

Latin American pedagogy and organizations: toward a new communicational gestuality

Pedagogía latinoamericana y organizaciones: hacia una nueva gestualidad comunicacional

Pedagogia latino-americana e organizações: rumo a uma nova gestualidade comunicacional

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ABSTRACT | Apart from some theoretical proposals, the theoretical frameworks and state-of-the-art in the studies on communication and organizations produced in Hispano-America, the tendency is that the region's knowledge remains rather marginal to academic production with international scope. The aim of this project is to identify how, in this context, Latin American Critical Pedagogy can serve as a basis for the recovery of regional thinking based on sociocultural perspectives that could radically change the communication gestures of organizational spaces. The analysis is carried out through a systematic review, followed by a conceptual proposal that has the potential to diagnose and intervene communication problems in three areas: intersubjectivity, the use of institutional channels, and informal communication flows. The findings show that the academic literature on communication in organizations tends to legitimize the English language as the dominant space for utterance and listening while promoting systemic-functionalist approaches. Under a decolonial gaze, we return to the pedagogy of authors such as Paulo Freire, Mario Kaplún and Francisco Gutiérrez to develop a critical communication gestuality that is sensitive to different types of diversity in the organizational space.

KEYWORDS: critical pedagogy; organizational studies; organizational communication; communicational gestuality

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RESUMEN | *Con la excepción de un par de propuestas teóricas, los marcos teóricos y estados del arte de estudios sobre la comunicación y las organizaciones producidos en Hispanoamérica, la tendencia es que los saberes de la región suelen quedar al margen de la producción académica con alcance internacional. El objetivo de este proyecto es identificar cómo, en este contexto, la pedagogía crítica latinoamericana serviría como base para recuperar un pensamiento regional basado en miradas socioculturales y, así, transformar radicalmente la gestualidad comunicacional de los espacios organizacionales. El análisis se hace mediante una revisión sistemática, seguida de una propuesta conceptual con potencial para diagnosticar e intervenir problemas de comunicación en tres esferas: la intersubjetividad, el uso de canales institucionales y los flujos de comunicación informal. Los hallazgos muestran que la literatura académica en torno a la comunicación en las organizaciones tiende a legitimar al idioma inglés como espacio dominante de enunciación y de escucha, al tiempo que fomenta aproximaciones limitadas a lo sistémico-funcionalista. Bajo una mirada decolonial, se retorna a la pedagogía de autores como Paulo Freire, Mario Kaplún y Francisco Gutiérrez para desarrollar una gestualidad comunicacional crítica y sensible a varios tipos de diversidades en el espacio organizacional.*

PALABRAS CLAVE: *pedagogía crítica; estudios organizacionales; comunicación organizacional; gestualidad comunicacional*

RESUMO | *Com exceção de algumas propostas teóricas, os referenciais teóricos e o estado da arte dos estudos sobre comunicação e organizações que foram produzidos na América Hispânica, alimentam uma tendência na qual o conhecimento da região tende a permanecer à margem da produção acadêmica com alcance internacional. Nesse sentido, o objetivo deste projeto é identificar como, neste contexto, a Pedagogia Crítica Latino-Americana serviria como base para recuperar o pensamento regional baseado nas perspectivas socioculturais e, assim, transformar radicalmente a gestualidade comunicacional dos espaços organizacionais. A análise é realizada por meio de uma revisão sistemática, seguida de uma proposta conceitual com potencial para diagnosticar e intervir em problemas da comunicação em três esferas: intersubjetividade, utilização de canais institucionais e fluxos informais de comunicação. Os resultados mostram que a produção de literatura acadêmica no âmbito comunicacional nas organizações tende a legitimar a língua inglesa como espaço dominante de enunciação e escuta, ao mesmo tempo que promove abordagens sistémico-funcionalistas limitadas. Sob um olhar decolonial, recorreremos à pedagogia de autores como Paulo Freire, Mario Kaplún e Francisco Gutiérrez para desenvolver uma gestualidade de comunicação crítica e sensível a vários tipos de diversidades no espaço organizacional.*

PALAVRAS-CHAVE: *pedagogia crítica; estudos organizacionais; comunicação organizacional; gestualidade comunicacional*

INTRODUCTION

Although the field of communication is very diverse and offers a particular versatility in terms of professional expertise, its social conceptions remain mostly linked to the fields of audiovisual production (Benassini, 2002; Rizo García, 2012). However, the professional field often confronts practitioners and graduates with more demanding communication requirements (Bardales-Vázquez, 2022; Rizo García, 2012) that involve the development of investigative and strategic skills within teams close to senior management (Morales & Enrique, 2007).

