

**EDUCATION AND ETHICS: THE VALUE OF PRESENCE AND ALTERITY IN
THE TEACHER'S TRAINING AND PRACTICE**

**EDUCAÇÃO E ÉTICA: O VALOR DA PRESENCIALIDADE E DA ALTERIDADE NA
FORMAÇÃO E ATUAÇÃO DO PROFESSOR¹**

**EDUCACIÓN Y ÉTICA: EL VALOR DE LA PRESENCIA Y LA ALTERIDAD EN LA
FORMACIÓN Y PRÁCTICA DEL PROFESOR**

Sandra Regina Mantovani LEITE²
Rodolfo Gabriel TRISLTZ³
Alonso Bezerra de CARVALHO⁴

ABSTRACT: This study aims to understand and deepen the reflection on the ethical dimension in teacher education and performance, emphasizing its importance for the development of a pedagogical praxis in favor of dialogical relationships. Faced with a pedagogical context marked by the conceptions present in contemporaneity that are guided by the condition that students are not seen as subjects of their own history and by the scientific development that privileges doing over thinking, we listed as main questions: what are the actions Could they help teachers to rethink their pedagogical practice, working so that human education becomes the essential aspect? Through a qualitative bibliographic research, based on authors such as Severino, A. J. (2011, 2010), Saviani (2015, 2016), Goergen (2011), Carvalho (2013, 2015, 2016), among others, we will seek to affirm the importance of alterity and presence in the relationship between teachers and students for a humanizing and emancipating education. We consider that every pedagogical action, from its origin and purposes, objectives and goals, has a close relationship with the Ethical Dimension and, therefore, they are ethical processes that, when carried out in the school institution, are committed to elevating the student from his condition as an individual in search of its humanization and emancipation.

KEYWORDS: Education. Ethic. Teacher training. Humanization

RESUMO: *Este estudo tem como intuito compreender e aprofundar a reflexão sobre a dimensão ética na formação e atuação do professor, ressaltando a importância dessa para o desenvolvimento de uma práxis pedagógica em favor de relações dialógicas. Diante de um contexto pedagógico marcado pelas concepções presentes na contemporaneidade que se pautam pela condição de que os alunos não são vistos como sujeitos de sua própria história e*

¹ This text, now expanded and reorganized, was published in the Annals of the II National Congress on Teacher Education and the XII São Paulo State Congress on Teacher Education.

² University of Londrina (UEL), Londrina – PR – Brazil. Professor at the Department of Education. PhD in Education (UEL). ORCID: <https://orcid.org/0000-0002-4908-8379>. E-mail: sleite@uel.br

³ University of Londrina (UEL), Londrina – PR – Brazil. Special Student at the Graduate Program in Education. ORCID: <https://orcid.org/0000-0002-7335-0146>. E-mail: rodolfotrisltz@gmail.com

⁴ São Paulo State University (UNESP), Assis – SP – Brazil. Associate Professor - Full Professor (Didactics Department). Full Professor in the Department of Education (UNESP/Assis) and in the Graduate Program in Education (UNESP/Marília).). ORCID: <https://orcid.org/0000-0001-5106-2517>. E-mail: alonso.carvalho@unesp.br

pelo desenvolvimento científico que privilegia o fazer em detrimento do pensar, elencamos como questões principais: quais as ações poderiam auxiliar para que o professor repense sua prática pedagógica, trabalhando para que a formação humana se torne o aspecto essencial? Por meio de uma pesquisa qualitativa de cunho bibliográfico, fundamentando-se em autores como Severino, A. J. (2011, 2010), Saviani (2015, 2016), Goergen (2011), Carvalho (2013, 2015, 2016) entre outros, buscaremos afirmar a importância da alteridade e da presencialidade na relação entre os professores e alunos para uma educação humanizadora e emancipadora. Consideramos que toda ação pedagógica, desde sua origem e finalidades, objetivos e metas, possui estreita relação com a Dimensão Ética, e por isso são processos éticos que ao se realizarem na instituição escolar tem o compromisso de elevar o educando de sua condição de indivíduo em busca da sua humanização e emancipação.

