

Contemporary challenges of teaching education: communicative competence and universal Geoethics principles

DESAFIOS CONTEMPORÂNEOS DA FORMAÇÃO DOCENTE: COMPETÊNCIA COMUNICATIVA E PRINCÍPIOS GEOTÉICOS UNIVERSAIS

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Abstract: In the public space of the theoretical renewed discourses, the geographic knowledge expands itself from the university world for the school world, with criticism as a key word of the teacher education. Thus, the objective of this paper is to discuss the challenges of teacher education, particularly the one of the teacher of Geography, based on the concepts of communicative competence and universal ethical principles, from the theory of communicative action of Jürgen Habermas. It started from our experience as a professor in Geography College, when questioning the reason for the low participation of undergraduates in establishing a dialogue or an argumentative discourse in the classroom. From the literature review, we identified the current predominant themes in geographic education on the education of teachers in Geography. It was observed the domain of the themes: researcher teacher and citizenship. An understanding of professional and human formal education is proposed, associated to the action, around universal ethical principles of geographic base.

Manuscript:

Received: 04/04/2019

Corrected: 21/08/2019

Accepted: 12/09/2019

Citation: Carneiro, R. N. (2019). Contemporary challenges of teaching education: communicative competence and universal Geoethics principles. *Terræ Didática*, 15, 1-11, e19035. doi: 10.20396/td.v15i0.8655111

Keywords: Communicative competence, Geography teaching, Teacher training, Researcher professor.

Introduction

There has been a renewal of Geography in different countries for almost five decades. Consequently, proposals for the transformation of school Geography have emerged in the public spaces of theoretical discourses. Critical Geography transcends the university world into the world of basic school, so that university education reproduces itself in basic education. In particular, criticism of socio-spatial contradictions and the defense of citizenship have become central themes in teacher education.

Despite this formative normative orientation of the geographic language community, it is necessary to question the reproduction of the traditional pedagogical practices in the school by teachers of critical formal education, as well as the education for citizenship of the professionals, coming from a critical geographic education. Therefore, in a sense that enables the Geography teacher is both critical and citizen.

Regarding to the first question, Castellar & Vilhena (2010) point out that we are facing a con-

tradition between the geography of universities and the geography of schools, since geographical education in the school continues to be based on memorization and didactic manuals. Cabral (2014) identifies this reality on the case of the teachers from an Elementary School of Pará, Brasil. Moura & Alves (2002), emphasize the permanence in the current teaching of “traditional” geography, focused on memorization and description. Menezes (2015) discusses the lack of monitoring of school Geography to the advances occurred in geographic science, while Cavalcanti (2010) emphasizes the predominance of traditional practices, such as assignment of book activities and giving the students “the teaching checking signatures” and performing evaluations aimed at memorization. N. C. Lima & Soares (2016) identified the case of Mossoró, Rio Grande do Norte, Brazil, the pedagogical practice attached to the didactic book only, exercises of fixation and the collection of the content in evidence.

In all of these studies, the focus has been on teacher methodology and the approach method, which is employed is often the analysis of teaching strategies and the materials which are used. As a

guide, we understand that these practices, as representations of the instrumental actions in the school, guided by a technical order, are subordinated to the practices supported in the communicative actions, that are guided by the knowledge.

If the relationship between traditional pedagogical actions and critical pedagogical actions is easily identifiable, the relationship between training and the exercise of citizenship constitutes a difficulty of empirical verification that researches in geographic education need to take into account, like the proposal in Cavalcanti & Souza's (2014) train of thought. Although the school is a privileged space for building competences for the exercise of citizenship, it is exercised in the world of shared life and constituted of complex interaction contexts.

Thus, although technical competence is a dimension of training, communicative competence constitutes, in another formative possibility, that education college courses should promote. Thus, the promotion of interactive competence in training refers to the exercise of citizenship, which goes beyond the accumulation of knowledge, because rationality is not measured by how much is known, but by the use of knowledge (Habermas, 2012).