In this scenario, Strategic Organizational Communication (SOC) is a subfield that integrates several of the facets in which the profession develops. Throughout their studies, students are taught skills and competencies related to the use and management of media, information management and the analysis of social behaviors in organizations. However, as Bardales-Vázquez (2022) notes, work in the professional environment tends to reproduce the specificities of the region in a decontextualized and neglected way.

One discipline in the Latin American region that has traditionally been critical of the hegemonic contributions of Europe and North America – on a theoretical and methodological level – is pedagogy. The relationship between communication and pedagogy is not new: the link dates back to the 1970s, when the need arose to confront Anglo-Saxon epistemological narratives that did not serve to understand how Latin American societies established practices in a field that gradually came to be called educommunication (Kaplún, 1998; Valderrama, 2000; von Oliveira Soares, 2009).

Although these areas have a place in the strategic work of organizations, their connection is linked to the management of information channels in educational spaces. This is done in two ways: through pedagogical efforts that take advantage of the technical capabilities of communication and the pedagogical potential of the media (Barbas Coslado, 2012).

However, there is an interdisciplinary field in organizations where Latin American critical pedagogy (LACP) and the communicative perspective find transformative potential. This force is charged with gestures capable of radically changing the social fabric within an organization. This text is therefore a systematic investigation that provides clues to answer the following questions: What is the place of pedagogy in the theoretical-methodological development of SOC proposals? What are the differences between the Anglo-Saxon proposals for SOC and an approach from Latin American pedagogy? How can LACP support the methodological and operational dimension of SOC?

Two subfields, an emerging phenomenon

Gearhart begins her text by stating that "every act of persuasion is an act of violence" (1979, p. 1) and although the author proposes to challenge the patriarchal parameters of rhetoric, she advances in an argument that refers to the violent nature of educational spaces to expose what she calls the communicological model of conquest, which focuses on vertical radiation and patriarchal control of interaction; in other words, a colonialist communicative gestuality. Her proposal is a matrix model that seeks to recover elements of the social interfaces of the conquest model to construct more dialogic spaces where the core of interaction is based on listening and reticulation, a zeal for collective and reciprocal transformation, as opposed to the imposed transformation of classical rhetoric (Gearhart, 1979).

The gestures of Gearhart's (1979) matrix model imply a radical rethinking of the communicative gestures of the social fabric in all areas. However, what this American author proposed at the end of the 1970s had already been problematized by the LACP, with Paulo Freire's work in Brazil being one of the best-known examples. In this sense, the patriarchal and colonialist model that Gearhart (1979) denounces coincides with Freire's (1968) characterization of the "banking" model in education.

This is one of the symptoms noted in the development of this study problem, since the low level of intellectual exchange between the Anglo-Saxon and Latin American academic worlds shows a tendency of the former to make the scientific production of the latter invisible. This already limited exchange does not work equally in both directions, as Latin American authors tend to use Anglo-Saxon approaches and conceptual frameworks in the production of knowledge.

Against this background, the blending of pedagogy and communication makes sense not only in the theoretical dimension, but also in the functioning of organizational spaces that, as in the educational context, tend towards centralized, vertical and mercantilist logics of communication, even when they use discourses of horizontality. The coalition between local pedagogical and communicative thinking shows that organizations function as spaces of learning and accompaniment in which a didactic spirit capable of intervening in the gesture and, in particular, of transforming communicative practices is necessary.

