

Textual Configuration Analysis: a lesson by L. S. Vigotski

Amabriane da Silva Oliveira Shimite¹
Fabiana Oliveira Koga¹

¹Universidade Estadual Paulista (UNESP), Marília/SP – Brazil

ABSTRACT – Textual Configuration Analysis: a lesson by L. S. Vigotski. The analysis of the text/class *The student's thinking* was carried out a reflecting on the synthesis of the concepts that constitute the Historical-Cultural Theory, with emphasis on the development of human consciousness. The method for such action was the documentary analysis and the interpretation procedure employed was the textual configuration analysis. Aspects of the historical context and translation were analyzed, as well as the synthesis of concepts presented by Vigotski for teachers in training. The attempt to clarify, exemplify, contextualize and demonstrate to teachers the need to reflect on the concepts of the Historical-Cultural Theory, in pedagogical practice, explored the conceptual thinking in the process of child development.

Keywords: Historical-Cultural Theory. Consciousness. Generalization. Humanization.

RESUMO – Análise da Configuração Textual: uma aula de L. S. Vigotski. Pela análise do texto/aula *O pensamento do escolar* objetivou-se refletir sobre a síntese dos conceitos que constituem a Teoria Histórico-Cultural, com destaque para o desenvolvimento da consciência humana. O método para tal ação foi a análise documental e o procedimento de interpretação empregado foi a análise da configuração textual. Foram analisados aspectos do contexto histórico e da tradução, bem como a síntese de conceitos apresentada por Vigotski para professores em formação. A tentativa de esclarecer, exemplificar, contextualizar e demonstrar aos professores a necessidade de refletir sobre os conceitos da Teoria Histórico-Cultural na prática pedagógica explorou o pensamento conceitual no processo de desenvolvimento da criança.

Palavras-chave: Teoria Histórico-Cultural. Consciência. Generalização. Humanização.

Introduction

The studies related to human development and the Education area, approached by Arroyo (2014; 2007), Saviani (2013), Freire (2007; 2018), Duarte (1996; 2013), among many important Brazilian researchers, present a reflective context about the reality experienced and faced in the school environment. Such action leads to the search for the emancipation of the human person through education and, mainly, for the recognition of human differences, challenging the teacher to the continuous evaluation of his pedagogical work (Dainez, 2017; Dainez; Smolka, 2014; Skliar, 2006; Omote, 2004; Goffman, 1963). According to Mello (2010, p. 728), “[...] the greatest difficulty for male and female teachers [...] is to master the meaning of the concepts used by the authors and the way they articulate them from the logic of analysis they use”. The reflection of the authors of this article about his pedagogical work, he led to the deepening of studies about Special Education in the school environment and of scientific research carried out within the scope of postgraduate studies in Education, to texts by Lev Semyonovich Vigotski.

Vigotski’s work presents the theoretical intellectual hard work regarding the emphasis on concepts such as: thought, conscience, generalization, mediation, compensation and language as essential for human development, in the search for humanization. In this scenario, Dainez (2017) points out the Historical-Cultural Theory as a reflective-founding agent in the face of the difficulties found in the context of Education in Brazil and, therefore, the need to deepen the studies in this theoretical aspect brought contact with the available scientific production. Among which, more recently, the work developed by the Núcleo de Tradução, Estudos e Interpretação¹ of the representatives’ works of the Historical-Cultural Theory led by researchers Zóia Ribeiro Prestes, PhD and Elizabeth Tunes, PhD the first being linked to the Federal University Fluminense and the second to the Federal University of Brasília.

Of the translations carried out by the nucleus, we highlight the book *Sete aulas de L.S.Vigotiski sobre os fundamentos da pedologia*² translated by Prestes and Tunes, published by the publisher E-Papers in 2018 and the text available in the chapter format whose title is *Um aula de L.S. Vigotiski*³ by Prestes e Estevam, which is part of the collection *Pedagogia Histórico-Crítica, Educação e Revolução*⁴ organized by Orso, Malanchen and Castanha and published by Armazém do Ipê in 2017. These translations originate from the book *Lektsii po Pedologuii* (Pedology classes), the result of a set of classes given by Vigotski, organized and published by the Russian publisher *Izdatelskii Dom*, from the University of *Udmursk*, in 2001, consisting of two parts (Prestes; Estevam, 2017).

With the translation and organization of Prestes e Tunes (2018), the first part is called *Sete Aulas de L.S.Vigotiski sobre os Fundamentos da Pedologia*. The second part, translated Prestes and Estevam (2017) as *O Problema da Idade*⁵, consisted of eight classes, some of which have

already been published and others unpublished. Among the unpublished classes will be highlighted in this work the chapter *Uma Aula de L.S.Vigotski*⁶ resulting from the translation into Portuguese by Prestes and Estevam (2017) of the unpublished text / class *O Pensamento do Escolar*⁷, given by Vigotski on May 3, 1934, being transcribed by stenographers in the Russian language.

