral models, with a constructivist and transformative approach to social reality, qualities that are only found in this research methodology, allowing the emergence of this approach over the positivist and neo positivist vision, leaving aside the methodological rigor of the previous ones, to promote new forms and nuances that allow researchers to enter introspectively into the distinctive anthropological ideas and practices of the human species.

From the above, it could be concluded that qualitative research is an emerging paradigm that bases its epistemological and methodological vision on the subjective and intersubjective experiences of the subjects, whose practice is oriented towards the society built by man, where the versions and opinions of the thinking being interact, regarding the facts and phenomena of study, to build the reality cooperatively and dynamically.

3.4 Methods

The case study was chosen for the present research. Case studies are important in qualitative research, but at the same time, they are increasingly used in several applications in the professional field (Bergen, 2000; Foster, 2000). For this reason, the case study of children in this research will be used as a comprehensive research strategy, the purpose of which is to generate an understanding of a problem or a given situation to generate knowledge. Furthermore, Yin (1989) says that the case study also examines or inquires about a contemporary phenomenon in its real environment.

For the type of case, this research took the "theoretical" cases; the theoretical cases are chosen because they allow testing some aspect of a theory. They can be people with similar or different characteristics but whose analysis can contribute to clarifying some theory, which in this study will identify the role of the participants in the educational and social space and substantiate how through dialogue, participants can leave their knowledge and acquire new knowledge with the participation of other professionals (McDonnel et al., 2016). Thus, through the case study, it will be possible to analyze the dialogic model and identify the principles of the model in the subjects.

3.5 Research Design

Escudero and Cortez (2017) explain research design as "a plan that involves backward and forward travels between the different components of the research project, assessing the implications of objectives, theoretical arguments, research questions, methodologies, and threats to validity" (p. 48). That is how the study is systematically conducted.

For the case study, a bibliographic review was done in bibliographic databases, books, texts, articles and books, which contributed to the research based on the Dialogic Model of learning based on Paulo Freire's theory.

An interview was designed and conducted with the participants using a script. Then, each case's participation and qualitative analysis were conducted about the dialogues established. Finally, a report of the case analysis was constructed to evaluate the learning processes through the dialogic model, giving meaning to the case study.

4. Development

4.1 Planning

The planning is given by the phases proposed by (Jiménez, 2015), where the chronogram is established to analyze the dialogic learning model from Paulo Freire's perspective. Initially, the Timeline table is recorded to establish the times and activities of the research.

CHRONOGRAM		
Phases / Activities / Time		
PLANNING	-Research on Paulo Freire's postulates and theorists. - Research in scientific databases of theoretical information on the Dialogic Learning Model. -Information and documentation gathering, drafting and constructing the theoretical basis and background.	1st and 2nd MONTH
IMPLEMENTATION	-Peer Evaluation -Diagnostic (In-depth interviews) - Compilation of audios and interview organization process - Analysis of interviews	3RD MONTH
OBSERVATION	-Design of the "Dialogic Learning Mode" booklet. -Design of Dialogical Talks -Design of brochures "Dialogo Igualitario".	4th and 5th MONTH
REFLECTION	-Analysis of results of the phenomenon -Incorporation of categories and results of the phenomenon. - Construction of the conclusions of the Dialogic Model of learning	6th and 7th MONTH

Table 1. Timeline

Source: Own elaboration

Continuing with the planning phase, the theoretical framework of the research is constructed, involving the bibliographic databases and the antecedents as theoretical support for the validity of the research.

4.2 Phase II Implementation

The data collection phase was carried out through in-depth interviews.

4.2.1 interview

The questions were validated by two experts focused on virtual education and one expert in communication, who commented on possible suggestions and rethinking that were taken into account in the implementation of the instrument.