CONCEPTUAL AND METHODOLOGICAL FRAMEWORK

Labor pedagogy in Latin America is a field that is undergoing consolidation and for some schools and faculties is secondary to the school environment (Sánchez Morales, 2014). However, in the 1990s, educators turned their attention to business management and the diversity of for-profit and not-for-profit organizations. With

this, the professional imagination of students and employers began to realize the need to address the problems of training, innovation, qualification and linkage as pedagogical problems (Lorenzo Vicente, 1999; Reyero García, 1999). This would inevitably give the work of labor pedagogy an informational and communicative dimension.

In the 1990s, fundamental authors of the communication field in the region, such as Fuentes Navarro (2008), warned that a comprehensive profile in this field must ensure pedagogical skills in the development of communication strategies, in addition to a high capacity for information management.

It can be deduced that the cross-reference to professional profiles requires a thorough analysis and, above all, an examination of the scenarios that motivate or limit a proposal that places the LACP at the center when we talk about communication in organizations. The aim is not to justify the importance of communication in the field of labor pedagogy, but rather to evaluate the role of critical pedagogy in the work of professionals in SOC.

This work is based on a documentary exploration with a decolonial perspective (Quijano, 1999) that systematizes texts on communication in organizations produced in Hispanic America, as well as examples of scientific articles that examine the status of Latin American research in this subfield. This is not only a historiographical analysis, but also a synthetic and analytical review that attempts to recognize trends in the formation of theoretical frameworks that have influenced scientific production in SOC.

Anglo-Saxon and Hispanic American schools: an uneven relationship

It should be noted that, due to a linguistic limitation, this work focuses on the Spanish-speaking world, since the production of knowledge on these topics in Brazil has been very extensive and has served to criticize the inequality presented here, either by pointing out the need to find a counterweight to the functionalist gaze (Andrade Scroferneker, 2009; Brönstrup Silvestrin, 2009) or by questioning the conceptual implications and tensions in the professional field (de Farias, 2009). As far as Hispanic America is concerned, it would be risky to claim that academic production in the field of SOC in our region has not retrieved the knowledge of LACP. Two proposals that refer to these theoretical frameworks are those of Sandra Massoni and Gabriel Kaplún. Kaplún (1999, 2012) has denounced the instrumentalist logic of communication in favor of the exercise of organizational communication. The Uruguayan author has pointed out how the metaphors of organizational jargon refer to biological and mechanistic games typical of functionalist aspects (Kaplún, 2013) and put the social fabric of organizations under tension (Kaplún, 1999).

Massoni (2019), although inspired by systemic perspectives, proposes an Enactive Theory of Communication to overcome the dichotomies that communication as a discipline has implanted between critical and functionalist/systemic schools. Her positioning has allowed her to explore the strengths of critical and constructivist methodologies, such as participatory action research, to create spaces for diagnosis and intervention in which "communication is defined as an always multidimensional phenomenon" (Massoni, 2019, p. 250). One of the theoretical foundations of the Argentine author's proposal is precisely the dialogicity of Paulo Freire, although she also incorporates currents of Latin-European thought that are in line with the critical gaze (Massoni, 2013).

There are thus two references of connection between currents of thought whose relationship would seem counterintuitive, from the ontological to the operational level. The weight of Kaplún's (1999, 2012, 2013) and Massoni's (2019) proposals is considerable. His texts circulate in college courses and international academic forums. However, analytical reflection reveals a series of symptoms that unveil the hegemony of Anglo-Saxon schools of thought, whose perspectives, far from dealing with sociocultural elements, are based on the objectives of an efficiency that ultimately neglects the lessons of cultural studies and critical theory.

The narrative dominance of the Anglo-Saxon school in sociology shows how theories and models are first imported by Latin American researchers and then democratized as references for knowledge production. As an illustration, this will be briefly shown through contemporary academic figures in the field of communication: a Mexican author and a conceptual and methodological program. Subsequently, some recent research that reproduces the colonialist tendency mentioned above will be presented.

The case of Abraham Nosnik

One of the best-known examples in Mexico are the proposals published by Abraham Nosnik in the 1990s and at the beginning of the 21st century. The work of this author, formed at Stanford University, revolves around a model he calls Productive Communication, which has been used in the classroom, in the writing of dissertations and articles, as well as in the world of organizations as a method for implementing strategies.