This option was chosen by the exposure and discussion of aspects of the social and historical nature of human consciousness for the constitution of meanings and senses of reality contained in the text / class *O pensamento do escolar*, as presented in the following excerpt by Vigotski in 1934 and translated into Portuguese by Prestes and Estevam (2017):

This is what it seems to me: conscience is always a reflection of the reality. This is the postulate outside which it is, in general, impossible to analyze consciousness in any science. However - so it seems to me - no one, besides the people who simplify all problems extremely, said that conscience always reflects reality in the same way. It always reflects reality, but not in a similar way. If consciousness reflected reality in the same way, it would be impossible to speak of the development of consciousness. Consciousness reflects reality not as a mirror image, but in multiple ways. At each stage of development, whether in the field of phylogenesis or in the field of ontogenesis, consciousness reflects reality in different ways (Prestes; Estevam, 2017, p. 211).

When apprehending the text / class, questions were raised in an attempt to interpret how Vigotski approached the concepts of *obschenie* and conscience. Could the *obschenie* be interpreted as interaction among subjects? Would the consciousness be the understanding of reality in this perspective of the subject? Is the consciousness the individual's understanding of reality by the subject arising from his interaction with the social environment and history, between the different realities and forms of mediation?

In this sense, the objective was to reflect about the concept of conscience and *obschenie* in the text / class *O pensamento do escolar* given by Vigotski in 1934 and translated into Portuguese by Prestes and Estevam (2017).

Method

With the objective of interpreting the text / class *O pensamento do escolar* was chosen for documentary analysis, due to the need to answer the questions raised by reading the text / class in the search for understanding the Historical-Cultural Theory. According to Lüdke and André (1986, p. 38), “[...] documentary analysis seeks to identify factual information in documents based on questions or hypotheses of interest”. However, for the research to be carried out it is necessary to obtain the source document. Lüdke and André explain what kind of text is con-

sidered to be a source document, these being: “[...] the written materials such as laws, regulations, standards, opinions, letters, memos, personal diaries, autobiographies, newspapers, magazines, speeches, scripts, statistics and school files” (Lüdke; André, 1986, p. 38).

The text / class *O Pensamento do Escolar* is the result of a lecture given by Vigotski on May 3, 1934 at the Technical School of Pedagogy *Nekrassov*, which was transcribed by stenographers and disseminated to the scientific community in the form of a text in Russian by *Izdatel'skii Dom*, in 2001. This was later translated in Brazil into Portuguese by Prestes and Estevam and published in chapter format with the title *Uma Aula by LS Vigotski*, in the collection *Pedagogia Histórico-Crítica, Educação e Revolução*⁸ organized by Orso, Malanchen e Castanha, by Armazém do Ipê publisher in 2017.

By offering contextualized information from Vigotski's thought about Historical-Cultural Theory and some of the concepts that support it in a speech, in the context of a conference given to teachers shortly before his death and for its originality in Brazil, the text / class aroused interest for analysis. The origin of the text / class was also considered for analysis, as it is a text from a conference, this being an oral text, in which Vigotski brings the complexity of the concepts of Historical-Cultural Theory to the scene of teachers in training. This action, according to Mello (2010, p. 728), “[...] presents the concepts in the complexity of their interrelations, in a way that is accessible to readers who begin to understand the historical-cultural approach [...]”.

The search procedure for the text / class took place through the study activities of the Grupo de Pesquisa em Inclusão Social - GEPIS⁹, in 2017, at the Faculty of Philosophy and Sciences - UNESP, campus Marília / SP. This text was presented by the leader of the research group as unpublished and little used in academia, due to its recent translation and publication. So much so, that few researchers had access, at that time, to the collection that presented the text / class.

The first reading and discussion of the text / class took place in the context of the research group's activities. Afterwards, with the deepening of the reading of the text, it was recovered from the archives of the research group and reunited with the other texts that constitute the *Sete aulas de L. S. Vigotski sobre os fundamentos da pedologia* of Prestes and Tunes (2018). Successive readings were carried out in order to list the concepts treated in the text and, then, the search for interpreting such concepts in association with the other works that constitute the Historical-Cultural Theory founded by Vigotski.

The text / class *O Pensamento do Escolar* was learned through the analysis of textual configuration, an analysis procedure systematized by Mortatti (2000) and used by the author in investigations and research in the area of History of Education, Brazilian literature and didactics in Education. Mortatti (2000) argues that the analysis of the textual configuration consists of focusing on the different aspects that make up the meaning of a text. Thus, the procedure consists of a set of characteristic aspects, which are:

[...] the thematic options - content (what?), formal structural (how?), designed by a certain subject (who?), presents himself as the author of a discourse produced from a certain point of view and social place (from where?), in a historical moment (when?), moved by certain needs (why?), with purpose (for what?), aiming at a certain effect (for whom?) and achieved in a certain type of circulation, use and repercussion (Mortatti, 2000, p. 15).

The analysis procedure provides an investigative work regarding the non-existence of pure discourses, and it is necessary to understand the meaning of the lived experience, configured in the dialogue produced by the author, which refer to the conceptions of this and its representation of reality, lived in that determined time period (Charaudeau, 2012; Mortatti, 2000). Also, the appropriation of this discourse in contemporary times, as well as the reason why the discourse that was presented in each period, remained (Maingueneau, 2015). Other aspects are the succession of events, why these versions of reality were preserved in time and reported at that time, as well as the attributed differences, culminating in the interpretation of the discourse (Mortatti, 2000; Maingueneau, 2015).