The subject, when speaking, uses knowledge and informs the type of reason for his action, in the form of communicative rationality or instrumental rationality. Only the use of the knowledge can actually lead people to the formation of citizens. In this sense, geographic education needs to incorporate the linguistic paradigm into its theoretical and discursive framework. In this context, being a citizen is referred to the subject who acts in society in the defense of universal moral principles. In turn, it is spoken about the Geography citizen teacher, which means the one who bases his speech actions on the defense of universal geoethical principles as a development of a formation based on communicative competence.

The communicative competence is the ability to participate in complex interactive socio-spatial contexts, through acting for understanding, in a competent and responsible way. This capacity develops according to the stages of development of the person. In this sense, the theory of the development of the competent Self agrees with the contemporary theoretical contributions of learning, since, unlike the psychological models, it does not omit the "social" world or the "interaction" (Jarvis, 2013).

Therefore, we draw attention to a geography of form (action), which questions the spatial and temporal origins of this formation in the university. In the same way, we question whether it means a process of continuity with the personal formative past that precedes the professional formation process.

Thus, we suspect that human education and professional training, in this case, teacher training in geography, should be thought of as a concomitant, dialectical project (Carneiro, 2008b). Theory and practice continue to be formative precepts, training as an action that provides shape to people, who are autonomous and able to defend society in the process of colonization of the system world on the world of life. Every passing year, students who attend any education college courses receive hundreds of people wishing to become teachers of the most diverse levels. However, for a significant part of them there is no identification with the profession chosen.

According to a study by the Fundação Carlos Chagas (2009), it was revealed that only 31 out of 1,501 students that were interviewed from the public and private schools of São Paulo, Brazil, indicated an education program as the first option to be admitted to college. The identification with the teaching profession in the education course in Geography of the Federal University of Santa Catarina in a comparative study with the bachelor's degree in Geography revealed the identification with the baccalaureate in the first place (A. F. Santos, 2014).

In this context, it is necessary to rethink the policies and purposes of teacher education. Bannel (2013) considers that education understood broadly as a "process of formation" accompanies all Habermasian thinking. In this sense, in the perspective of a pedagogy of communicative action in Geography, outlined here, proposes a geographic education that can take care of the complexity that teacher education demands in the face of Brazilian socio-spatial complexity.

Thinking about teacher education requires contextualizing it in this complexity which is put modernly in the conflicts between at least five situations of speech and action, according to the order of social predominance: the economic model versus the civic-spatial model; the consumer versus the citizen; the society of individuals versus social solidarity; the technological period versus the popular period of history and, finally, technical competence versus communicative competence. Thus, we are based on a theoretical discourse on this last situa-

tion referred, because its resolution points out the possibility of equation and inversion of the others. In short, it is the relation between formation and subject. As Casagrande (2009) points out, a subject project is included in the project of modernity and this plan is institutionalized with the emergence of training methods and techniques, therefore, linked to the development of subjectivity.

Through these initial connotations, we reflect on a theoretical discourse that hovers on the challenges of teacher education and, in particular, the subject of Geography, supported by the understanding and defense of the need to develop communicative competence and to act guided by universal ethical principles. To do so, we performed a content analysis in selected texts that address the theme of teacher education in Geography, through copyright books, organized books and articles in periodicals. The central themes defended by the authors that must be worked out during teacher training were recorded. In addition, it was found that despite thematic variations, there are common themes defended for teacher education by all authors analyzed. These results are expressed in summary table below.

It is clarified that we sought to cover recent texts from the beginning of the 21st century, considering that the approval of the National Curriculum Parameters (PCN) in 1996 had only effective repercussions in the classroom, in the teaching actions and in the schools from this period, with the elaboration of norms of formation and political-pedagogical projects, motivating from there the discursive existence of the geography literature on the subject and the consequent establishment of a discursive pattern as it was possible to verify.