For this research, the individual interview was used as a tool to deepen, if necessary, relevant elements arising from the focus groups because this type of technique accesses the subjectivity of the interviewee and allows for a more detailed and richer collection of information since the person who reports orally shares with the researcher what concerns a specific topic or event that occurred in his or her life (Fontana and Frey, 2005).

4.2.2 Interview analysis

According to the dimensions investigated from the application of the survey to the children and teachers of the educational institution, concerning the variable called “Elements of the dialogic mode,” it is analyzed that:

The children had relevant notes on how dialogue is important to them in school and the classroom, and closer to their answers, how they see the teacher as the main actor as the mediator of knowledge and how they involve the assertive dialogue in the functionality that the teacher must transmit so that they can better acquire their learning; something very important that happens in the fact of launching the questions to the teachers is that they recognize how to act in the first impression for the child will be the source of life of the classroom so to speak since by taking good conduct from the beginning the students will feel the peace and freedom to be able to give their opinion and even so the social instinct will lead the children to want to be more interested in the area or the subject because it is not a risk but a challenge to learn and be understood in moments of difficulty.

Something fundamental mentioned in the answers to these questions is that the appropriate language under an assertive dialogue will awaken the student’s desire in front of the classroom, in front of the activities and the complications that contract the topics that are seen. Regarding critical thinking, it is evident in the conversations of the children that critical thinking plays an important role for them, that despite their young age, they recognize and know the power of thinking and lead them to analyze and question why, what for, and how things are, and to refute if it merits it in a peaceful and sociable field that leads them to debate rather than to conflict.

Regarding critical thinking, children may confuse the basis of criticism as a mediator of a broader range of issues, of questioning, due to the word “Criticism,” which for many of them carries the role of something bad that they can say about or against something they can see, do or hear. However, surely the guide knowledge against the critical theories will lead to an order of their way of analyzing this theoretical, surely over time to incorporate the practices of critical thinking will not be afraid to opine and be opined in different ways.

Something that is striking is the ease of children to answer questions embedded with the new models of learning and dialogue and find words such as knowledge, breadth of knowledge, new learning and knowledge construction. These are words that lead this research to turn this variable embedded in the object of study into a recurrent phenomenon after listening to one and another interviewee who offers the gratitude of believing that education is not only to go to receive knowledge but to go to build collectively new knowledge and from there to fit them to daily life, the community and society.

Regarding the dimension mentioned as principles of the dialogic model, a large society of boys and girls affirming the possibility of being participants of their knowledge, the great interest of receiving, but also contributing some knowledge, as they answered, “we can also bring knowledge to our teachers, from what we read, from what we see and from some lived experiences.” Lived experiences are some of the words used by the seventh-grade boys and girls of the educational institution when they feel interviewed in their favor and not against them, where they are also authors, they are main actors. They can and answer that they can solve the classrooms with their theories, as one of the informants says, “yes, because the teacher explains to us and we can take another theory and the teacher can learn from the theory that the students take out.”

Phrases that involve how self-complicity reaches the school, how giving the child the interest to participate plays a really important role in education, in terms of transformation, creation and meaning, informants show how transforming the school can be beneficial for insertion and avoiding school dropout, through patience, the development of other qualities, other ways of teaching always thinking about inclusion without losing learning, in addition to the approach of how they want a better school "...yes, because you have to look at the good things in people, and there can be optimism and happiness in the classroom."

In the face of this great dimension, many sub-dimensions arise where the creation of meaning aims to create people who have meaning for what they have lived, who express, create and resolve conflicts and situations facing the obstacle. Of course, the best thing is to improve school coexistence, including the good aspects of life, and to face the bad ones with a good attitude towards what has happened. However, children indeed see assertive dialogue as a fundamental pillar for coexistence; there are many more theories to promote peace, serenity, and conflict resolution mediated by dialogue, and what better than the incorporation of dialogic learning not only as a mediator of conflicts but as a pillar of learning, of the formation of beings for life and not only for knowledge.