The text / class deals with an unprecedented publication in Vigotski's work presented at the Escola Técnica Pedagógica de *Nekrassov*, a month before his death, for teachers from all parts of the Soviet Union. As well as, it presents the synthesis of the concepts elaborated by the author throughout his work, with emphasis on the development of human consciousness and thought.

Text/Class Analysis: O Pensamento do Escolar

Historical context

Vigotski's work considerably contemplates observations, experiments and reflections about culture, social interaction and historical dimension in relation to pedagogy. These aspects converge with the author's concern about understanding human development, through the use of signs and instruments, as interactive and historically situated. According to Prestes and Tunes (2018, p. 5), "[...] Vigotski's publications, even in Russia, always have a story that needs to be told [...]". In this sense, it is necessary to understand the historical context in which the elaboration of this text / class occurred.

Vigotski was born in Orsha, Belarus, in the year 1896. In the year 1917, he entered the University of Moscow, in the Law and Philosophy courses and, later, taught in the undergraduate courses in Psychology and Pedagogy. However, it was in 1934 that he synthesized his work in a set of classes given to teachers. Vigotski's academic background demands attention, due to the appropriation of society's legal and legislative issues, as well as reflections about the human and human development. Another relevant historical aspect was related to the present

figure of Stalin, who sought to liquidate the old Leninist guard under the pretext that they knew too much. Among those who aroused Stalin's ire, was Vigotski (Prestes; Tunes, 2018).

The text / class under analysis was given to teachers who were studying professional qualification courses in the Soviet Union. The fact leads to the movement of dissemination of the author regarding the concepts elaborated in his work and in the exhibition, with examples and correlations with school practice, certainly, in an attempt to instruct and train teachers more aware of their pedagogical practice. In this period of life, Prestes and Tunes (2018) report that Vigotski was ill and unable to write his own texts, he needed professionals to carry out the task. Although his health condition was impaired, his intellectual production remained eager, in full development and concern for his understanding.

However, the precariousness of recording his latest productions, as well as the introduction of possible biases in the procedures for transcribing his speeches and translating them, stands out. Prestes and Tunes (2018) report that the author did not have enough time to review some of his latest texts, due to his health status. Another difficulty faced by Vigotski, concerning his productions and at the end of his life, was configured in the figure of Stalin, known as a persecutor of opponents to his schematic speech of ideas. Stalin showed some support for social development, but in reality, he used this conduct to diagnose and know which intellectuals guided his productions in this aspect of thought. These were cornered by the leader and had all his theoretical productions destroyed, being considered a threat to the Soviet Union (Prestes; Tunes, 2018; Prestes; Estevam, 2017).

Duarte (2000) reports Vigotski's approach to Marx's texts and method in the search to understand the psyche and promote the construction of a Marxist psychology, which in Duarte's words (2000, p. 80): "[...] it was seen by Vigotski not as the emergence of another among the currents of psychology, but as the process of building a truly scientific psychology". For this search, Vigotski began to have his concepts distorted and to be pursued. However, he dies as a result of tuberculosis before he could be surprised by Stalin. The leader of the Soviet Union considered the author a threat, because he identified and defamed him as idealistic, bourgeois and anti-Marxist. The author's work was censored after his death and only after twenty years of that period, it could be accessed (Prestes; Tunes, 2018).

Although Stalin's attempt was to distort Vigotski's social representation, as well as his discourse, the author's work presents itself with a deep social and historical dimension stemming from socialism. Duarte (2000, p. 82) highlights that Vigotski intended to build a new society, in the author's words:

Vygotsky intended to base the construction of psychology on Marx, intended to build a Marxist psychology, and for that, it was essential to adopt the Marx method as a whole.

There is no scope for eclecticism or for juxtapositions that disregard the core of the Marxist conception of the human being, of society and of history (Duarte, 2000, p. 82).

Duarte (2013), like Vigotski, emphasizes the importance of a political regime based on the truth, conscious choices provided by social development, education and human relations. Something defended by those who are currently fighting for humanization.

Vigotski's research objects were intensively followed by Luria (2015)¹⁰. He was one of Vigotski's important research partners and interlocutors at the Moscow Institute of Psychology. They lived from 1924 until the last days of Vygotsky's life. According to Luria (2015, p. 43), "[...] [Vigotski] chose as a theme the relationship between conditioned reflexes and man's conscious behavior". In this research context, Luria (2015) argues that, in the former Soviet Union, there were heated discussions in the area of psychology around the concept of consciousness and its subjective nature.

The researches that addressed this area was under criticism from the scientific community at the time. Three names were central to the established discussions, these being: Kornilov, one of the critics of the subjectivity of consciousness, Bekhterev and Pavlov (Luria, 2015) who study this object. Vigotski, despite all the criticisms, defended the study of conscience, but stated that it should be apprehended by objective methods. However, both for Luria (2015) and for Vigotski, the conclusion that subjective psychology, as well as attempts to apprehend and observe consciousness from objective schemes, needed a new synthesis.