As a method of discourse exposition, we chose the present-day space-time diagnosis of the discussions about the paradigms of teacher education in Geography (1) and then describing their institutionalization regarding to public teacher education policies (2), defending the need for an intersubjective model of communicative competence formation (3), in order to discuss formative challenges based on universal ethical principles of geographic basis (4).

Present diagnosis of training/formative models

We understand present time as the space of the present (M. Santos, 2004), so it is unders-

stood the current reality of teacher education. It is important to recognize that the present moment is a transition, marked by the crisis of the previous model, characterized by the teacher as transmitter of knowledge and by the formation as static, as it is marked by the uncertainty about the new paradigm (Pontuschka, Paganelli & Cacete, 2009).

To the same extent, nowadays in Brazil, teacher education requires adaptation to the paradigm shift. This would be given by the model of the researcher teacher, conceived as the professional that guides his training by the solution of problems (Passini, 2015). In agreement with this thought, C. O. Santos (2015) affirms that the teaching by the research represents the most productive way of constructing the knowledge by the student and of overcoming the conventional forms of teaching.

Given this reality, will the central purpose of teacher education be the construction of knowledge by students? Or would this construction be complementary to something that should thus appear in the foreground? In the latter case, the formation of universal ethical principles and the development of communicative competence is capable of facing the challenge of citizenship. Among the challenges of teacher education, considering the listing of the central themes in the recent geographic production on education, we combine with previous statements about the teacher-researcher paradigm and citizenship (Tab. 1).

Thus, there is a general understanding that the purpose of a geographic education that trains teachers revolves around the themes of citizenship and researcher teacher. However, this latter perspective is the most present and highlighted in the data collected and analyzed. We believe that, although not exclusively, the major influence of Brazil's curricular reform in the 1990s is responsible for that. Citizenship very often appears as meta-discourse and as a goal-setting whose continuing education and research methodologies would become reality in the face of possibilities training. Cavalcanti (2008) states that the task of geography in school is to contribute to the general education of citizens. The foundation of citizenship is the participation of a united community in function of collective interests (C. O. Santos, 2015).

In this way, the goal of geography must always be the citizenship. Despite this, we question whether we do not continue to move in the subject-from-knowledge relation to the object of knowledge or from empirical knowledge to theoretical

Table 1. Current challenges of teacher education in Geography, central themes to be worked on, Authors/ texts analyzed.

Objective world (knowledge dimension) and central themes	
Field lessons, empirical studies, excursions	Machado (2011), Carvalho & Azevedo (2014).
Concepts	Azambuja & Callai (2003), Rosa (2006), Cavalcanti (2008), Carneiro (2011), Carvalho & Azevedo (2014).
Construction of knowledge	Hammes, Forster & Chaigar (2011).
Geographic epistemologies; Theoretical and methodological principles	Martins (2013), Carvalho & Azevedo (2013)
Study of the place	Martins (2013), Francischett (2016)
Continuing Education	Hammes et. al. (2011), Martins (2013)
Pedagogical training	Martins (2013), Carvalho & Azevedo (2014)
New technologies	Callai (1995), V. P. Silva (2007), Martins (2013)
Paradigm and training	Pontuschka, Paganelli, Cacete (2009), Carvalho & Azevedo (2014), Menezes & Kaercher (2015), Passini (2015).
Theory and practice	Carvalho & Azevedo (2013), Martins (2014), Menezes & Kaercher (2015).
Intersubjective world (dimension of social interactions) and central themes	
Dialogue	Carneiro (2008a, 2008b), Hammes et. al. (2011), Carneiro, Pinto & Nascimento (2012)
Context	Carvalho & Azevedo (2013)
Exchange	Machado (2011)
Interdisciplinarity	Hammes et. al. (2011), M. V. Silva, & Carneiro (2017).
Intersubjectivity	Carneiro (2008a, 2008b), Carneiro et. al. (2012), J. Lima & Carneiro (2019)
Reason and communicative action	Carneiro (2008a, 2008b), Carneiro et. al. (2012), J. Lima & Carneiro (2019)
Networks of sense/collective memory	Hammes et. al. (2011).
Subjective world (dimension of the person) and central themes	
Self-education/training	Carvalho & Azevedo (2014).
Autonomy	Martins (2013)
Criativity	Callai (1995)
Personal development	Martins (2013)
Teaching identity	Francischett (2016), Moreira & Silva (2019).
Reflection	Martins (2014)
Knowledge	C. G. Oliveira (2007), V. P. Silva (2007), Machado (2011), Hammes et. al. (2011), Campos (2012), M. M. Oliveira, Leandro & Vasconcelos (2012), Martins (2013), Menezes & Kaercher (2015)
Subjectivity	Hammes et. al. (2011)
Worldview	Gomes, Miranda & Silva (2018)
General understanding	
Citizenship and Teacher-researcher	All Authors