PALAVRAS-CHAVE: Educação. Ética. Formação de professores. Humanização.

RESUMEN: *Este estudio tiene como objetivo comprender y profundizar la reflexión sobre la dimensión ética en la formación y desempeño docente, enfatizando su importancia para el desarrollo de una praxis pedagógica a favor de las relaciones dialógicas. Ante un contexto pedagógico marcado por las concepciones presentes en la contemporaneidad que se guían por la condición de que los estudiantes no sean vistos como sujetos de su propia historia y por el desarrollo científico que privilegia el hacer sobre el pensar, enumeramos como preguntas principales: Cuáles las acciones podrían ayudar a los docentes a repensar su práctica pedagógica, trabajando para que la educación humana se convierta en el aspecto esencial? Mediante una investigación bibliográfica cualitativa, basada en autores como Severino, A. J. (2011, 2010), Saviani (2015, 2016), Goergen (2011), Carvalho (2013, 2015, 2016), entre otros, buscaremos afirmar la importancia de la alteridad y presencia en la relación entre profesores y estudiantes para una educación humanizadora y emancipadora. Consideramos que toda acción pedagógica, desde su origen y propósitos, objetivos y metas, tiene una estrecha relación con la Dimensión Ética y, por tanto, son procesos éticos que, cuando se llevan a cabo en la institución escolar, se comprometen a elevar al alumno de su condición de individuo en busca de su humanización y emancipación.*

PALABRAS CLAVE: Educación. Ética. Formación de profesores. Humanización.

Introduction

We are just beginning to reflect on the importance of the category of presence as the foundation of a new society, guided by categories such as alterity, multiculturalism, tolerance, and dialogue. (GOERGEN, 2011, p. 10)

When we start from the reality of the school, we can observe relationships and conflicts between the discourse worked in the training of future teachers and the pedagogical practice of teachers who work in schools. In general, this discussion has been a constant in the educational field, considering the relationships that involve the social function of the school institution. Considering, following Saviani (2015), that education, "belonging to the realm of non-material work, has to do with knowledge, ideas, concepts, values, symbols, habits, attitudes, skills, such

elements, however, do not interest him in themselves, as something external to man" (p. 287). That is, it is a process of construction, an elaboration of the human being, and that is understood from a broad social, historical, and political process, thus, we understand the school as the dominant space for this education to happen.

Currently, there is a great discontent with the education offered by public schools, which appears both in the speeches, ideas, and experiences in the educational establishments, and in the academic productions and speeches about public educational policies. This crisis of public education, which is part of a perverse project of exclusion and, why not say, of social domination, has been marked because, as a developing country, Brazil has not reached the minimum levels of social justice compatible with the wealth produced and enjoyed by a minority.

There is a remarkable difference in the degree of enjoyment of the culture produced by men. The school institution is an important instrument of cultural participation and dissemination, the educational work that happens through the school needs to enable those who attend it the opportunity to be formed, becoming men and having before them ways to realize their own individuality in a productive way for them and for the collectivity.

Education is only understood and legitimized when it is conceived and practiced as one of the forms of mediation of the existential mediations of human life, when it is an effective investment in the search for the conditions of work, sociability, and symbolic culture. Therefore, it is only legitimate as a mediation for the construction of citizenship. Therefore, while investing, from the personal subject's side, in the construction of this condition of citizenship, from the social subjects' side, it will be investing in the construction of democracy, which is the quality of the society that ensures to all its members the collective accomplishment of these mediations (SEVERINO, 2010, p. 158).

Facing a pedagogical context marked by the conceptions present in contemporaneity that are guided by the condition that students are not seen as subjects of their own history and by the scientific development that privileges doing in detriment of thinking, we can seek to answer through the reflections presented here the following questions: what actions could help the teacher to rethink his pedagogical practice, working so that human formation becomes the essential aspect? How does the teacher, understanding the importance of his role as a teacher, in an Aristotelian view, work and experience the ethical dimension in the relationship and work with his students?

Following with the questions that guide this article, it should be noted that the school institution needs to take into account the relationship between people, which are established in

the daily life of the classroom, so, how are the relationships established between teacher-student and between student-student?