Duarte (2013) emphasizes Vigotski's criticism of researchers who said they were building a Marxist psychology, using empirical psychological data without questioning the data analysis and the methods of obtaining it. Also, the criticism of the adoption of Marx's theory only for what Duarte calls *useful* for research in the field of psychology and, in contemporary times, for education.

In Luria (2015, p. 45), the beginning of the 20th century was paradoxical, due to the growing initiatives of "[...] reducing complex psychological events to elementary mechanisms, which could be studied in the laboratory using experimental exact techniques" (Luria, 2015, p. 45). For Luria (2015), Vigotski recognized the success of this initiative, but criticized it for excluding higher psychological processes.

In this sense, Luria (2015) describes in his studies the authors he read with Vigotski at the time. He mentions Pavlov, Wagner, who studied animal behavior, as well as Kurt Lewin, Heinz Werner, William Stern, Karl and Charlotte Buhler and Wolfgang Kohler and Jean Piaget. Luria (2015) also reported that Vigotski was the main Marxist theorist in their research group. So much so that, in 1925, during a class that addressed his coming to Moscow, Vigotski presented a quote from Marx, which was configured as one of his key concepts in his theoretical *corpus*, being:

The spider performs operations that resemble those of a weaver, and the boxes that bees build in the sky can make the work of many architects dull. But even the worst architect differs from the most skilled bee from the beginning, in which, before building a box with his boards, he already built it in his mind. At the end of the work process he gets something that was already in his mind before he started building. The architect not only modifies the natural forms, within the limitations imposed by that nature, but accomplishes his own purpose, which defines the means and the character of the activity to which he must subordinate to his will (Marx, 1867 apud Luria, 2015, p . 48).

Evidently, Luria (2015) knew that this type of statement was not decisive in defining aspects of Vigotski's work, but for him Marx influenced Vigotski regarding the origin of the higher forms of conscious behavior, in the subject's relations with the social environment. According to Luria (2015), Vigotski believed that the superior psychological functions arose from the interaction of biological factors - phylogenetic - which makes man *homo sapiens* - with cultural factors, which have evolved throughout history.

For Luria (2013), human conscience is a product of history, it is historically constituted and advances in time. The author emphasizes that mental processes are subjugated to social life, to interaction. Therefore, the school becomes an important *locus* for developing and correcting behaviors, acquiring language systems, developing new motivations, creating new conscious activities and proposing new problems for society. The school could be this space and propose all this if it were of interest to society, configuring its governors, the historical compression of reality and freedom based on the development of consciousness.

In the historical context, we also have Vigotski's approach to the psychoanalyst and philosopher Alfred Adler¹¹, with the intention of understanding the educational conditions for the formation of children with disabilities. Dainez and Smolka (2014) analyze Vigotski's dialogue with Adler on human development, education and disability, based on the concept of compensation. Adler associated with the formation of human personality the understanding of compensation, as a subjective struggle motivated by the feeling of inferiority, which in the contact with Vigotski comes to be understood in the sense of social struggle.

For Vigotski, the concept of compensation is related to the production of a social struggle and how the social environment is organized to receive children with disabilities. Thus, Vigotski questions and overcomes the concept of compensation from a subjective perspective, basing the importance of compensation in the materialistic conception, needing to understand the development of normal and disabled children correlated with the social and biological regularities of human development (Dainez; Smolka, 2014).

In the words of Dainez and Smolka (2014, p. 1103):

The author [Vigotski] states that the primary plan, which concerns the biological / elementary functions, is repeatedly transformed by new qualitative formations that originate in the person's relationship with the social environment, giving rise to a new plan - the higher psychological functions [...] (Dainez; Smolka, 2014, p. 1103).

Some of the concepts elaborated and presented in Vigotski's work are cited and explained in the text / class given, highlighting the higher psychological functions such as sensation, perception and memory in the constitution of thought and, with greater emphasis, concepts such as consciousness, generalization and *obschenie*, which will be discussed throughout this text. Also, the subject's approach to biological and social development as non-coincident aspects, but subordinated to historicity, culture and social relations in the constitution of the humanization process.

Through social relations, it is possible to occur the primary dialectic of sensation with thought. The result of this movement is thought as a conscious activity and a reflection of reality and thus, consciousness as a product of individual and historical development in society. These concepts are that lead to generalization and *obschenie* (Prestes; Tunes, 2018).

The Context of Translation

Regarding the context in which the translation of the analyzed text / class took place, the Russian origin of one of the translators is considered, as well as the primary objective of covering the Vigotski's works in a translation that considers the discourse of authorship, with respect to the text structure and ethics, as emphasized by Prestes (2012, p. 11): "[...] the translation activity, I understand it as a process of creation in which the translator is a servant of the author's truth and support for his alterity".

Even though the authors were concerned about the reliability of the information that constitutes the text / class and the aspect of one of the authors having Russian nationality and mastery of the country language, it was possible to detect the bias of their representations, as well as the content translation. However, the need to disseminate the analysis of the concepts presented by Vigotski, through a translation committed to the meaning of the text and its authorship, based on the multiple meanings of the Russian language, as well as the theory addressed, provided access to this material and understanding of its constitution.