Nosnik (1988, 2001, 2003, 2006, 2012) drew on Anglo-Saxon authors who had already consolidated pragmatist and systems theory views and epistemic discussions from positivism. Weighing up his own approaches, Nosnik claims to have reconsidered his original intention – the rationalist description of communication systems from a structuralist functional perspective – to focus instead on these systems from the perspective of "analyzing both the effectiveness

and efficiency of organizational communication and the progress and degeneration of organizations themselves in human experience" (Nosnik, 2012, p. 138).

His work adopts from the Anglo-Saxon positivist schools a language of economic-administrative research that, although it recognizes the need to study contextual elements, does not find an echo in the currents of cultural or critical studies. However, over the years and with the systematization of lines of research at the regional level, the author can see how research in the field of SOC incorporates Ibero-American perspectives that deconstruct the discourses of those schools that served as its basis (Palacios Chavarro, 2014).

The Dircom case

Another example of an approach that relies on methods that are more economic-administrative than sociocultural-critical are the Hispanic-American proposals of Dircom (or in some cases Estratecom), originally imported from Europe, which have already been legitimized in the literature and consolidated mainly as the professional profile of those who practice SOC.

Although the conceptual tradition of Dircom comes from Ibero-American perspectives, it has a theoretical proximity to Anglo-Saxon thinking, which becomes visible when briefly considering the conceptual references that underpin it (Villafañe, 2017; Villafañe et al., 2020; Costa, 2012). Dircom is therefore a strategic management figure that would disrupt areas such as Visual Communication, Work Psychology, Administration and Marketing (Morales & Enrique, 2007). According to Morales & Enrique, "the main function of the communication department is to coordinate communication activities, achieve coherent management as well as the homogeneity of messages and the involvement of all target groups in the company project" (2007, p. 92).

The above summarizes the work program around this term, although other authors have developed more complex conceptual frameworks and models to support it. In a historical foray through technopolitical milestones in the North American region, Islas & Gutiérrez (2017) even draw on biological analogies to explain how the overwhelming technological explosion overturns the figure of the dircom and mutates it into what they call estratecom. The explanation for this adaptation is argued from Media Ecology and other North American schools (Islas & Gutiérrez, 2017), with references to Latin American authors or to language that goes beyond the economic-administrative register being in the minority, with little connection to humanist arguments and zero when it comes to pedagogical arguments.

In short, Dircom and Estratecom are two relevant figures in the contemporary scene that find a place in the world of industry and organizations, but are presented in arguments that lack a contextualization and problematization of macro conjunctures in the specificities of the Latin American environment.

ANALYSIS

The analysis of a corpus of research articles is now presented, illustrating the discrepancy in the relationship between Hispano-American approaches and Anglo-Saxon thought. This is an elaboration that considers a set of concepts whose approach is nuanced by particularities (de Farias, 2009), but where there are commonalities that allow for a similar treatment. For this reason, the analysis is based on a premise in which the concepts of Internal Communication, Organizational Communication and Strategic Communication are used to understand the differences in relation to the link between the academic production of the two geographical-cultural regions. First, some examples are presented to illustrate the Anglo-Saxon position in relation to academic production in Latin America. Then, a mapping of a series of articles from our region will be made, showing the conceptual and methodological dependence on Anglo-Saxon proposals.

Vertical views of Latin America

We take two articles as a starting point to assess the extent to which Anglo-Saxon academic production has kept abreast of what is happening with internal communication in Latin America. The word negligence comes from the Latin *nec-legens* and translates directly as the negation of reading. A review of these texts reveals a negligent vertical logic that is even verbalized in the proposals.

Perhaps the clearest indication is found in the text by Yue & Thelen (2023), from the University of Connecticut and the University of San Diego, respectively. The text, which attempts to explore the status of Internal Communication as a professional field in Latin America based on interviews with experts in the region, notes that while the field of work for this sub-discipline has not stopped growing in recent decades, there is "lack of research" in Latin America (Yue & Thelen, 2023, p. 2), which, according to the authors, is due to three reasons: the late appearance of the field, due to political control by dictatorial regimes in the region; the low participation of professional organizations in global conversations; and the ambiguity between the world of Public Relations and Journalism.