This study, therefore, aims to understand and deepen the reflection on the ethical dimension in teacher training and performance, highlighting the importance of this dimension in the development of a pedagogical praxis in favor of dialogical relations

Hence the magic of the educational action when we assume the confluence proposed by Aristotle of this imitation/representation of the good, the beautiful, and the good - a necessary triad to think about the formation of virtue when educating. It is about good habits; in the right way; by the prudence of discernment; founded by the equity of practices; and creations of routines and collective rituals, public and directed to the common good; and, therefore, to happiness - as if by friendship [...] (BOTO, 2002, p.11)

So, it is in the teacher's actions and in their interactions with the students that attitudes empower a project for the development of personalities in search of humanization and that are revealed in pedagogical proposals based on values and knowledge that aim to provide human emancipation and not domination. Thus, we can state that the historically produced knowledges, from the point of view of education, do not matter in themselves, but as conditions that through "each singular individual synthesizes, in himself, the humanity that is produced historically and collectively by the set of men" (SAVIANI, 2016, p. 70).

The school institution and the relationships that involve the educational process

It is in the educational process, in teacher training courses, that we see the following dimensions as necessary: epistemological, ethical, political, aesthetic, psychological, although in the practice of this professional we realize that the demand for a quality education ends up valuing only the epistemological dimension. There is thus a hypertrophy of this dimension in relation to the others, which prevents the formation process from reaching the integral development so expected by the school, by society, and by the subject itself who, in many moments, feels incapable and submissive to what is imposed as being true, without questioning and reflection.

When analyzing the importance of educators' training, it is necessary to infer that becoming a teacher goes beyond instruments and knowledge disconnected from the being, the "idea of training is, therefore, that of reaching a way of being, through a becoming" (SEVERINO, A. J., 2011, p. 132). When thinking about the teacher, we qualify his or her way of being with a possible quality of emancipation, a condition of full autonomy of the subject.

In other words, teacher training needs to value an education seen as a formative investment of the human. "Teacher interaction is the universal and irreplaceable mediation of this formation, considering the condition of man's educability" (SEVERINO, A. J., 2011, p. 132).

In this sense, education, according to Massi and Giacóia Junior (1998), is understood as an essentially human process. It is the historical effort of humanity's self-constitution, education is the work of human praxis, it is only through education that man becomes man. It is important to emphasize that "education involves a purpose that implies a necessary axiological reference, a relation to the world of values... This reference constitutes the ethical dimension of the educational process." (MASSI; GIACÓIA Jr, 1998, p. 353). In this sense, it is necessary that humanity always seeks to go one step further, becoming better, towards perfection, towards an ideal. We must strive for a society in which all individuals can develop through a life full of content and meaningful activities (DUARTE, 2013, p. 71)

To better understand the importance of the ethical dimension in educational practice we use Chauí (1994, p.340), who clarifies that the term ethics comes from the Greek meaning 'éthos' - character, natural character, temperament. "Ethical action is anchored, therefore, in the intentionality of action, in the relationship of consciousness with itself, in the integrity of the human being in relation to his fellows". The moral subject is the one capable of deciding, of choosing, capable of distinguishing between good and evil, and the interrelation between the subject of ethics and the educational subject is precisely between the autonomy of the will and the possible pedagogical training that enables the teacher. "From the ethical point of view, human action needs to be guided by a set of values, qualified as virtues, which describe, enable and realize the human purpose" (RAMOS, 2011, p. 29).

Relating ethics and education, one can point out that it is necessary that the institution seeks to educate for a good life, providing pleasurable and contextualized experiences, which are also necessary in the acquisition of basic knowledge.

Education must promote a formation of the spirit that destabilizes the apathy of reason in such a way that the student can venture out on his own without crystallizations or fixed ideas. And more: that it creates an aversion to physical, social, economic, political violence, etc. That we are able to recognize the other, not to dominate him and make him a servant, but that friendship (*philia*) for knowledge (*sophos*) is a symbol of love for men, or rather, for humans and their habitat (CARVALHO, 2016, p. 13, emphasis added).