According to Duarte (1996), the reception of Vigotski's thought is an important issue, since the question of translation directly interferes with the understanding of the theory constituted by the author. Furthermore, in Brazil, the Vigotski's thought is known among educators, being read and studied by a wide range of education professionals. Duarte (1996) criticizes publications that distort Vigotski's thinking, presenting them as promoters of his school. However, when analyzing

these publications, it is possible to perceive the fragility of the arguments and the theoretical framework, as the main works by Vigotski are not addressed, considered fundamental documents for the constitution of the Historical-Cultural Theory.

When Prestes and Estevam (2017) justify carrying out the work of translating the text / lesson, it is due to the novelty that they emphasize the need for translation. The possibility of the first translation of the text / class originating from the synthesis action carried out by Vigotski, in addition to the Russian publication carried out in 2001, allowed access to and promoted greater appropriation of his concepts by all professors and researchers, in addition to promoting new research in the field of human development and conceptual thinking.

Summary of Concepts Presented in the Last Class

The text / class was a synthesis of the concepts of Historical-Cultural Theory in relation to the reflection about the conceptual thought considered by Vigotski and still little explored, mainly, regarding the concepts of consciousness, generalization and *obschenie*.

The question of generalization was exposed about the emphasis, that “[...] the human becomes human in the relationship with the other and in this relationship learns to dominate the cultural instruments created historically by human society” (Prestes; Estevam, 2017, p 208). For Vigotski to dominate is to be aware, as this is a reflection of reality, but in a different way in time and, therefore, it is developed (Prestes; Estevam, 2017).

The author explains the awareness of his own higher psychological functions, stating that this is a voluntary act, since development does not begin with thought. The relatively complex development of the perception of memory, attention and other simpler and elementary functions is a prerequisite for originating thought. Thus, consciousness reflects reality in multiple ways and there is a dialectical leap in the transition from sensation to thought.

Perception is a complex process that involves probability, analysis and synthesis of the aspects captured by the sensory pathway, which has the attention and memory support. In addition, it depends on historical human practices, categories of objects, designation of phenomena and activities linked to practical life (Luria, 2013). Perception becomes linked to the constitution of consciousness, since it is responsible for the attribution of sense and meaning to the impressions arising from the sensory route (Martins, 2013).

The memory does not constitute a simple maturation, but a cultural transformation / metamorphosis, which the strategies and techniques, mediated by the signs, contribute to the fixation of the experience in the memory, that developed during the cultural development (Vigotski, 2001; Vigotski; Luria, 1996). Memory evokes images of what has been learned in the past, phylo and ontogenetically (Martins, 2013).

Attention contributes to the organization of behavior, according to Vigotski and Luria (1996, p. 197), “[...] attention becomes a real function only when the child himself masters the resources to create additional stimuli that focus their attention on each component of a situation and eliminate everything else that is in the background”. Attention is organized into two premises: its social nature and its development, with regard to the structure of the activity (Martins, 2013).

About language and thought, Vigotski (2001) and Vigotski and Luria (1996) theorized that both are inseparable. Initially, language expresses the content of thought. As development progresses, in adulthood and with cultural internalization, the subject becomes able to formulate, within the scope of thought, his actions in an activity and, later, verbalize it (Vigotski; Luria, 1996). Language is a system of signs that contributes to the interaction between men, and thought consists of the establishment of mental connections and data from reality, which were learned through sensory pathway and perception and designated by signs imbricated by language (Martins, 2013).

Vigotski tries throughout the text / class to clarify that the conscience in the human being stems from the social and historical nature because, in the author’s words, “[...] this is not the result of human development, but a product of the historical development of society human, which appears, grows and changes in the people generalization” (Prestes; Estevam, 2017, p.212).

In the Luria’s word (2013, p. 25),

[the] human conscience, therefore, ceases to be an ‘intrinsic quality of the human spirit’, with no history and inaccessible to causal analysis. We begin to understand it as the highest form of reflection of the reality created by socio-historical development: a system of agents that exists objectively produces human consciousness, and historical analysis makes it accessible. [...]. When learning complex activities with objects, correcting their own behavior through social relationships and acquiring complex linguistic systems, children are invariably led to develop new motivations, create new forms of conscious activity and propose new problems (Lúria, 2013, p. 25).

Also, it was carefully exposed by Vigotski that awareness and generalization are the result of work from childhood development and in the school environment. Vigotski exemplifies several situations in the school routine in which the concepts presented can be used and, thus, provide the child with a cohesive educational process with multiple meanings, which favor the acquisition of knowledge and higher psychological functions (Smolka, 2009).

The study of the aforementioned concepts led to some questions regarding the historical context and the moment of conception of the text / class to the aspects that constitute the author’s discourse, thus suggesting: Why does Vigotski speak in pedology? Why do you explain

the specifics of this study by differentiating it from other sciences? Why child development?

The word pedology, in the translation by Prestes and Tunes (2018), means *science of the child*, a concept that for the authors has not been sufficiently expressed, in order to make this object clear about what is actually studied in pedology. One hypothesis would be the event of Vygotsky's death, not giving him enough time to discuss this issue as the author would have liked to theorize.

