



## Being a person and the discipline "constructivism, learning and communicative competence

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### Abstract

Learning is an intersubjectively mediated personal construction. The experience as a course participant in the discipline Constructivism, learning and communicative competence in a Postgraduate Program in Teaching is reported. Therefore, the disciplinary bibliography was discussed (OLIVEIRA, 2003; HABERMAS, 1990; FREITAG, 2005; ILLERIS, 2013; MORETTO, 2013; GROSSI, 2009) and the methodology used by his teacher was described. In addition, it includes the analysis of our learning based on the self-assessment instrument. The construction of communicative competence by constructivism resulted in provisional perspectives on learning: 1) the student and the teacher must assume the roles of speakers and listeners, avoiding the role of observers; 2) the personality dimension must be included in learning. In view of this, learning inserts the understanding of the Self as a being in formation in the midst of intersubjectivity, of the experiences that he experiences in his interaction with the Other.

**Keywords:** Self Identity. Communicative act. Jurgen Habermas. Human formation.

## Ser pessoa e a disciplina “construtivismo, aprendizagem e competência comunicativa”

### Resumo

A aprendizagem é uma construção pessoal intersubjectivamente mediada. A experiência como participante do curso na disciplina Construtivismo, aprendizagem e competência comunicativa num Programa de Pós-Graduação em Ensino é relatada. Assim, foi discutida a bibliografia disciplinar (OLIVEIRA, 2003; HABERMAS, 1990; FREITAG, 2005; ILLERIS, 2013; MORETTO, 2013; GROSSI, 2009) e foi descrita a metodologia utilizada pelo seu professor. Para além disso, inclui a análise da nossa aprendizagem com base no instrumento de auto-avaliação. A construção da competência comunicativa pelo construtivismo resultou em perspectivas provisórias de aprendizagem: 1) o aluno e o professor devem assumir os papéis de oradores e ouvintes, evitando o papel de



observadores; 2) a dimensão da personalidade deve ser incluída na aprendizagem. Perante isto, a aprendizagem insere a compreensão do Eu como um ser em formação no meio da intersubjetividade, das experiências que ele experimenta na sua interação com o Outro.

**Palavras-chave:** Auto-identidade. Acto comunicativo. Jurgen Habermas. Formação humana.

## 1 Introduction

By taking post-graduate courses in teaching, the Geography teacher can build new ways of observing and understanding the school spatial context, specifically the basic level, as well as reconstruct his/her professional identity.

To this end, learning constitutes the center of these reconstructions, a focal point of their interpretation of the world, a center of communication with the other through contextualized attitudes and beyond thinking based on normative paradigms of positivist science.

That said, this proposed essay aims at the following questions: what are the communicative principles that constantly modify my life as a teacher always in training? How can I be a good teacher that trains people who know and understand qualitatively the truths, singularities, and inequalities of their own daily lives and geographies?

In this sense, we sought to relate the conception of learning in the theory of communicative action and the development of communicative competence in school to contemporary theories of learning. The link, in any case, constructivism.

The ideas were organized in three moments: first - What the authors said - in a mention of the review of conceptions of learning during the academic experience in the discipline. Second - What the discipline told me - in a description of the moments experienced in the course of interactive teaching methodologies. Third - What I say - in which the author of this text expresses himself, and, at the same time, reports on what he learned in the course (discipline).

## **2 Methodology**



These questions emerged in the discipline Constructivism, learning and communicative competence, taught in the semester 2019.1 of the Graduate Program in Teaching (PPGE) of the State University of Rio Grande do Norte (UERN), in May and June 2019, with 30 hours of duration. It is about joint reflections of a cursista/teacher who has something to teach and in cooperation with the professor/ministrator of the discipline who has something to learn.

The content of the course was chained in the following themes: 1. communicative competence and the stages of moral development and the identity of the self (Jurgen Habermas); 2. conceptions of learning compiled in the work of Knud Illéris, and going into the constructivist referential; 3. the context of the post-piagetian discussions compiled in Esther Pillar Grossi and Jussara Bordin.