Regarding the equality of differences, children notoriously respond that they accept to be participants in the education of their peers and teachers; in this phenomenon, we can see the great extent of interest because children are important actors, not only receivers... "I would like them to listen to us more so that they understand our problems and thus guide us on a good path and give us the right path." and if any of these children understand the respect they have for their teacher and how they perceive that they can build good learning foundations, but also social, including emotional stability and how they face the world at different stages, different family, school, social events, among others. It is there where, always thinking about the welfare of children, the dialogic model of learning encompassed not only training people with knowledge but also to know how to act, to be, to serve society and the community; if the teachers were formed not only to go to dictate their classes and were formed to go to share the knowledge and the lived experiences surely these children with the great enthusiasm that respond a, yes, to listen and to listen in all their phases that would be of the school today, with children formed with love, and freedom of expression, with critical thinking and formed for the society..." refers to guidance through dialogue, through assertive communication. It is the role of teachers in the classroom to focus students on their life project, not only the knowledge for learning but the being to face life and society".

The principle of egalitarian dialogue, according to (Aubert, 2010), can have a positive impact on school relations; although it is difficult to understand different arguments of validity and not power; teachers have and must adjust to the new education not to impose a position, but to relate dialogically to learning as a whole.

This is how the children show their focus in their responses to the interview, giving their acceptance to obtain a school with teachers who are also interested in the validity of their arguments, in being listened to, in eliminating shouting and rigorous demands for a peaceful school turned into actors (teachers-students) in a situation of equality and not in the hierarchy of who speaks. The interest of this interview was reflected in the fact that boys and girls long for teachers to integrate them into the class as shown by a child, the teacher can be a coordinator in the class and the student can be equally important at the time of the class day?... "Yes, because when both participate, they can make different choices and that could favor the class."

Regarding the principle of cultural intelligence, the participation of the children is important when they refer concise to the words "we are all equal", words taken from the answers that are relevant and that are repeated among the answers, there we see how the need arises for them to see inclusion in their classrooms, without discrimination of their religion, their diversity, their skin color, often their knowledge. It is clear that learning for all children is not measured in a purely quantitative way, that there are children who have different ways of learning, different ways of expressing themselves and of demonstrating what they know; for example, in a written evaluation, they may not find the way to solve the questions, but they do know their answer and can express it in another way without being written; so many questions arise as a researcher in such accurate answers by the children; what if the evaluation method of the teachers is done depending on the ease or the ability of each child to solve them?. From

this question, many doubts and certainties arise since the teacher would have to analyze each child in his classroom and establish the best form of evaluation; it should be emphasized that children with special conditions have their necessary adaptation and their necessary evaluation adapted to their form of communication, but it is interesting to also put all children on an equal footing by looking more at their form of expression. There justifies the answer of a girl where she responds, “I consider that yes because the student learns from the teacher, and the teacher can learn from the student according to his communication.”

According to their communication, the children say, and who better than the children themselves live their own experience to express their desire that their conditions, their different ways of learning and communicating be included; thus this phenomenon occurs in every response from every child in which they express that they long for and desire a better school and that if they are properly trained, they can obtain a better future, which will provide them with opportunities; “opportunities” that they seek from an early age and that they express that they need for their ways of learning “...I would like them to listen to us more so that they understand our problems and thus guide us on a good path and give us the right path.”

As for the transformation dimension, the school underwent an adaptation to the reality that was being lived, an unexpected pandemic arose and efforts had to be increased to take learning to the children’s homes, taking into account the socioeconomic conditions of each child and assuming that they would be their authors of work conditioning. This is how, through dialogue through social networks such as WSSP, the step-by-step instructions of guides, evaluations and tasks to be accomplished were given; this is how the children demonstrated that they can and can be their learning actors, how they, through dialogue, can obtain the necessary ideas to act. In the same way, transformation is not just transformation for the sake of it, but with a purpose, always with the interest that the school allows the acquisition of learning based on the social reality, on the existing reality, on the now and what that now allows; children allow to see their perception through their answers, getting involved and intervening in their expression that they can obtain knowledge through their autonomy, that they can, under respect, establish a healthy relationship with the actor (teacher) and from this establish more questions, more contributions and opinions that arise and from there merge as actors of knowledge hand in hand...” Finally, it is because dialogue generates new episodes of knowledge, new elements of knowledge, and course new theories, all from an assertive and constructive dialogue, transforming the school.