However, what Prestes and Tunes (2018) emphasize regarding pedology consists in the fact that this science adheres to the child's development, but that in a way, Pedagogy and Psychology carry out this study. According to the authors, the key to this issue is the word development. In the words of the authors:

Like any other process, it is historical, that is, it runs through time; it begins, it has determined temporal stages of its development and it ends. However, it is not organized in time that - if it is possible to say so - its rhythm coincides with the rhythm of time; it is not organized in such a way that, in each chronological time interval, the child travels a certain stretch in its development (Prestes; Tunes, 2018, p. 18).

This may be one of the obstacles to be overcome by education, including Brazilian. The fact that the school-age child turns one year in a given grade does not mean that he/she has developed. Reflecting Vigotski's theorizations, from the translation, it was argued that the pace of development "[...] does not coincide with the chronological counting of time [...]" (Prestes; Tunes, 2018, p. 18). In that sense, wouldn't it be bold to say that this thought could be generalized to all extensions of school life? Therefore, the months and years of development will be subordinated to the time and place where the child is located historically and culturally.

For this reason, in his last class, Vigotski talks about the *child's content* thinking about the historical time and place and, according to his speech, it would be in this scope the space where the neo transformations would appear, that is, the development process. Thus, it would appear a, "[...] pedological age, that is, the level of development that the child really reached, in addition to his age according to the birth certificate [...]" (Prestes; Tunes, 2018, p. 20).

Therefore, this is perhaps one of the obstacles witnessed in the Brazilian school, in which students do not develop according to theoretical principles, such as those presented by Vigotski, but because of the chronological age that appears on their birth certificate. Thus, an impasse in the understanding of the child's development is created in the midst of collective pedagogical actions. In this scenario, it is worth reflecting: How to understand the child's development, in this theoretical perspective, if the basis of the present is based on other principles?

In his class Vigotski explains the importance of the neo transformations, which result from dissolutions that occurred between the child, his personality, reality and the environment. For the author, these elements make up the structure of consciousness (Prestes; Estevam, 2017; Tanamachi, 2010). In addition, it expresses its concern with the schoolchildren, that is, the child who is in this stage.

Such aspects may allow the inference that the child is an educational reason and focus in Vigotski's studies, as he/she is starting his historical and social life (Mello, 2010). He/she will be at the beginning of a long process of development, with a view to internalizing and appropriating elements, tools and signs created by man throughout history (Tanamachi, 2010; Mello, 2010). In addition, he/she will be subordinated to the elements of its culture. Given the above, it is worth rescuing the theories of Prestes and Estevam (2017), who claim, based on reflections on Vigotski's concepts

[...] that the human is humanized in the relationship with the other and in that relationship knows and learns to master the cultural instruments created historically by human society. To dominate is to be aware. And conscience, for Vigotski, is to reflect reality (Prestes; Estevam, 2017, p. 208).

In order to achieve this development, the child needs to access the concepts and move from the empirical apprehension of cultural objects to the abstract ones, in a mediated way (Tanamachi, 2010). For this reason, higher psychological functions will be decisive (Martins, 2013) because, through them, human beings become able to analyze, generalize and encode their experiences, in addition to interacting with the environment (Luria, 2013). The sensory pathway with the support of attention will help the child to access the object. In the context of perception, the child with the aid of memory will seek meaning and, through language and thought - these founding elements - will apprehend the object in an abstract way (Prestes; Estevam, 2017). Therefore, "[...] the concept may still contain concrete and abstract moments, however, not every concept will be abstract with total distance from reality, but rather a return to it [...]" (Prestes; Estevam, 2017, p. 214).

Martins (2013) also presents a synthesis in this regard. According to the author:

[...] the overcoming of empirical thinking, subjugated to the immediate sensory capture of the object, towards thinking through concepts, whose internal logic demands an indirect relationship, that is, abstract and mediated, with the object captured by sensory pathway. In the same way, only this dissolution will make self-control of conduct possible (Martins, 2013, p. 128).

Perception is a complex process that involves probability, analysis and synthesis of the aspects captured by sensory pathway, which has the support of attention and memory. In addition, it depends on histori-

cal human practices, categories of objects, designation of phenomena and activities linked to practical life (Luria, 2013).

In the text / class *O Pensamento do Escolar*, Vigotski points out two concepts that he considers fundamental to the structure of consciousness, generalization and *obschenie*. For him “[...] all the meaning of the word child is a generalization and a single generalization, that is, the concept is for the other concept always in a certain common relationship (set) [...]” (Prestes; Estevam, 2017, p. 216).

Thus, there is a need for signs to become generalizable and, in contact with each other, to reach universal levels in terms of understanding and use. The common or joint union relationship will allow the child to establish relationships, for example, flower in relation to rose, insects in relation to ant, among other examples given by the author. A generalizable concept allows other reasoning to be generated. How many reasons cannot be created from number five, as Vigotski explained? When asking teachers about this, the author explains that each child, in a different stage of development, will present their own means of generalization, which will allow reality to be reflected in the conscience (Prestes; Estevam, 2017).