From the methodological point of view, the expositive class was avoided. We also innovated with the approach of the pragmatic assumptions of communicative action for the classroom. It was sought, with this, to account for an Ethics of Discussion and create the ideal conditions of speech.(CARNEIRO, 2019).

### 3 What the authors said

The processes of communication between people in space-time happen through socialization, in what can be called the subjectivity-intersubjectivity relationship. In this relationship, the speakers, with their discourses, interact, needing, for this, the understanding of what is said. Therefore, human connections interactively and socioculturally are pedagogical (OLIVEIRA, 2003).

Jürgen Habermas (2016) based on Lawrence Kohlberg, states that learning would be associated with three levels of development: pre-conventional level of the child in formation, based on punishments or rewards for action; conventional level of action in the organized social world of rules and reciprocal expectations of groups; post-conventional level based on the conception of an identity of the self as inner freedom and conventionalized norms.



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In this, for Illeris (2013), learning can be dimensioned by content - as the totality of knowledge learned in terms of action and life values, in which they operate with the constructions of meanings regarding their daily lives; incentive - as a function of emotions, and motivations for subjects to learn something in/of the world; interaction - in the form of joining people to communities of communicative interaction and experiential sociality.

Lifelong learning happens from the subjects' experiential practices with the life world they are part of. Therefore, it occurs through language and the social (JARVIS, 2013) or the relationship between the subject's objects of knowledge (KEGAN, 2013) to their referenced epistemology of previous and future world knowledge and narratives.

Complementing this conception, Engeström (2013) and Elkjaer (2013) answer that the activities, in which subjects are rationally and culturally involved in school life, model a type of learning called expansive, in which subjects seek to apprehend their world through other curricular and cultural practices of their own daily lives.

These conditions meet the cooperation of the subjects in the learning process, in which they modify their models of culture and language, the expectations around inclusion, difference, and emotion with the other. Finally, the actions to understand the decisions, dispositions, and ideas that can transform them instrumentally and communicatively (MEZIROW, 2013).

Freitag (2009) outlines that learning is existing by the subject's ability to build forms of insertions in the world, through the domains of thinking, judging and arguing. Depending for this on social and psychological agents and intersubjective rationalities.

Therefore, post-Piagetian constructivism points to intelligence and its intersubjective connection senses, the local/global contextualization of democracy and planetary solidarity (MORIN, 2009). Stein (2009), on the other hand, points out that the post-Piagetian act of educating, that is, the evolution of learning would be the social and ethical survival of individuals with the other. In this context, the identity of the learner subject stands out from past and present knowledge (PAIN, 2009), and incorporates knowledge and skills through its interaction with the teacher and other agents of the world of school life (GROSSI, 2009).



Sharing this thought, Freire (2009) points out that groups in schools are of fundamental importance for students, because when they have an educator present, work routines and learning rhythms, educators and students deal with the unusual situations and daily conflicts. Moreover, Buarque (2009) calls for a post-Piagetian constructivist education to work for the change of the nation-state; to educate with the synergies of human ties, people, and their living territories.

Moretto (2011) summarizes that constructivist learning is based on the relationship between the teacher as mediator-facilitator of the student's learning process, and the student as an agent of production, interpretation, and recognition of socially composed knowledge. In summary, this reflection is part of a learning pedagogy, which in Libâneo's (2005) perspective, educators and teaching practices should be concerned with the responsibility of forming identities and people in a multidimensional perspective.

For this purpose, we will discuss below the practical experiences of the discipline Constructivism, learning and communicative competence of PPGE, citing, but without detailing, some of the authors and theories that we discuss in this section.

## 4 What the discipline told me

The discipline Constructivism, learning and communicative competence had as its goal debates about an intersubjective dimension of learning. To this end, its trajectory was divided between practical (where dynamics about its content were implemented) and theoretical moments (in this part a discussion about concepts and themes about learning in the contemporary world).

The first meeting started with a dynamic self-presentation of the students. Its objective was to highlight that the beginning of a good training of people who share trajectories and knowledge of the world, begins with the perceptive interaction, not exactly visual, and communicative, constructivist, between subjects, which can begin with a description of themselves.

