

## Gender, Inter subjectivity and Performance in Education

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### **Abstract:**

**Background:** (The purpose of this article is an invitation to reflect on the gender identity constitution and gender ideology. Unlike traditional approaches, the authors of this book are somewhat provocative, as they invite readers to think about the theme outside the subjectivity paradigm. Thus, the enterprise is at first a challenge, as they are new approaches that raise debates on the themes presented here. The paradigm of intersubjectivity is anchored in the communicative reason that assumes language as a constitutive element of a discourse that intends to reconstruct broken pretensions.

**Materials and Methods:** The research used in the production of this text was bibliographic. According to Köche (2015, p, 122) "In bibliographic research, the researcher will raise the available knowledge in the area, identifying the theories produced by analyzing them and evaluating their contribution to help understand or explain the problem that is the object of the investigation". Therefore, part of the appropriation of concepts and concepts in the literature. Specifically, Habermas (1982, 2000; 2001; 2002) and Santana (2018).

**Results:** The gender identity constitution in a way is a pretension of the subjects that need to be reconstituted from the communicative praxis. The authors in their texts point out that an identity constitution in the subjective paradigm is no longer possible, devoid of a discourse aimed at the consensual reconstitution in the original community. The possible way forward presented in his texts is from the intersubjective paradigm. Therefore, there are no pure individuals in identity relationships, every identity constitution presupposes that it is permeated by collective experiences and mediated by language.

**Conclusion:** The constitution of identity depends to some extent on the contrast of otherness and at the same time, it is also dependent on the recognition of the community. In this way, the identity has a reach to transcendental, it does not exhaust itself. It translates to an identity universality. In the constitution of identity, individuals use language as a direct access to conditions of truth, without going through interpretation first (HABERMAS, 2001). Therefore, we must take into account the conditions under which individuals take possession of the truth, and their interpretive prepositions in the process of constituting their identity. For, such appropriations can be ideological or distort reality.

**Key Word:** Gender; Intersubjectivity; performance; education; identity constitution.

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### **I. Introduction**

The idea of constitution of identity still remains attached to the subjectivity paradigm. One of the manifestations of this paradigm is the approximation of identity to ideological elements. The result is that, the constitution of identity is helpless from a critical theory. (SANTANA, 2018). Critical theory aims to guide and reorient the actions of individuals in a discursive community. For, at all times, your pretensions need to be reconstituted discursively. Now, it is not this praxis that we find in the speeches of the identity constitution.

Critical theory has been replaced by positivist procedures and methods, contributing to the fragmentation of the phenomenal world. The thesis defended in this work is that the identity constitution cannot be fragmented. When this happens, it asks for its strength of identity constitution. Therefore, the result is an individual's autonomy without critical reflection. This posture increasingly accentuates the selfish perspective and the distance from the original community. It is an illusion that the individual's emancipation takes place outside the original community. In this way, emancipation is a historical and intersubjective process. As long as there are individuals in the community without full rights, it will not yet be emancipated. Emancipation is constituted in the full realization of individuals, in their social categories. Therefore, we find contradictions in the identity constitution in the speeches when they do not take these issues into consideration and their reflexes are noticeable in the educational process.

### **II. Material And Methods**

The research used in the production of this text was bibliographic. According to Köche (2015, p, 122) "In bibliographic research, the researcher will raise the available knowledge in the area, identifying the theories produced by analyzing them and evaluating their contribution to help understand or explain the problem that is

the object of the investigation". Therefore, part of the appropriation of concepts and concepts in the literature. Specifically, Habermas (1982, 2000; 2001; 2002) and Santana (2018). In this way, the hypothetical-deductive method was adopted (MARCONI; LAKATOS, 2009), the identity constitution, gender and the performativity based on the problem raised about approaching the School. In the conception of Marconi and Lakatos (2009) the hypothetical-deductive method starts from an issue that raises doubts-, which presupposes provisional proposals based on theories and working hypotheses. Thus, it intends to point out possible paths different from those already presented in the studied theories.

### **Constitution of identity:**

The constitution of the "self" identity is dependent on recognition in the other "alter", which is different from requiring actions of approval and acceptance of an individual's identity from the other. Now, the other does not determine the identity of an individual, as this practice would be contradictory to individualization. The experiences are solitary and depend only on the individual in his subjectivation process. But even so, identity remains dependent on otherness. Because this dependency is due to intersubjectivity, my experiences are permeated by the subjectivity of the other. This identity relation is configured in the aegis of three fundamental elements: solidarity, excitability to suffering (extended to all living beings) and impressionability to difference.