Source: Own authorship.

knowledge. Despite efforts that aim to develop a new model, we remain trapped in the paradigm of the consciousness of modern science.

In retrospect, teacher education has followed evolutionary stages of learning that materialize in different theoretical perspectives and public educational policies. Sacristán & Gómez (1998) summarize this evolution in the academic, technical, practical / reflective and social reconstruction perspectives. This last one is highlighted by the relationship between citizenship and emancipation, based on ethical principles, values of justice and equality; therefore, regarding to processes of moral formation that refers to the development of a communicatively competent subject. The understanding of this evolutionary theoretical process must be situated in the past space of the formative policies in Brazil.

Diagnosis of training time-space in process

The 3 + 1 classic model of curricular organization, which means three years of bachelor degree plus one year of pedagogical training initiated in 1930 in Brazil. Teacher training/education was dominated by private institutions before and during the *Lei de Diretrizes e Bases* (Brazilian guidelines for education law) number 5.692/71, following the model of short teacher graduates, which means an education in universities aiming the formation of teachers. They lasted two years long and they focused on polyvalent and social studies, and two more years to the license to teach Geography (Pontuschka et. al., 2009).

Innovations were identified with the new Brazilian Educational Laws and Guidelines (LDB), Law number 9.394/1996 with the priority of teacher education at the higher level and in Institutes of Higher Education, besides the National Curricular Guidelines with the significant change in the curriculum of the undergraduate courses, with the establishment of skills and abilities that must compose the professional profile which is present in the pedagogical project, until then it was focused on the obligatory disciplines and their workloads.

In the recent context, after 1990, the pedagogy of skills and abilities has been guiding the teaching work by the National Curricular Parameters (Brasil, 1998). Associated with this, with the establishment of the National Curricular Guidelines (Brasil, 2002) by the National Council of Education, Full Advice, CNE / CP n. 1, of February 18, 2002, there have been three guiding principles of teacher

education: competence as a nuclear conception in guiding the course, coherence between training and professional practice, and research with a focus on teaching and learning (Brasil, 2002).

From the point of view of the public policy of the Brazilian Federal Government, the challenge is, according to the Brazilian National Plan of Education (PNE) in its Goal number 15 (Brasil, 2014), which deals with teacher education. It is understood that all teachers of basic education should have a college degree in the area of knowledge in which they work until 2021.

We understand the research aspect as an essential element of teacher education programs in the perspective of geographic education. Souza (2011) considers it a potent “teaching procedure” for the construction of professional knowledge, starting from the mediation and error categories. It would be an “agglutinating” and “facilitating” process of “critical-reflexive practice” (Pontuschka et. al., 2009). Is the teacher-researcher model, given the Brazilian context, the most appropriate for teacher education?