Two other crucial points to be highlighted and directly related to child development are, according to Vigotski, the relationships of common union as essential and determining moments for the child, since the other consists of generalization. In this scenario, imagine a generalizable scientific concept? It will represent the historical synthesis and can still be understood as part of a certain system of concepts. With that, the relations of common union of thought, the *obschenie* of generalization, bases of consciousness, together with the higher psychological functions developed, provide the student with the condition to achieve his/her emancipation (Mello, 2010).

The aspects discussed above lead to questions about their effectiveness in the school environment. So, one can think about why Vigotski gave his last class for teachers in a training course? Because, for the author, school age “[...] is the passage, mainly from the visual-sensitive way of reflecting reality to generalization” (Prestes; Estevam, 2017, p. 224).

In this sense, the author perhaps wanted to highlight to the teachers that before going to school the child presents a form of generalization, but from the acquisition of the visual-sensitive environment, he begins to reflect reality, this student begins to understand what is apparent in the reality, but not its deep and generalizable aspects. For Vigotski when entering the school universe, the child starts to approach the possibility of acquiring the structure of consciousness, and it is possible to conclude that in the school environment consciousness and higher psychological functions are developed (Mello, 2010). The governing concepts for the achievement of these objectives are generalization and *obschenie*, together with the common union (joint) relationship system.

Through these aspects, it is possible to reflect on how much it is necessary for teachers to have knowledge of these concepts, as did the teachers who were with Vigotski. The author demonstrated these aspects to teachers, when he exposed the following excerpt, which without mediated instruction:

[...] the child will not be able to emancipate himself, he/she will not be able to detach himself/herself from the visual-sensitive basis of thought, perception and memory, so the law that the child thinks more easily when he sees is preserved, or when based on experience, than when the idea is delivered to itself (Prestes; Estevam, 2017, p. 222).

According to Mello (2010) the importance of the environment and the figure of the teacher are fundamental in these steps of child development, because when they are in the school environment and the generalization processes are considered there is the acquisition of scientific knowledge, as the child rises for the *obschenie* stage, because “[...] any movement, any exposure of knowledge are forms of *obschenie* with the child” (Prestes; Estevam, 2017, p. 223). Therefore, if the *obschenie* is broken, according to Vigotski, how can the teacher transmit profound and important knowledge? In this context, the child will not have the structure to handle them. Vigotski exemplifies such aspects in the following excerpt:

Why did the child study and did not understand the true meaning of the word? Here we had a typical case of breaking the *obschenie* that was expressed in the fact that the teacher conveyed a profound idea - and the student's head became shallow; the teacher transmitted a rich idea - that in the student's mind he became poor. The depth and the sphere, the suitability of that *obschenie* were broken. This is the main root, accessible to our contemporary study, which more closely defines the course of instruction and is faced with this issue of cultivating at school age a system of *obschenie* and generalization (Prestes; Estevam, 2017, p. 223).

In dialoguing with the teachers, Vigotski presented an important role to be considered and performed in the school environment. Without achieving *obschenie* and generalization the child will not be able to access knowledge, making it difficult to develop awareness and higher psychological functions. He/She will go through the schooling period without reaching its full development, because as long as the school focuses on the chronological age of the child and the teacher does not promote *obschenie* and generalization at the moment it disseminates knowledge, it will become complicated for the child to maximize its development. He/She will be prevented from accessing that knowledge, as well as having no structure to access it and to acquire her emancipation.

Final considerations

In emphasizing the study of child development, Vigotski theorized and found important aspects for pedagogy and psychology, through the acquisition of higher psychological functions. When addressing concepts such as perception, attention, memory and language in the constitution of thought, for the development of social and historical consciousness, the author presented the humanization process as the protagonist of all human historical and social development, which culminates in generalization and *obschenie*.

In this sense, we can reflect the concept of *obschenie* as the interaction among subjects, based on the concept of language. However, humanization can only be achieved when the child is allowed to develop consciousness, through the understanding of their reality based on how much they can generalize the social, cultural and historical aspects experienced. The scenario of this process must occur in early childhood education and unfold throughout the child's schooling, with the teacher being the mediator of all human development and promoting the emancipation of that person.

The synthesis of these concepts was exposed by Vigotski in the text / class *O Pensamento do Escolar* which, translated into Portuguese in the chapter *Uma Aula de L. Vigotski* by Prestes and Estevam, demonstrated Vigotski's complex thinking regarding the convergence among culture, social interaction and the historical dimension. As well, through the search to understand the importance of the humanization process through the relationship of man with his fellow man, through the paths for the construction of signs and senses in the acquisition of consciousness and generalization, envisioning the promotion of the autonomy of thought.

The possibility of assimilating the path and the emphasis on pedagogy, which provided Vigotski with multiple meanings in his work and characteristics beyond contemporary, characterizes his theory, at the same time, as a pioneer for his time and, today, as an invaluable contribution for Education. Vigotski is guided in a socialist scenario and with strong repression to those who defended the emancipation of the human, through tools that promote their development, the author being the characteristic of transgression and facing the political control of the time. This fact is still valued and used as a source of inspiration today, due to the fight against the process of alienation and devaluation of educational processes by capitalism, strengthened in the divisions of social classes in a democratic state of law.