For this reason, according to the authors, research in the region is not very rich. However, they acknowledge that the corpus of scholarly articles has grown since 2016, but " despite the abundance of scholarship [...] conducted in North America

and Europe, empirical evidence from Latin American countries is scarce" (Yue & Thelen, 2023, p. 2). It appears that this research entails a language bias and that no literature in Spanish or Portuguese was considered in the search. However, the authors state that they conducted the data collection in the local language, so the limitation is not due to a language barrier. Therefore, the categorical statements about a knowledge gap in the region are even more striking.

In contrast, Welch (2015) from the University of Central Lancashire recognizes the language barrier as a limitation after conducting an analysis to find out how internal communication is taught in universities. In his work, presented as an international overview, the work of a Spanish researcher appears as the only reference to the non-Anglo-Saxon world; the rest of the text is based on observations of cases in Australia, Ireland and, most notably, the United Kingdom and the United States (Welch, 2015).

As will be seen later, the production of academic literature in Latin America has seen an increase in English-language publications that are indexed in international databases and that, despite being accessible to studies such as Welch's (2015), remain invisible in the state of scholarship. Some international studies on SOC aim to "locate globally influential education frameworks" (Welch, 2015, p. 392) are therefore limited to the hegemonic regions within the academy and neglect research in Portuguese and Spanish.

The fact that Anglo-Saxon terminology is based on concepts that often differ from those of other regions is not insignificant. For example, in the United States and England, the field of Public Relations is treated as synonymous with organizational, internal or corporate communication, while in Latin America, despite the disciplinary proximity, it represents a specific field at a professional and academic level. In this sense, the compilation of the state of the art with a global scope should take these particularities into account in order to reduce vertical and Anglocentric biases in the search for and visibility of literature production.

Approaches that reinforce complicity

The above raises the question of the similarity of this logic with phenomena that in other times and spaces have been called imperialism, hegemony or, more recently, soft power. Despite the aforementioned efforts and some critical reviews that rescue the Latin American academic scene (Contreras & Garibay, 2020), the production of specialized literature in the region continues to promote a colonialist circulation of content that, although based on classic Anglo-Saxon authors, will continue to be a reference (León-Duarte, 2006; Álvarez-Nobell et al, 2022), tends to make visible, to a lesser extent, regional empirical knowledge that is rich and diverse, and peppered with alternative positions to the systemic, functionalist and

productivist schools, whose principles instrumentalize or even ignore altogether the well-being of the social fabric.

There are four articles published in *Hispanic-America* in the second decade of this century that allow us to see the prevalence of Anglo-Saxon theoretical frameworks not only in field research but also in contemporary theoretical proposals that aim to "consider the diversity, cultural differences and other issues that belong to what we understand as the internal environment of organizations" (Marchiori, 2011, p. 51). This is not a representative selection, but a corpus chosen according to convenience criteria, which serves to illustrate practices that reflect the colonialist relationship already explained.

In the texts, the authors carry out field analyzes to measure variables such as satisfaction with internal communication, organizational commitment (Wills-Espinosa et al., 2017), trends in the use of audiovisual platforms to improve strategic communication (Guzmán & del Moral, 2014) and strategic logics in corporate image (Durán Bravo et al., 2016). Likewise, Marchiori's (2011) text is used to illustrate how some contemporary theoretical-conceptual proposals continue to construct historiographical lines based on Anglo-Saxon thinking with little or no attention to Hispanic American learning.

What becomes clear in this type of work is a tendency towards efficiency and the instrumentalization of the communicative phenomenon, which results from an obvious functionalist and systemic tendency typical of Anglo-Saxon thinking in this area. Thus, the linguistic register includes terms such as employees, quality or loyalty, which reflect a mechanistic vision of the social fabric in which "the need for face-to-face communication between managers and their employees [...] facilitates employees' understanding of the organization's key values and issues and improves their day-to-day management" (Wills-Espinosa, et al., 2017, p. 142), for example.