The human being must be seen as a person, as a moral subject. "A person is a moral subject, invested with an absolute value [...] This value is what prevents a person from being treated only as a means or instrument [...]" (MASSI; GIACÓIA Jr, 1998, p.356).

For Aristotle (1987), virtue would be a disposition of the spirit that blossoms by the force of habit, in this sense, the pedagogical dimension of ethics is perceived, since referring to habit requires valuing formation. By the acts we do with other men we become just or unjust; by what we do in the presence of danger and by the habit of fear or of daring, we become brave or cowardly. The same can be said of the appetites of emotions and anger: some become temperate and calm, others intemperate and irascible, behaving one way or the other in equal circumstances. In a word: the differences in character are born from similar activities. It is necessary, therefore, to pay attention to the quality of the acts we perform (ARISTOTELES, 1987, p. 27-28).

The Greek word *philia* has a broader meaning than what we have in modernity with collegiality. It integrates any sociability relationship between human beings who have affection for each other and are conscious of this feeling. It includes all forms of attraction that a human being can have towards the other, as an example the love of parents for their children, of a husband for his wife, of a friend for his neighbor, it is summarized in wanting for someone what is good for the other, being done for the sake of that other (RAMOS, 2011).

It is in the social relationship, in the relationship with others, that ethics is developed. Ethics speaks to the spirit and to the soul, it can only be recognized when practiced, so to become good, one must practice good acts. Every collective act reveals itself to be a propitious scenario for the practice of daily ethics, and thus, one realizes the relevance pointed out by Aristotle for Friendship. "Friendship as the choice of the other, as the recognition of the other in the other and as the encounter of oneself in this recognition of the other. Friendship as sharing and as project" (BOTO 2001, p. 128).

The perfect friendship is that of men who are good and kindred in virtue, for they equally wish each other well insofar as they are good, and are good in themselves. Now, those who wish their friends well for themselves are the most truly friends, because they do so by reason of their own nature and not accidentally (ARISTOTELES, 1987, p. 381). Friendship gains in Aristotle a rather high status for the production of right choices, its exercise structures the very ideal of autonomy. As Ramos would say: "friendship is, therefore, an essential condition for the realization of happiness. Without it man lacks something that is necessary for his realization in human coexistence" (2011, p. 43).

According to Ramos, the reciprocal character between equals makes friendship an ethical-political virtue that links relationships of solidarity within the community. In this sense, understanding the importance of school education in people's lives, especially in the lives of new generations, we emphasize how the ethical dimension and the appreciation of the feeling of friendship in the pedagogical practice can enable the integral development of the human being and of the social relationships that are part of the educational process.

The value of presence and alterity in the educational praxis in favor of human emancipation

By analyzing the context that we are living, the situations of crisis, suffering, mourning, and despair, we realize how important the Presence of the other and the human relationship is for us to be healthy physically, psychologically, and spiritually. In times when social distance is imperative for us to save lives, technological education, through remote learning, online classes, or distance education, emerges as the only alternative for formal education to take place. With this, the human relationship, the mediation of learning performed by the teacher, the contact between teacher and student and among students happens in a deficit way, or better, in a non-existent way.

The contact of human with human cannot be broken by the intermediation of the machine, especially not in the formative process. This is not to deny the importance and advantages of distance education, but to warn about the formative importance of presence. Presence or presence, as some prefer, as an ontological category of the human being, should be considered a structuring element of human formation (GOERGEN, 2011, p. 10).

The school institution is an important instrument of cultural participation and dissemination. The educational work that happens through the school needs to enable those who attend it to have the opportunity to form themselves, to become men, and to have before them ways to realize their own individuality in a productive way for themselves and for the collectivity. "We need, therefore, knowledge, to form in ourselves this broader conception of the world. That is why the teacher who is in the classroom, from early childhood education to higher education, needs theory" (DUARTE, 2014, p. 70).

Quoting Carvalho (2010), for the world and life not to stop being just an abstract possibility, it is necessary that we face the bureaucratic world, which establishes a rational scenario, this should be the responsibility of the educational action. Thus, when we think about the quality of what is produced in the school institution, we need to think about formal education

that leads human beings to build their humanity, democratizing knowledge more and more. "The school is the place where the individual would be instrumentalized to act in the social environment to which he belongs" (OLIVEIRA, 1985, p. 92).