These elements can be called in the Durkheimian perspective of values or structures that constitute a community, in the form of an individual conscience and a collective conscience, in the intense process of social interaction of the conscience of a group. We can understand this process as a community alterity. The "self" by nature is immanent and does not have the power to transcend the community, because it causes characteristics that obscure the look to the other, unless it is linked to the three fundamental elements. The otherness is what makes possible the transcendental perspective of a community. A community project always presupposes its transcendental, in which the other is happy and achieves the realization of his existential project. And this is only possible as these achievements are realized in the enjoyment of the rights of each one.

The construction of identity presupposes that the "self" is recognized in the other "alter". That is, a fundamental issue for discussing gender. The other as an identity has always been associated from antiquity to the end of the Middle Ages as a unit of reflective mirroring.

The construction of identity originally involves the "co-petence" of the self and the "alter". This happens as the self and the community constitute a communion of the elements unified in the mythical. The identity in this period is constituted by what I am aware of, and in unconsciousness it is presented as awe by the imaginary of mysticism.

The identification of a being contributes to the idea of the extraordinary, as it is what differentiates one individual from the other, which makes looking at the other recover the idea of the essence that shapes us as we assume ourselves as distinct beings. Mythological heroes reinforce this identity constitution, and at the same time, stimulate differences from the destinations they follow, for which they assume individual responsibilities, but always with the help of supernatural forces. But in the end the heroes are rewarded for the victory. Hence, there is the reinforcement that the idea that each individual will also have to go through experiences that little by little their identity would be constituted from each epic battle.

The constitution of identity, the self in the first place occurs through recognition in the other. Furthermore, identity is the result of experiences that differentiate us from each other, through recognition of the other. It seems paradoxical to think that in antiquity and until the end of the Middle Ages, the constitution of identity depended on this counterpoint. That it was co-originating from the relationship with the community, and at the same time individualized. Unlike self-interpretation and self-affirmation. Therefore, self-interpretation and self-affirmation are divisions with the community and at the same time an idea of community in the background is established. The consequence of this change profoundly affects the constitution of the identity of individuals.

Constituting communities parallel to the original community will not resolve the issue of identity constitution. The tendency is to intensify conflicts between communities by developing the idea of second-rate individuals. (HABERMAS, 2000).

In the moral and political field, the consequences are presented as ideologies in the identity relations in the communities. For, in the original community, there was no process of recognition of the other with divergent essential dimensions of identity. This recognition makes it possible for everyone to understand the notion of commutative law and justice. So, these individuals are morally constituted beneficiaries of rights and protection in the community, developing the idea of a jurisconsortium. (HABERMAS, 2000). The inclusion process takes place directly, in this sense, individuals demand access to rights and justice. In the constitution of parallel communities, the constitution of the recognition of self-affirmation does not allow access to rights and justice directly. That is why individuals demand such access to rights and justice. Then, they attributed to you rights

and protection of the original community. This practice comes up against moral and hierarchical issues of legal representation.

Individuals must first demand that the original community recognize them as members, and then accept them not as second-rate individuals. This recognition does not happen directly, so it does not happen through the communicative form in the public space. These individuals, even using language as a communicative force, violate the first rule of discourse (HABERMAS, 1982), that communication takes place through the recognition of the speaking and listening members of the community. Hence, the difficulty of individuals in enforcing their claims. For, they always run out of solidification of their rights and access to justice. The ideologies that oppose the original community act as an agglutinin, harassing parallel communities for insurrections, contrary to democratic discursive practices.

### **Identity personality:**

The identity personality is articulated from a community of speakers who share intersubjective knowledge imbricated in the world of life. This practice also includes, in the speech of individuals, everything that is foreign to them. Usually, the constitution of an identity anchored in the “self” and in the subjectivity paradigm has more difficulties in including what is strange about intersubjective relations.

The difficulties of individuals in establishing communicative practices about differences; suffering and solidarity, is that these values transfer them to think about the world from otherness and not from individuality. Therefore, they have more difficulties in establishing relationships based on otherness.

In the foundation of sociology in terms of the theory of language, we find visible elements of the possibilities of breaking with the subjective paradigm. These arguments lead us to understand the philosophical reasons that can ensure elements of a possible change to the paradigm of linguistic pragmatics and with a background, in a historical context in the reconstruction of identity in the light of a critical theory.

Social. The constitution of identity is dependent on a critical social theory with a background from now on the paradigm of intersubjectivity. Thus, the intersubjectivity paradigm will seek to distinguish the confusion established between society, culture and the individual. Thus, the community was dominated by a reason for purposes or a theological rationality.