According to the dimension of the creation of meaning, many children express their need to be listened to because of their shortcomings and differences; this is how learning is based on the student’s needs rather than on the teacher’s strictness as the one in charge of the class; the children have presented their answers affirming their position regarding listening and the teachers’ company in the search for meaning in their lives “YES because sometimes I feel disoriented and I do not know which way to go or what to do under the circumstance.”

It is important to clarify that children have many needs and live many very different experiences in their lives, depending on their reality, their families, their community, and their socioeconomic situation; and that teachers are a fundamental pillar in the guidance and help, through dialogue, listening, acceptance and the counseling process that can incorporate to learning a better responsibility in the student, an impulse to continue facing their realities; as indicated by a girl “because between the teacher and the student dialogue can help them help advice in the future to be someone in life, and not go to the streets.” A girl indeed expresses that teachers can have a positive impact on their lives, that they do not see him as a rigorous figure, but on the contrary as a reasonable person who can help them in their eventualities; it is there where for Freire the teacher’s reflection on how to unite education with the realities of each student will form people for the world and society.

For the principle of solidarity, the participation of teachers with the different behaviors and realities of the students is essential when promoting an assertive dialogue based on how children perceive life and school, as well as specific situations that deserve attention. For this reason, the teacher must attend to the needs of each student, differentiating how and what is done with each child; for this reason, it is vital to do concrete work that generates actions of solidarity with the whole student body, ...I would like them to listen to us more so that they understand our problems and thus guide us on a good path and give us a correct way. The children expect solidarity in the school and they expect to be trained with

flexibility, with their learning that fits their needs and not the needs of the school; the phenomenon that occurs in front of the opinions is evident, where under the needs and the depth of each experience that the children live at home, needs of accompaniment arise for them.

As for the dimension of the dialogic model of learning, all the questions and answers of the children and teachers are submerged, with the positivism of the unknown but longing to know; the dialogic model is accepted in each of these answers exposed by the informants. The phenomenon that occurs is a depth of acceptance and improvement that the school would have by imparting assertive, egalitarian dialogue, solidarity in the classroom, the projection of nuances of ambiance and counseling for the experiences of students; While it is true that Freire approves as of vital importance the dialogic principles in the school, many teachers are unaware that beyond imparting knowledge, students have different needs, different ways of learning and that they should not adapt to the school. However, on the contrary, the school should be an intermediary for students to achieve learning to do, learn to be, and learn to strengthen their capabilities from a good guide and an excellent agreement to impart learning, independent of people and not educational institutions, forging institutions that are dedicated to teaching with the reality not of the system but by the actions of individuals, the community and society.

In conclusion, the experiences lived at school are the reality of education. Training is related and linked to learning, attending to the needs of each student; the dialogic model of learning forges under its principles that children are welcomed and protected by a new way of teaching where they participate as actors of learning and not only as receivers, understanding the school as a scenario that seeks quality, interactions, inclusion, equality and efforts to reduce barriers to participation in learning, activating the processes of transformation and appropriation of successful educational performances and critical thinking.

4.3 Phase III Observation

4.3.1 Design of the dialogic learning model

The design of the dialogic model was based on a model supported by the new information and communication technologies through the scenario of the WSSP platform, based on the fact that nowadays and due to the circumstances that the world presents at this time, communication plays a very important role in the educational processes and to outline teaching-learning objectives, take into account the challenges that the teacher now has in terms of teaching methodologies; And what better than the dialogic model of learning where the main authors are the teacher and the student, assuming that the two establish a more dialogic and less authoritarian relationship, which enables a simpler and more enjoyable interaction.