It is known that currently the proletarianization of the teaching work in the contemporaneity, a result of the technological and scientific development, has made possible an education and the development of the students in a way that is disconnected from the important factors to the integrality of the human being, such as: the physical, emotional, affective, intellectual aspects, among others, without which the human emancipation does not happen.

In this sense, the teacher's function is reduced to the "explainer" of knowledge. The teaching activity has become a mere technique or application of knowledge produced by the educational sciences, meeting the social need for increased efficiency, the demand for professional qualification, and consumption patterns. A mere repetitive activity, unable to translate itself into narrative experiences, the teacher prioritizes the epistemological dimension to the detriment of the other dimensions of pedagogical practice.

In such instrumentalism of reason, not even the practice of thinking that affects the educator's modes of existence and subjectivity is considered necessary. As it is minimized in this activity and in the knowledge and practices with which this subject operates, it is incorporated as a kind of mechanism that, even for the educator, seems meaningless. In turn, the recipients of this activity also seem to be deprived of this practice of thinking and of the interpellations about the meanings of their existence that, in the limit, are only exercised in time and space outside the institutional domain of the school: at least, when they are not also subordinated to other social mechanisms, which amplify to the extreme this interdiction of thinking and problematizing existence (PAGNI; GELAMO, 2007, p. 23).

Thus, it can be said that the driving factor of pedagogical activity is reflective and creative thinking, but the teacher involved by the technological dazzle lets himself be taken by the degeneration of reflective thinking, threatening the ethical content of the educational process. The pedagogical process and teacher training itself is emptied of the possibility of experimenting new forms of intellectual development for the teacher and, consequently, for the student, of seeing the other as a participant in the human relationship that takes place in the pedagogical action.

The formation is dissolving as a formative experience silenced and emptied of contents that are exhausted in the very formal relationship with knowledge, preventing it from providing the teacher and the students with ways to reflect on the problems they face and to find ways to solve them.

It is necessary that the teacher education emphasizes the courage to face the adverse situations that the practice itself introduces, giving priority to a teaching that enhances the various dimensions of the teaching praxis. In this sense, the school environment, an essential space in which the appropriation of knowledge is aimed, intentional for both teachers and students, is unimportant, especially in the relationship between being a teacher and being a student, not ensuring the understanding for those involved to understand themselves as people who conduct themselves before their peers.

The lack of appreciation of the other, of the recognition of the other and of seeing oneself in the other, means that what is experienced in the pedagogical space has nothing to do with one or the other. At the end of the school day, it can be seen that both teachers and students leave the school institution mute, with nothing to say, because they have been expropriated of their own will by means of devices that imprison and hierarchize the teaching process and separate the two subjects that are part of the same space - the classroom.

The teachers and the school institution need to go against this confinement process and strive to recognize the importance of the ethical dimension and the solidary relationship based on friendship and the construction of the human being. The educator's action demands an ethical care, so it is necessary to impregnate the teacher's training with practices that prioritize the ethical sensitivity, without which there is no way to expect a quality performance in favor of the desired humanization (SEVERINO, F. E. S., 2011). It is also fundamental to perceive "the emotional manifestations, essentially characterized by impressions associated with well-being or uneasiness", as sensations. And, as such, that are mobilized by specific stimuli whose sensory capture represents a gateway from the world into consciousness (MARTINS; CARVALHO, 2016, p. 707).

The teacher as an agent of change and promoter of knowledge can use his teaching activity with the function of affecting, of sensitizing those involved who are willing to give it meaning. The meaning becomes effective as people relate, know and respect each other, whether through words, language, a gesture, or simply by being willing to seek understanding about themselves or the world.

With that, we reaffirm that the teacher's performance and his relationship involve and provide students with a human formation that privileges and enables necessary tools to face and understand life in society, "Education is a mode of action intrinsically related to the existence of the other. And a practice that, by its nature, presupposes a systematic intervention in the other's condition" (SEVERINO, A. J., 2011, p. 130).