Social evolution is dependent on the historical movement of the human species, in an evolutionary and continuous process. Therefore, the social action linked, the culture and the community allows the constitution of a corporeality. The human body - subject - loses its importance, as regards the aspect of the subjective system and is placed as a trans-subjective social system of learning processes. Notoriously, the subject will be replaced by a structure that goes beyond subjectivity, in a communicative situation.

### **Recognition and incorporation of identities**

As a rule, there is no recognition by the assemblies of representatives of the community itself. For, recognition depends much more on negotiations due to political and economic interests. Representation in assemblies by individuals who demand recognition is much more in need of external devices and pressures for their effectiveness in this struggle. For this reason, it is common for bodies external to the community to pressure the assemblies to recognize and incorporate rights to parallel communities in relation to the original community, in promoting individuals from the second category to the first category. But this promotion, still remains strange to the legal community.

Individuals capable of language and action, represent the only driving forces in the historical evolution of social systems. This explains the social exchange for references to the ownership of a suprasubjective, individualistic and egocentric unit. It is as if they attributed to social institutions, wants and desires or raised them to a category of “super-subjects”. For, structures without subjects seem to be a window that reveals itself as a specific weakness (HABERMAS, 2001, p. 32). Therefore, Habermas affirms: “nor the model of the constitution, does not show a path that can leave the monadic structure of the unit of the subject's operations”; “Even the systemic model of society cannot be used by talking subjects and agents and on all the relationships that speak to each other” (HABERMAS, 2001, p. 32).

However, this idea is based on the conception that structures move by themselves; that regulate themselves and “would not need subjects”. Now, in both cases, the paradigm is inappropriate for the formation of the intertwining of the constitution of the intersubjective identity. The argument is that the constitution of identity is dependent on speech - linguistic - communication and interaction with the community. Because they enable the formation of situations in which we talk to each other and how we act, with each other.

The constitution of intersubjective identity will enable the enterprise to demonstrate that the intersubjectivity of the possible intertwining of subjects occurs in the abstract systems of underlying rules, and in it we find possible answers for the pragmatic formation of the subjectively shared sense community, and at the same time, the possibility of language training in the strict sense of the sentences that engage in speech acts, both for cognitive purposes and for purposes related to action of consensus-oriented individuals. (HABERMAS,

2001, p. 32). This argument, at first, allows us the thematic inclusion of the relation of the possibility of the constitution of identity in the intersubjectivity of the theories of the formation of society, with subjects who speak and act in the world of life in an intersubjective way.

In summary, a) the theory of the constitution of society, or, theories of formation of society presupposes transcendental intersubjective subjects; b) the systemic theories of society at the base of its process of formation of society, conceive structures without subjects. (HABERMAS, 2001, p. 33). Therefore, we can understand the gender issue from these perspectives. If we supported the constitution of identity in the first theory, such a practice would be successful, as it takes intersubjectivity as an element for consensus in the constitution of identity. The second theory, on the other hand, is based on subjectivity that distances itself from the community and assumes an ideal of subjects without the original community. Between these two models of theories, Habermas' thesis is that the theories of society placed in terms of communication, and with the intersubjectivist model recover the constitution of rules, in the relationships of individuals and at the same time the formation of an identity that can constitute objective and shared relationships in the world of life.

### III. Conclusion

The idea developed from the mythology of the creation of man and woman, present in religious traditions, spread the belief “in the image and in the likeness” as an ideal of perfection and conventional truth. This idea has the strength to associate identification as an ideal of perfection, or an archetype reference. Impetra in the identity constitution moments when an image is unconstituted to put another one in place. The image of a woman in a man's body, the image of a man in a woman's body, and the image of a human in no binary body. The genitalia is no longer the reference for identification. There is no archetype relationship between sex, body and desire. In this case, the image and similarity were stripped by abandoning subjectivity and migrating to intersubjectivity. But, only this attitude does not close the logic to definitively break with the creation myth. For, the reconstructed image does not reestablish the relationship as similarity or the ideal of perfection. So, the next step will be to dismantle the idea of similarity in order to break with the idea of perfection.

The similarity in this case takes on the contrast with the image directly in the imputation of a transcendental reality. This means that the identity constitution is not configured in a dual way between “self and body”. Therefore, from this paradigm, “image and similarity” assume the model of referential truth in the identity constitution. “Man in man's body” and “woman in woman's body”. That is the big question, we can even dismantle the image, but we do not remove the ideal of perfection engendered. Therefore, a man in a woman's body and a woman in a man's body, the reference to perfection has not been removed. However, the great obstacle about gender, the idea of perfection still remains. For example, the image of a woman and the image of a man are independent of who will perform the identification. Hence, no LGBTQ nomenclature (lesbians, gays, bisexuals, transsexuals and queers) comes close to the constituted ideal, because of the uniqueness of the binary fragmentation of men and women.

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