Another element to be highlighted, resulting from the almost exclusive use of Anglo-Saxon literature, is the lack of critical questions in the analysis of field data. The proximity of SOC to the fields of marketing and advertising tends to promote an economic-administrative reasoning in which professionals must ensure successful management of corporate image (Duque & del Moral, 2014), without stopping to evaluate the scope and socio-cultural impact of the tools used.

In the cases in which the authors bring the Anglo-Saxon school into dialog with some Latin American proposals, a perspective is reflected that ensures a cultural analysis of communication as "a "social tool for the participatory construction of strategies inside and outside organizations" (Durán Bravo et al., 2016, p. 177), whose scope is reinforced by qualitative fieldwork. In the work of Durán Bravo

and colleagues (2016), it is precisely the approach of Sandra Massoni and the New Strategic Theory that manages to distinguish it from instrumental approaches that emphasize the outcome at the expense of the social fabric.

These findings demonstrate the urgent need to recognize the implications of a literature review and the construction of predominantly Anglo-Saxon theoretical frameworks. From designs in which the quantitative gaze is an end in itself to the indiscriminate and uncritical use of a purely economic-administrative register of language, the systematic neglect of regional contributions feeds logics of neglect that must also compete in a linguistic field in which English becomes the legitimate site of utterance and listening.

The patriarchal and colonialist model of communication that Gearhart (1979) denounces is visible precisely in the inequality analyzed here. Faced with this scenario, the contributions of a decolonial gaze that is subversive (Quijano, 1999) reveal themselves as a mechanism of resistance that permeates the intellectual work of the scientific community and reaches the operational levels of SOC in the organizations. Thus, beyond analysis, the decolonial would materialize in the characteristics of a particular and localized communicative gesture. In order to consolidate more desirable practices in relation to academic and professional work, the last section of this text shows the proposal of a hybridization between critical pedagogy and strategic communication.

Link between critical pedagogy and strategic communication

A hybrid model between LACP and SOC is not aimed solely at resisting the predominance of Anglo-Saxon as a legitimate site of enunciation and listening. Rather, this proposal aims to show how the dialogue between both schools of thought and practice acts as a catalyst for theoretical-practical propositions that legitimize academic production in Latin America as an autonomous school with a high degree of recognition, both internally and externally, while enabling a profound rethinking of communicative gestures in organizations. As already mentioned, the work of Sandra Massoni and Gabriel Kaplún has highlighted this need. This article therefore does not aim to be a pioneer, but rather to illustrate theoretical elements that are condensed into very specific gestures of information and communication work.

Latin American thought found its first theories of communication in the work of educators such as Paulo Freire, Mario Kaplún and Francisco Gutiérrez (Martín-Barbero, 2006), who distanced themselves from the systemic-functionalist view and European cultural studies, but not without taking up a Marxist inspiration from critical theory to denounce the desire for development in Latin America. For Martín-Barbero (2006), Freire's pedagogy created the foundations of a communicative

thinking specific to the region, which obeyed the specific realities and urgent needs of a broad spectrum of society. The political upheavals in Latin America in the 1970s favored the effervescence of critical thinking, but unlike European theories, Latin American practice was lived in direct contact with sociocultural differences and implemented in community projects in rural and urban areas.

With a high degree of contextual sensitivity, Francisco Gutiérrez had already linked communicative pedagogy to the dimension of work in Latin America by revising the concept of total language:

If it is admitted that man finds his fulfillment in work, and if this is the catalyst for the whole life of the individual and the effective means of acquiring an accurate and realistic knowledge of nature, it is incomprehensible [...] how there can be an education for work that is not at the same time educational (Gutiérrez, 1990, p. 44).

From this author, then, comes the principle of total language, whose emphasis is on the critical management of information channels and content that enhance the ability to construct one's own socially and historically situated narratives (Gutiérrez, 1972). At the same time, the work of Kaplún (1998) served as an epistemological guideline for the use of tools and communicative tasks in the classroom. His proposal of an endogenous model, in which the notion of education as object is overcome to view the learner as subject, is a clue that leads to a processual and transformative focus on organizational communication. Finally, Freire (1968, 1998) takes up a tension that does not concern media and information, but the intersubjective dimension: banking education versus liberating education.