Finally, we are not just a being that thinks, in which the intellect becomes the only instance to build a pedagogical project and an educational action. It is in this sense that we can think of an ethics that takes into account the relationship between subjects; an ethics that leaves the solipsism that wants to embrace everything, that wants to dominate everything. And, according to our point of view, the notion of friendship provides us with this possibility (CARVALHO, 2015, p. 27)

We perceive in the teacher's committed performance the way in which teaching can enable a welcoming and humanizing education. To this end, we believe that this will happen with the attitude of a teacher who relates with his or her students in a way that values their speeches, actions, and emotions, who enhances the experiences that may culminate in new knowledge, who, by means of sensitive listening, is attentive to the totality of the other, in the sense of alterity. Alterity, as an ethical issue, "in which the other can be recognized in its constitutive movement, and give visibility to the demands of a formative process that considers difference and singularity" (HERMANN, 2014, p. 13)

For Aristotle, in his work "Ethics Nicomachean", the teacher is a master, a friend to be imitated. Friendship, understood as a political virtue that binds relationships of solidarity within the community. In Hermann's view (2014, p. 121-122), the teacher who is attentive to his student and to what he wants to say, imbues his performance in the sense of a "relationship with alterity and overcomes the universalism that assimilates and levels to create a new sensibility." From the point of view of Ethics, working with alterity makes it possible to recognize that there is another who questions me, who bothers me, who makes me happy, "taking into consideration the particularities of concrete individuals" (HERMANN, 2014, p.123).

It is by risking, creating, desiring, choosing, and inhabiting this world that men reveal and experience their uniqueness, which in the classroom would mean constituting themselves as subjects who become familiar with their passions - the other that dwells in us -, fears, faults, and failures. However, if the recognition of these dimensions does not occur or they are not taken into consideration, the tendency is to bring about uncontrollable violence and conflicts against others, against the polis, in fact against oneself (CARVALHO, 2013, p. 194).

In this way, we can start a transformation in the relationship between those involved in the pedagogical process, overcoming the conflicts, the barriers that exist for a committed performance by the teacher, valuing the other and his/her feelings.

From the very beginning of our lives, therefore, we breathe alterity. It is from the other that we become, at the beginning and throughout our lives, what we are. Without alter there would never be an ego. We can, then, say that unethical is everything that undermines this essential meaning of our life of becoming what we are, that is, social human beings. This cannot happen

without the inclusion of the other. To deny the other or to destroy him is the same as denying oneself as a human being. There is a mutual conditioning between *ego* and *alter*. Without the other the identity of the self is not constituted, and without this identity the self cannot open itself to the other. The man who is not unique in his identity cannot pluralize himself, cannot ally himself with others, cannot become a truly human being. Man can only walk towards the other from himself, from his own identity, but the constitution of this identity only occurs from the inclusion of the other (GOERGEN, 2011, p. 105).

We are complete subjects, with reason, emotion, and passions, we need to carry out pedagogical projects so that they perceive the subjectivity and uniqueness, plurality, the importance of each being in the world in which we live, that is, that makes us hope that the work done can modify the structures that until then are unquestionable.

Corroborating with Carvalho (2013, p. 193), we believe that "if traditional ethics were based on the principle that nothing exists without reason, contemporary ethics, in order to contribute well to education, must take into account the unique human experiences.

In this sense, it is the work of teacher training courses, as well as in-service training, to provide educators with moments in which they can reflect on their practice, on their actions, in a collective and critical way, using theory and ethics as a basis for their work with children.

Final considerations

If humanity is something that has to start with reason, with feeling, with closer and cleaner human relationships, with greater knowledge of the other, I would say that we are getting further and further away from that. If we don't change the path, the man of the future may be heading towards something we could call a disaster (SARAMAGO, 2010, p. 149).

As we have stated in this article, man is a cultural being, and, therefore, "this culture is the fruit of the immemorial work of man in his relationship with nature and with his fellow men" (GOERGEN, 2011, p. 105). In this sense, according to Rios (2000), ethics is first of all a getting used to the collectively constructed values, customs, traditions, and rules. Considering and exercising human freedom, man gets used to and qualifies actions as good or bad. The human being makes choices and, through reflection, has his attitudes in search of a better and quality life for himself and for others.