Based on these postulates, this design is based on terms of communication in which the sender and receiver are at the same level, allowing students to emit their concepts; establishing a virtual scenario for students that allows access to and sharing of scientific documentation, leaves open the possibility that the student learns under this social learning network, without so much rigor and based on their thoughts and opinions that can be established in the interaction that is established in front of a given topic.

Exposing students to these virtual platforms such as Booclik stimulates them to debate and interact critically about their knowledge, to assume their positions and positions of reflection, negotiation and growth.

What is established in this dialogic model design through the Booclik platform is the group activity within a scenario from an educational perspective, not only group but intergroup where the product is socially constructed.

5. Analysis of the results

5.1 Reflection Phase

To comply with the object study of this research, the phenomenon that occurred after interviewing the children is analyzed. It is possible to collect all the thoughts, opinions and suggestions they have for the dialogic learning model, whereas many ideas arise as a researcher. By investigating and researching theorists, it is possible to intensify the plan that schools, students, teachers and collaborators of all kinds of the school, and that from the positioning of the schools in front of the dialogue, it is possible to improve the development of the child's thinking and that from this development of the thinking based on the explanation, the question, the analysis and the reflection that can occur in a conversation, precisely the critical thinking in the children will be achieved.

When analyzing in depth the phenomenon occurred, many positive thoughts are shown in front of the interest of the child to be not only an expectant but a collaborator of learning, which pursues the rise of schools based on social reality, where children can develop in a participatory, collaborative, free of all positioning, where beyond the rigor of the tasks or work or activities scheduled by the teacher, they manage not only to acquire knowledge but to question the why, what for, how; and thus continue to question themselves until they find their answer, their theory and previous knowledge.

While it is true that the children show interest in being taken as important for the educational process and not an inferior or submissive level in front of the classroom; however, many of the strategies used by teachers are of precision and obligation that does not allow the child to develop his or her duties flexibly. It is for this reason that in each response of the interviewees, they show interest in learning didactically and resolving their conflicts through dialogue, and it is here where the validity of this research is given, resulting in the main axis that the way children see their environment, act towards society and themselves; it is important to emphasize that they showed that if we give their value in the classroom, they would be happy to learn from their thoughts and the knowledge that arises from conversations and classes while they learn by participating.

The study of children's thinking is too complex because children's minds change according to their age, their family, and social and economic environment, among other factors, but it becomes friendlier when analyzing what every child expects in life and demonstrated in the questions is to have a future; and what if the implementation of this dialogic model is developed thinking about educating people for the world and not for knowledge; as many authors investigate it, knowledge is acquired through the feedback of the mind of previous and exact knowledge, but the social formation of an individual is acquired in solidarity with his intellectual formation, with the development of his mind and his thinking based on truth, equality and good behavior.

Schools are the scenarios where children spend a large part of their lives being formed, and their homes and families are also involved, but their role at school is to "learn," it is the example they take for their lives.

This phenomenon is expected where children need and seek to be heard and treated more as mediators and not only as receivers of knowledge. Hence, the requirement of teachers is vital when transforming their classes, when putting into practice not only the knowledge, pre-knowledge, and knowledge but their pedagogy adapted to society, to be, to strengthen society from these children who will be the future of the nation.

According to the analysis of this research, if more autonomous children are formed, with mentalities of power, capacities, of self-improvement, they will be children who will serve for a tomorrow, a tomorrow without conflict, mediators of peace, of reconciliation of the "dialogue" that is the basis for all these factors to appear in the world.