Must the construction of geographic knowledge via research be the central challenge of training? Passini (2015) feels the need to “invent a new teacher” who lives with the technologies and is able to do the didactic transposition from challenging circumstances, from the work with operations so that there is an advance of empirical knowledge to the scientific / systematized one.

Thus, we believe that we continue to move in the subject-from-knowledge relation to the object of knowledge. We remain, therefore, attached to the paradigm of subjectivity in teacher training. In this perspective, it is necessary to adopt a paradigm of language in the education of teachers through the way of communicative action.

The challenge of communicative competence and the intersubjective formative paradigm

The paradigm of subjectivity in teacher education must be overcome and we must adopt, in its place, the paradigm of intersubjectivity. Overcoming and adopting involve three directions, including the development of communicative competence, the constructivist formation of the Self Identity, and the social implantation of universalist ethical and moral principles.

Habermas (2013) introduced the concept of “communicative competence” in 1974. His notes on the development of interactive competence face

the difficulty of psychological, sociological, psycholinguistic, analytical psychology and symbolic interactionism. They would not satisfactorily explain the series of special, logical-evolutionary, orderly, and universal structures on the subject's cognitive, linguistic, and motivational-interactive evolution that corresponds to the cognitive competence, linguistic competence, and interactive competence.

Observing convergences in the theoretical traditions that were previously mentioned, Habermas (1990) groups the problems of development around the concept of "identity of the self" to defend moral development related to the ability to participate in interactions through actions and discourse, that is, through the acquisition of interactive competence.

While cognitive competence is formed in relation to the objects of "external nature," linguistic competence is formed in the relationship between emissions and speech manifestations, and interactive competence forms in the relationship between communicatively socialized subjects. Although interdependent, since the formation of the person is not understood partially, each one presents its own evolutionary logics.

For Habermas (2013), the identity of the self indicates the competence of a subject to face certain demands of life and it is generated, initially, by the "socialization" in a social system, in order to be guaranteed and developed by "individualization" later, that is, by the growing personal independence from this system.

In this sense, communicative competence is understood as the capacity to solve moral-practical problems differing from the conception of technical competence as well as the capacity to solve cog-

nitive problems (Habermas, 2003). However, it can take place in parallel, requiring the formation of the personality and the professional of geography that has to deal with its particular forms of knowledge of the objective world that demands the dominion of instrumental action to explain facts and objects.

On the other hand, the solution of moral-practical problems is measured by the pretensions of correcting normative statements, including the justifications of actions and norms of actions (Habermas, 2003). This is how the moral conscience is formed by expressing itself in judgments about "morally relevant" social conflicts, understood as the conflicts of action capable of being solved in a consensual way through the continuation of communicative action in the form of argumentative discourse (Habermas, 1990).

This communicative competence and its development follow the stages of growth of the person, from a cognitive point of view, but, especially from the point of view of behavior, of morality. Jean Piaget and Lawrence Kohlberg who discussed the issue proposed development by stages. In this last one's point of view, morality is formed with the passage from the pre-conventional stage in the child to the conventional with the adolescent and the adult to the post-conventional in the full adult phase (Habermas, 1990).

It is in the post-conventional stage that the subject, having constituted his/her personality, manages to manifest his/her identity in an autonomous way and to surpass the previous phase of the follow-up of social norms. With this transition, it guides itself in its daily actions, thus, by principles that in their nature are fundamental the life of each one and of everyone else (Tab. 2).