In this way, we realize the essentiality of the teacher's educational work and his or her attitude toward the organization of pedagogical work. The perception of the other for the

formation of the self is not found as an appreciation of individualism⁵, but as awareness that as a teacher, it is necessary to know the reality, the macro and micro context that involves the school institution and thus reflect on the possibilities, with and through the pedagogical work, to make those involved in the educational process better people, with a better and quality life.

Based on commitment and responsibility, the teacher, when organizing his work and based on the principles that regulate his actions, can aim at a new meaning for his own practice, reflecting on the importance of interlacing the main dimensions of teaching: epistemological, technical, and political. These three dimensions, according to Severino, A. J. (2011), will only be articulated through the Ethical Dimension. In this perspective, "the personal involvement, the ethical sensibility of the educator are radically linked to a commitment to the destiny of men" (p. 147).

We reiterate that every pedagogical action, from its origin and purposes, objectives and goals, is closely related to Ethics, and for this reason they are ethical processes that, when carried out in the school institution, have the commitment to raise the student from his individual condition, making it possible to reevaluate his values.

As a start for a new path in teacher education we have the clarification, awareness and change of paradigms that involve the course projects. It is necessary that the teacher education courses pay attention to the value of emotions, of passions. The educational work does not exist only with the epistemological dimension, it is not accomplished only through technique. Pedagogical action involves decisions, discernment, understanding. It is necessary that the individual takes himself, his activity, his insertion in social relations, the society in which he lives, as an object of critical reflection, as an object of critical appropriation and transformation (DUARTE, 2013, p. 71).

We believe that dialogue, the presence of the teacher, solidarity, freedom, respect, friendship, citizenship, as values or virtues, but also as ways of expressing passions, can make formation happen, in a permanent responsibility for the other. A process of involvement in which the educator really commits himself to the subject that needs him to constitute himself as an autonomous human being, aware of his value in society.

⁵ As a distinction between individualism and individuality we turn to Goergen (2011). Individuality is the specificity, the set of properties and characteristics from which a human being considers himself a specific and unique personality. Individualism, on the contrary, is that orientation of thinking, feeling and wanting that judges the individual an end in itself and sees in individual happiness and the development of personality the highest sense of human aspiration, placing society (others) and the state at its service.

REFERENCES

- ARISTÓTELES. “Ética a Nicômaco”. São Paulo: Nova Cultural, 1987. v. II. (Coleção os Pensadores)
- BOTO, C. Ética e educação clássica: virtude e felicidade no justo meio. **Educação & Sociedade**, ano XXII, n. 76, out. 2001.
- BOTO, C. A Ética de Aristóteles e a Educação. *In*: SEMANA DE ESTUDOS CLÁSSICOS E EDUCAÇÃO, 1., 2002, São Paulo. **Anais [...]**. São Paulo: FEUSP, 22 a 26 de abril de 2002.
- CARVALHO, A. B. **A sala de aula e a relação professor-aluno**: paixão, ética e amizade na prática pedagógica. 2013. Tese (Livre-docência) – Faculdade de Ciências e Letras, Universidade Estadual Paulista, Assis, 2013.
- CARVALHO, A. B. A relação professor-aluno e a amizade na sala de aula: por uma outra formação humana na escola. **Revista Espaço Acadêmico**, Maringá, n. 169, p. 23-33, jun. 2015.
- CARVALHO, A. B. **A relação professor e aluno**: paixão, ética e amizade na sala de aula. 1. ed. Curitiba: Appris, 2016.
- CARVALHO, A. B.; COLOMBANI, F. Filosofia e educação: amizade na sala de aula. Unesp. Pró-reitoria de Graduação (org.). **Caderno de formação**: formação de professores: educação, cultura e desenvolvimento. São Paulo: Cultura Acadêmica, 2010. v. 2, p. 60-73.
- CHAUÍ, M. **Convite à Filosofia**. São Paulo: Ática, 1994.
- DUARTE, NEWTON. A pedagogia histórico-crítica e a formação da individualidade para si. **Germinal: Marxismo e Educação em Debate**, Salvador, v. 5, n. 2, p. 59-72, dez. 2013.
- GOERGEN, P. Educação para a responsabilidade social: pontos de partida para uma nova ética. *In*: SEVERINO, A. J.; SEVERINO, F. E. S. **Ética e formação de professores**: política e responsabilidade e autoridade em questão. São Paulo: Cortez, 2011. p. 93-129.
- HERMANN, N. **Ética & educação**: outra sensibilidade. 1. ed. Belo Horizonte: Autêntica, 2014. (Coleção Temas & Educação)
- MARTINS, L. M.; CARVALHO, B. A Atividade Humana como unidade afetivo-cognitiva: um enfoque histórico cultural. **Psicologia em Estudo**, Maringá, v. 2, n. 4, p. 699-710, out./dez. 2016.
- MASSI, C. D. B.; GIACÓIA Jr, O. Ética e Educação. *In*: SERBINO, R. V. *et.al.* **Formação de Professores**. São Paulo: Fundação Editora da Unesp, 1998. p. 351-357.
- OLIVEIRA, B. A prática social global como ponto de partida e de chegada da prática educativa. *In*: OLIVEIRA, B. (org.). **A socialização do saber escolar**. São Paulo: Cortez: Autores associados, 1985. p. 91-104.