This triad of principles enables an approach to SOC that, although it seems to instrumentalize a current of Latin American thought and reduce it to its applicability in foreign spheres, aims to promote the mutation of logics of efficiency towards dynamics of deep intersubjectivity in professional spaces (Medina-Aguilar, 2022).

Questioning the communicative principles that govern the articulation of the social fabric in organizations offers the possibility of recognizing how, in traditional models, subjects are the means and not the center of the process, even if the narratives and rhetoric of Anglo-Saxon thought seek to place the person at the center. Ultimately, the specificity of the proposal presented in the following lines lies in the search for communication logics that revolve around a collective potential capable of transforming organizational spaces into places sensitive to socio-affective, neurological and, of course, identity-related diversity.

A proposal for decolonial communicational gestuality

The term gestuality is taken from the French colloquial language. In this language, gestures refer to expressions or micro-expressions of the verbal and non-verbal order and lend character to interaction. Thus, the initial formulation of an institutional message is a gesture, as is the arrangement of seats in a meeting room, the tone in which a bulletin is written, or the greeting of a colleague. Gestures materialize communication models and are therefore the first unit of analysis when making a diagnosis and the first unit of intervention when implementing a strategy.

The proposal of strategic communication based on the teachings of critical pedagogy represents a deeper approach in structural terms, as it involves the study of the information logics underlying organizational work. It is therefore also a way of breaking down existing power relations and promoting healthier information flows that have a subversive character to the idea of the social fabric proposed by the organizational structures that function according to the Anglo-Saxon model. The areas covered by this proposal are: (a) intersubjective communication, (b) institutional information channels and (c) informal communication flows.

In the educational and organizational field, one of the lessons learned from the COVID-19 pandemic has been to raise awareness of issues such as mental health, socioaffectivity and neurodivergence (Cabrales Salazar & Bermúdez, 2022). The impact of the 2020-2021 lockdown on the psychological and social fabric affected the perception and evaluation of organizational well-being after experiencing an increase in reflexivity and emotional awareness (Silva García & Moreno Murcia, 2021; Chao, 2022). For this reason and many others, the implementation of a communicative pedagogy in organizations must be sensitive to neurodiversity, emotionality and other psychosocial factors that affect intersubjectivity and expectations of the type of social ties that are healthier for the diversity of profiles. In addition to these elements, the proposal considers the gender dimension in each of the three areas mentioned.

Reticular and centralizing models

The nuances between the traditional communicational gestuality and the open communicative gesture are subtle and radical at the same time. This means that while the intervention and transition from one model to the other does not entail significant changes to the organizational infrastructure, it does have profound effects on the qualities of intersubjectivity in teams. The radical nature of a network-like communicative gesture lies in its ability to disassemble and reassemble the social fabric by repositioning the participants and the channels used. Just as critical pedagogy in education invites us to question the teacher's position of power, the reticular model in organizations means working with institutional hierarchies that do not materialize in individualistic gestures of domination or subordination.

The centralizing model, referred to here as the core-periphery model (CPM), uses the concept of chain of command to establish levels of authority that supposedly guarantee not only control and effectiveness, but also the perception of authority within a team (Medina-Aguilar, 2022). However, the legitimacy of these levels and the so-called authority figures begins to falter when communicative gestures do not reflect the authenticity of connections, but rather demonstrations of power promoted by hierarchies. The core-periphery relationship, which is inevitably linked to the notion of coloniality, refers to a connection based on the control of information content and the directions in which it circulates. The reticular dialogic model (RDM), on the other hand, is based on gestures that promote open and authentic connections, within which there is a notion of organizational structure without it being based on representations of authority or logics of imposition (Medina-Aguilar, 2022).