Developing in the world for boys and girls is not easy, and even less so for the teacher who must bear the burden that everyone acts and faces life very differently depending on individual problems. That is why the role of the teacher is of utmost importance where equality of differences, inclusion and transformation go hand in hand and where he must represent all these in the classroom and enforce them by differentiating each case that happens to each boy or girl. This is how the interviewees express the

need to have guides for their personal life and that they are embedded in their educational life as a single life.

It is not enough to give good knowledge that remains in a written notebook; the value of teaching for tomorrow is that the child can see reality in writing and put it into practice in his or her life; and those capabilities and that reality must be formed based on a positivist thinking that they can develop through assertive dialogue, healthy school, and learning transformed into the pedagogy of today and that is adjusted to the future.

The world is changing and the children adapted to an unexpected pandemic and demonstrated as actors in the school that their abilities become stronger when they listen and act independently in a scenario where they are watched, where are pressured to copy, pay attention, and this is how the dialogue is part of these moments. From this, guidelines were formed, these guidelines formed thoughts of how to act, and the performance was mediated by the instructions that the teacher left, where in this chain, the assertive dialogue played its role, thus demonstrating that this research is important and accurate to implement in all schools in the new educational normality. With results that are not palpable but observable, children, through reality and the adaptation of other strategies, fulfill their duties and learn as actors of their autonomy.

As the relationships that are formed between the teacher-student go from being authoritarian to dialogic and egalitarian, something that is expressed by the children who want to see it implemented, the phenomena that occur in the child's thoughts are of teachers as authoritarian, but what is sought with the dialogic model of learning is an education close to society, which represents the teacher as a transmitter of knowledge and as it says

Freire (1993) states that "for those who know to be able to teach those who do not know, those who teach must know that they do not know everything and that those who learn to know that they do not ignore everything" (p.180).

The teacher can also learn from the student, and the student can learn from the teacher as a whole, starting from a horizontality in the acts and arguments of the classroom; the world is looking for more good people and this from the schools must form capable and armed people not only with knowledge but also with values.

Training will become essential in the search for egalitarian dialogue because it opens consciences and generates them, making people more human (Freire, 2012).

Finally, it is essential that dialogue allows the school to develop in the social and academic spheres together; the information society managed in the new technologies is fundamental, in the classroom, in the scenarios, in the homes, in the community, in short, in the whole environment; if we believe in tomorrow, we must believe in the dialogic world as a transformer of education and as a promoter of meaning and science.

6. Discussion and recommendations

There is no greater perception of a phenomenon than the experiences lived; for the children, the perception of the dialogic model of learning is a step forward for them to be participants and actors of learning, the transformation of the school towards a school formed not only in knowledge but for society, recognizes an intensity in the educational field to build new learning strategies focused on reality, with critical and reflective thinking.

In the search for factors related to learning, the dialogic model of learning proposed by Paulo Freire arises, where the principles based on transformation, equality, cultural sense, the instrumental dimension, solidarity, community participation, etc., bring to the school a social sense and adopters to reality and to the times, where it is sought not only to acquire knowledge but how to apply it and put it into practice. These principles bring the school a social and adaptive sense of reality and to the times, where it is sought not only to acquire knowledge but how to apply and put it into practice and how, through this process, the assertive dialogue, the collaboration of actors and the conformation of constructs and theorists arise immediately through dialogicality. Children seek and long for a school

that takes into account their word, where they are participants in learning and not recipients of it; their happiness and enthusiasm are directly proportional to the practices that the teacher carries day by day, so adapting the dialogic model of learning leads to form people for society, and that teachers adapt their strategies to a culture of inclusion, attention to all factors in the classroom, this will allow children to develop critical and social thinking, focused on the guidelines of the changing school.

It is recommended the implementation of the dialogic model of learning in the educational institution Club de leones starting from the interest of forming people for the world and society, with values and residence, and what better way than collaborating in their academic and intellectual formation, their moral and decision-making power, based on conflict resolution, acting of sense, and the dimensions of the process, forming critical and developed thoughts in the mind and learning.

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