Subsequently, there was a shared discussion of the master's thesis The communicative competence as a telos for the communicative action, by the author Oliveira



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(2003), which discusses about a learning to be dispensed with the democratically constituted speech acts and actions of people as active speakers and listeners in the space-time of the school.

In the second meeting, the collective reading of one of the chapters of the work For the reconstruction of historical materialism (HABERMAS, 2016), which presents considerations about knowledge and experiences about the stages of the development of the Self with those present who were enrolled in the discipline, was carried out.

That is, to employ what was written by Jürgen Habermas in the text about the subject's identity and its pre-conventional, conventional and post-conventional paths, through the dynamics "identity footprints", which consists of a path of footprints made with sheets of paper without staves, added to the classroom in the shape of a road. In this, the students would move through the footprints, showing who they were in their childhood, adolescent and adult life phases.

In the third meeting, six texts from the work Contemporary Theories of Learning (ILLERIS, 2013) were interpreted, contemplating different conceptions of learning in Elkjaer; Engeström; Illeris; Jarvis; Kegan; and Mezirow, which present as a convergence on learning: it is dependent on the way the human being learns through experiences, as well as unique facts and phenomena that transform his identity.

For this class, the dynamics of "Concentric Public Spaces of Communication" (Picture 01): the participants in two circles, an inner one with people who remained in the observer's perspective until the second meeting, and an outer one formed by those who communicatively contributed; each participant took from "knowledge boxes" (Picture 02) excerpts from the previously mentioned works. The focus was to promote a space in which people with difficulties in expressing their thoughts and using their speech could activate these abilities.

Photos 01 and 02 - Concentric Public Communication Spaces; Knowledge Boxes





Source: Authors' collection (2019)

In the fourth meeting, we pondered the texts Constructivism: the production of knowledge in the classroom (MORETTO, 2013) and Seduction and alienation in the constructivist discourse (ROSSLER, 2009). We discuss the concept of learning on constructivist and communicative foundations, through a field class at Nossa Senhora do Carmo School, in the city of Bananeiras - PB, seeking a way to educate focused on the formation of principles of interaction, convergence between knowledge and everyday life, and knowledge interests of the students. A Bridge School in the countryside of Paraíba!

The last meeting was permeated by two great moments. Presentation of "Panels: The trajectory of the self" (Pictures 03, 04 and 05), made with various materials, according to the creativity of the participants, containing the trajectory of development of their I, from childhood to adulthood, through moments, groups or people who made them break with the roles determined by social norms, to become individuals<sup>1</sup> that express themselves by universal principles.

Photo 03, 04 e 05 - Panel Presentation: the trajectory of the self



Source: Authors' collection (2019)



Democratic discussion of texts that discuss a post-Piagetian thought, centered around an educational logic, where learning should meet a process of reflection on how, what for, what skills, and what kind of symbolic, experiential and psychological constructions the subject can conceive as part of its "I" in development, during the structuring of their ways of thinking, arguing, judging and interpreting, both the social worlds, as well as the subjective and intersubjective that surround him.

With this in mind, in the last dialog of the course, the interpretative perception is that learning comes from interactions mediated by several factors, among them, close relationships with the collective; the construction of a reason based on language; the dialectic between different identities; emotion is a connective inspiration to the knowledge that is learned; speaking, listening presupposes personal and professional decolonization, the movement of our imagination rationality.

## 5 "What I Say" (Final Considerations)

The last section of the text is constituted by the interpretations of the first author of this text, about what he/she discovered, understood and understood in relation to who he/she is and what kind of subject could be, before and after taking the course. To this end, I use texts from my own self-evaluation.

During the course of the discussions, I tried to overcome my fear, often coercive of acting and acting in response to what was said, because I used an assumption of the argument that was implicit in the Habermasian methodology of the course, its waiting time and slowness, which show that everyone will be able to use their voice to give an opinion, through the exercise of reflection around the knowledge they want to integrate to the already established scientific knowledge.

When it comes to my position as a listener, listening to my neighbor in his arguments about constructivism, learning, and communicative competence, I could perceive that he is an active person in the learning processes when interacting with the





other, through dialogical situations in the process of knowing what was intended to be understood in the classroom.

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