The suspicion of a horizontality that would jeopardize the system of hierarchies and the chain of command in an organization has led to the proliferation of an imprecise definition of what horizontal communication is and what networking activity could be. Strictly speaking, we understand reticularity as a dynamic in which information is not centralized but shared within teams in order to pass it on to those who need it. Dialogic reticularity means the concern for a gesture in which, despite leadership, there is no center that directs and controls the creation and management of information.

While CPM is characterized by leadership that tends to give out information and control the flow of information, MDR is based on the ability to listen carefully. In this model, Informational Emission Levels (IELs) are carefully handled to ensure the ergonomics of communication through clear, timely and simple content. At the other extreme, CPMs tend to work with high IELs that obstruct channels, impede understanding and create a sense of overwhelm caused by visual pollution, a low level of comprehension or a feeling of disorientation in the face of the multitude of messages generated in everyday organizational life.

The MDR implies an association that brings pedagogical thinking and a communicological task into play. In intersubjective communication, in the use of institutional channels and in informal communication flows, the MDR metabolizes a social structure with a high degree of recognizability of the other, up to a group dynamic in the organization in which protagonism, hierarchy and authority recede into the background. Pedagogical knowledge and communicative action complicate intersubjectivity and, as a result, generate a critical attitude towards traditional communicative gestures (Medina-Aguilar, 2022).

To summarize, in contrast to CPM, MDR gestures change four areas: a) language, b) the levels of information delivery, c) the use of space and d) the recognizability of the other in terms of socio-affective, psychosocial and identity. In MDR, language focuses on the we instead of the I, the levels of information delivery are stabilized thanks to a leadership focused on listening and not on the production of messages, the spaces are reconsidered to facilitate the flow of content and the opening of the network, and finally, this model promotes real bonds in which people are not instruments to achieve the goals of the organization, but nodes of intersubjectivity with specific needs in the identity, neurological and socio-affective spheres.

FINAL THOUGHTS

The unequal and colonialist relationship between Hispanic American and Anglo-Saxon thinking about communication in organizations shows how the English language was promoted as the dominant site of enunciation and academic listening. The invisibilization of academic production in this region is reinforced by theoretical frameworks and the state of the art that pay little attention to alternative proposals to the systemic-functionalist one. For this reason, the study of communication in organizations overlooks regional learning, not only in this field, but also in adjacent fields whose critical proposals are sensitive to the sociocultural needs of the context in which they emerged.

Likewise, it is necessary to build bridges that connect the knowledge produced in Brazil with the rest of Latin America, because although both spaces seem to be linked by a common theoretical and methodological heritage, there are specific ontological and epistemological tensions in them that, if the language barrier is overcome, would increase resistance to the invisibilization of knowledge produced in Spanish and Portuguese.

For this reason, Latin American critical pedagogy is one of the founding schools in the field of communication that offers a comprehensive and subject-centered view. On this basis, one proposal is to offer the decolonial conceptualization of a new communicational gestuality in organizations, whose validity and viability lies in the subtlety of its approach, which is to be both diagnosed and implemented. In further approaches, it will be necessary to develop field approaches to characterize this gesture in different Latin American contexts.

It can be stated that an organization that works according to the gesture of MDR only guarantees pedagogical thinking and communicative action when a) a heterarchical dynamic is achieved in which structural hierarchies do not disappear, but coexistence and information management are promoted in a

networked and dialogical way, b) when a logic of communicative ergonomics is established to regulate IELs and promote close listening that is not seen as a means of communication, and c) when gender, socio-affective, psychological and identity dimensions are promoted to ensure a certain degree of awareness and recognizability of the other based on intersubjective bonds.

The communicative gestures of MDR can be promoted by organizational measures and can therefore be institutionalized. However, the radicality that characterizes them means that their presence or absence is noticeable in the short term after they have been diagnosed and implemented. The subtle difference between a traditional-centralizing and a dialogical-reticular gesture serves as a catalyst in its implementation, since changes at the communicative level do not depend on narratives, advertising or written regulations, but on specific and concrete gestures that can be found and observed in the everyday life of the organization. Therefore, in a dialogic-reticular model of information communication, the congruence between discourse and practice is self-sustaining in the time and space of the organization.

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