Table 2. Kohlberg's stages of moral development and universal principles

Pre-conventional	Conventional	Post-conventional
Stage 1: about the punishment and obedience	Stage 3: About the mutual interpersonal expectations, relationships and compliance.	Stage 5: About the original rights and the social contract and the utility
Action: Avoiding the castigation and doing no physical harm	Action: the need of being good to one's eyes, the "good guy" phase	Action: respecting the law in accordance with the social contract for the good of everyone.
Stage 2: About the individual instrumental objective and the change	Stage 4: About the preservation of the social system and consciousness.	Stage 6: about the Universal Ethical Principles
Action: acknowledge that all persons has their own interests	Action: maintain institutional obligations and consider the consequences of the so-called "what if everyone did the same?"	Action: perceiving and committing to the validity of principles: justice; equality of human rights, respect for the dignity of human beings

Source: Adapted from Habermas (2003)

This competence develops itself in the human being according to its stages of moral-practical development. The learning process always begins with experience and it is always social, although the crucial point is that who learns is the person (Jarvis, 2013). Therefore, learning is human, but it is intersubjectively mediated. People and teachers, in particular, are beings of speech and action. Speaking and acting are synonyms, however, to differentiate actions are distinguished in linguistic and non-linguistic. Among the first ones, there is communicative action that is oriented towards the understanding and strategic action that is oriented to the influence in the social world, while between the second ones, the instrumental action is oriented to the success in the objective world of facts and of objects (Habermas, 1990, 2012, v. 2).

This mediation goes through, in each case, by different processes according to the pre-conventional, conventional and post-conventional stages (Habermas, 1990, 2003). Jarvis (2013) argues that the passage through the stages is marked by a process of “disjunction” between the Self and the world, for all human learning begins with this process. In this context, education is thought as an action oriented by the understanding in which collective forms of learning must be established in a formation process capable of guaranteeing the communicative competence of the people who act with responsibility (Gomes, 2007).

The educational world would have the role of maintaining traditions through the transmission of valid knowledge, but at the same time, it also has the function of reconstructing this knowledge through the use of communicative action (Habermas, 2012, v. 2). The pedagogy of communicative action aims at the formation of the communicative competence of the subjects in interactive contexts (Casagrande, 2009) through the construction of post-conventional identity and geoethical principles.

However, if we relate the moment of entry and presence of people, future professionals, into the public space of the university world, we will notice that it occurs during the passage from the conventional stage to the post-conventional one. Therefore, we must pay attention to the emancipatory challenge inherent in a teacher education supported by the promotion of universal ethical and moral principles, including those with a territorial base.

In this context, Paganelli & Cacete (2009) emphasize that the great challenge of the training

graduation courses is the articulation between the contents of geography and the pedagogical contents, which involves methodologies of teaching and learning. However, geographic studies are linked to different philosophical and theoretical-methodological currents, which produces another great challenge. According to Casagrande (2009), it is possible to understand the pedagogical action as communicative action that amplifies the understanding of the pedagogical practice as a process of humanization, that is, of human formation.

From the point of view of the contents, the focus must be the attitudinal content. The reason is that it relates directly to the being itself. Although these contents appear in the logical chain of their proponents, in the final sequence to the facts, concepts and procedures, they are, in fact, the central contents because they are directly related to the subjects of learning. The curricular proposals in Brazil reveal for the teaching of geography that was focused on the conceptual contents rather than on the procedural and attitudinal contents (Brasil, 1996).

The choice of contents should be related to a conception of geographic education based on the formative role of geography. Thus, we will have to choose between a technician professional or a human professional; between a teacher who acts instrumentally, concerned with the transmission of facts and concepts and a teacher who acts in a communicational way, concerned with ethical and moral issues.

Formation by communicative competence and geoethical principles

If space in the underdeveloped countries is derived, peripheral, open, selective, incomplete, discontinuous, fragmented, non-integrated, unstable and undifferentiated, and a “compromise” between external time and internal time (M. Santos, 1996), we must recognize the challenge of a geographical pedagogy of communicative attitude.

Formed by the materiality and actions of social groups and socialized and individualized people, space is always a dialogue, it exists as communication. Thus, there is a need for training/education aimed at establishing valid understandings in the world of everyday life. With regard to the formation of the teacher of Geography, one must assume the role of a moral Geography (Tuan, 1998, Berdou-

lay, 2012). We agree with Jarvis (2013) who states that learning is both existential and experiential. Therefore, the experiences and the resolution of the problems of disjunction of the subject with the world are reflected in the personal formation, in the very identity of the Self.