PAGNI, P. A; GELAMO, R. P. (org.). **Experiência, Educação e Contemporaneidade**. Marília, SP. Poiesis Editora, 2007.

RAMOS, C. A. Ética e Política em Aristóteles. In: CANDIOTTO, Cesar. **Ética: abordagens e perspectivas**. 2. ed. Curitiba: Editora Champagnat, 2011. p. 29-49.

RIOS, T. A. **Ética e competência**. 9. ed. São Paulo: Cortez, 2000.

SARAMAGO, J. **As palavras de Saramago**: catálogo de reflexões pessoais, literárias e políticas. Seleção e organização de Fernando Gómez Aguilera. São Paulo: Companhia das Letras, 2010.

SAVIANI, D. Sobre a natureza e especificidade da Educação. **Germinal: Marxismo e Educação em Debate**, Salvador, v. 7, n. 1, p. 286-293, jun. 2015.

SAVIANI, Dermeval. Educação escolar, currículo e sociedade: o problema da Base Nacional Comum Curricular. In: **Movimento-Revista de Educação**, Niterói, ano 3, n. 4, p. 54-84, 2016.

SEVERINO, A. J. Desafios da formação humana no Mundo Contemporâneo. **Revista de Educação**, Campinas, n. 29, p. 153-164, jul./dez. 2010.

SEVERINO, A. J. Formação e Atuação dos professores: dos seus fundamentos éticos. In: SEVERINO, A. J.; SEVERINO, F. E. S. **Ética e formação de professores**: política e responsabilidade e autoridade em questão. São Paulo: Cortez, 2011. p. 78-92.

SEVERINO, F. E. S. Ética e responsabilidade social no ensino superior. In: SEVERINO, A. J.; SEVERINO, F. E. S. **Ética e formação de professores**: política e responsabilidade e autoridade em questão. São Paulo: Cortez, 2011. p. 78-92.

Como referenciar este artigo

LEITE, S. R. M.; TRISLTZ, R. G.; CARVALHO, A. B. Education and ethics: The value of presence and alterity in the teacher's training and practice. **Revista Ibero-Americana de Estudos em Educação**, Araraquara, v. 17, n. esp. 1, p. 0688-0702, Mar. 2022. e-ISSN: 1982-5587. DOI: <https://doi.org/10.21723/riaee.v17iesp.1.16317>

Submitted: 24/11/2021

Revisions required: 19/02/2022

Approved: 28/02/2022

Published: 01/03/2022

Management of translations and versions: Editora Ibero-Americana de Educação

Translator: Thiago Faquim Bittencourt

Translation reviewer: Alexander Vinícius Leite da Silva