In parallel, the professional in training in the academy is a being in formation in a constant construction and personal reconstruction that involves, therefore, considering the learning as something uninterrupted. However, the learning-mediated identity does not consist only in the limited linguistic community of the world lived in school and university. Kegan (2013) considers that there is a “hidden curriculum of adult life,” a “school” made up of contemporary culture where “social roles” are the “disciplines” in which each person is “enrolled.”

In this way, as M. Santos (2004) points out, the person is a project or a projection for the future. The future is our point of arrival, our desired life present. Human and professional education should be directed towards the promotion of the civic-spatial model, as well as to the strengthening of citizenship, social solidarity, and the popular period of history whose key, therefore, should be the development of communicative or interactive competence.

Centering human and professional formation in this type of competence is to prioritize the action that is expected from the professionals, the subjects of education and their worlds. Human and teacher formation must be thought from the socio-spatial dialectic between communicative action and instrumental and strategic action, because of their interaction / contradiction emerges the Human / professional Being as a citizen / educator (Carneiro, 2008b, Carneiro, Pinto & Nascimento, 2012).

It is incumbent upon Geography to promote a formation on the spatialization and spatiality of society centered on human and professional formation by universal geoethical principles, such as spatial justice; the spatial equality of human rights; respect to the geographical origin as a condition of the dignity of human beings; spatial citizenship; equal levels of regional development and equal geographical distribution of the systems of objects and actions guaranteeing good life. We believe in the construction of communicative competence in school and university, as the central condition of and for the formation/education of the Human Being/Being a Teacher.

The Report to UNESCO from the International Commission on Education for the 21st Century begins by stating that facing the multiple challenges of the future the construction of social justice for education is one of the fundamental challenges (Delors, 1998). It would update the challenge for space justice as we have done the defense here. In this sense, the proposal developed here brings in its content affiliations to this emancipating ideal of education through teacher education. It means recognizing, in other words, the strength of the subject, person, and professional.

Therefore, a teacher education that includes the concern with human formation of the individual through the communicative competence of the subjects in interaction can lead to humanity. According to Gomes (2007), the path of liberation through the development of an action supported by cooperative processes of learning aimed at emancipation. Perhaps this way, we can reverse the situation and escape that metaphor elaborated by M. Santos (2002), that there would be two nations in Brazilian territory: the “active nation” referred to the modernization and interests of money and the “passive nation”, which corresponds to everything left else.

Final Considerations

Critical Geography in elementary school is yet to be consolidated. Judging by the survey that was carried out, the traditional form of teaching continues unquestionably and it is reproduced even by teachers trained/educated in a critical perspective.

In this context, competency training was the hallmark of public policies in Brazil, although in its technical-instrumental sense. Complementary to this, research as a relation of the subject to its object was institutionalized by the State, in resolutions, laws and national curricular parameters.

In this scenario, geographic education has been oriented, as the available data presents, in its propositions for teacher education, based around the idea of teacher-researcher. Although the discourse of the defense of citizenship is also present, it has been relegated to the background, in order to establish the outlines of what should be a formative policy in geography focused on the dimension of spatial citizenship.

Thus, we discuss the challenges of the education of the teacher of Geography, by studying the concepts of communicative competence and

universal ethical principles of the theory of communicative action, proposed by Jürgen Habermas. Our experience as a teacher of the Geography course, in the Graduation of a University, served as the basis for the questioning why the students participate actively in the classroom as subjects of speech and action, therefore, for the ability to establish a dialogue with the teacher and with the other subjects of education.

We propose, finally, an understanding of professional and human formation in an integrated way, in which the development of the person, according to his stages of interactional maturation, thus of communicative competence, can contribute to the use of language for the defense of universal ethical principles of geographical basis.

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