The West access to Vigotski's works is the result of the work of translating his books and texts. Through the production of some groups of researchers, among them, some Brazilians, as an example the researchers Prestes and Tunes, it was possible to know and deepen studies about Vigotski's textual productions. However, variables must be considered in the process of translation and understanding of the meaning and connotation of Vigotski's theorization and of the objectives that

lead several researchers to seek to reflect their findings, concepts and work.

The importance of considering the educational environment as the primary place for human development, mediated by knowledge and by a human who can provide instruction and mediation through interaction, was highlighted. The translation of Vigotski's texts in Brazil provided another important source of access to his founding discourse, which needs to be reflected and deepened, in order to promote the development of children, the advancement of society and the understanding that Education is a tool for transformation for a nation, regardless of the political universe to which it belongs or experiences, and that the teacher is the protagonist of the *obschenie* action.

When a child starts his development, for Vygotsky this process occurs relatively complex and not chronologically, through the acquisition of perception, attention, memory and language. Thus, thought originates, which is obtained through sensations and dialectics. For the author, sensation is the primary form of consciousness and thought the superior form of conscious activity. In this context, the social and historical nature of consciousness is considered as a social product of human development, reflecting the multiple forms of reality and its domain. However, this only occurs through the generalization promoted by the mediated action, the *obschenie* and the language in the relations between the subject and the world.

For this reason, Vigotski's concern with synthesizing the concepts elaborated in his theory for teachers in training. The attempt to clarify, exemplify, contextualize and demonstrate to future teachers the need to reflect the concepts of Historical-Cultural Theory in pedagogical practice, as well as to understand and explore conceptual thinking in the child's development process. In the author's words: "Human consciousness is the product of the historical development of human society [...], it changes in the generalization of people" (Prestes; Estevam, 2017, p. 203).

Vigotski conducted his research at a historic moment of reorganization and profound changes in the structures of society in the Soviet Union, making it possible to observe the importance of the socio-historical formation of mental processes. When relating these aspects to the historical moment of constitution of this text, we can have the feeling of the absence of social and historical change in Brazil. However, in these moments of rupture, gaps arise to be glimpsed, as well as opportunities to think about questions about the historical formation of students, teachers and society, aiming at Education for all, through mental processes. This reflection may present the obviousness of the issues addressed in the text / class, which will contribute to the constitution of the Brazilian identity, the social and historical awareness of the country, perhaps its emancipation. However, the humanization and freedom of the Brazilian man is still an ideal, given the historical and social conditions of Brazil¹².

Notes

- 1 Translation, Studies and Interpretation Center.
- 2 Seven Lessons by LS Vigotski on the foundations of the pedagogy.
- 3 A lesson by L.S. Vigotski
- 4 Historical-Critical Pedagogy, Education and Revolution
- 5 The Age Problem
- 6 A Class by L.S. Vigotski
- 7 The Student's Thought
- 8 Historical-Critical Pedagogy, Education and Revolution.
- 9 Research Group on Social Inclusion - GEPIS
- 10 Russian psychologist (1902-1977). He was a specialist in developmental psychology and graduated from Kazan State University.
- 11 Austrian philosopher and psychologist (1870-1937). He was the founder of the School for Individual Psychology. His main areas of activity were: psychotherapy and pedagogy.
- 12 Financial assistance Project nº 798/2018 PROEX / CAPES.

References

- ARROYO, Miguel González. **Imagens Quebradas: trajetórias e tempos de alunos e mestres**. 4 ed. Petrópolis, Rio de Janeiro: Vozes, 2007.
- ARROYO, Miguel González. **Outros Sujeitos, Outras Pedagogias**. 2 ed. Petrópolis, Rio de Janeiro: Vozes, 2014.
- CHARAUDEAU, Patrick. **Linguagem e Discurso: modos de organização**. Coordenação da equipe de tradução Angela M. S. Corrêa & Ida Lúcia Machado. 2 ed. São Paulo: Contexto, 2012.
- DAINEZ, Debora. Desenvolvimento e Deficiência na Perspectiva Histórico-Cultural: contribuições para educação especial e inclusiva. **Revista de Psicologia**, n. 26, v. 2, p. 1-10, 2017. Disponível em: <<http://dx.doi.org/10.5354/0719-0581.2017.47948>>. Acesso em: 25/06/2019.
- DAINEZ, Debora; SMOLKA, Ana Luiza Bustamante. O Conceito de Compensação no Diálogo de Vigotski com Adler: desenvolvimento humano, educação e deficiência. **Educação e Pesquisa**, São Paulo, v. 40, n. 4, p. 1093-1108, out./dez. 2014. Disponível em: <<http://dx.doi.org/10.1590/s1517-97022014071545>>. Acesso em: 10/04/2018.
- DUARTE, Newton. **Educação Escolar, Teoria do Cotidiano e a Escola de Vigotski: polêmicas do nosso tempo**. Campinas: Autores Associados, 1996.
- DUARTE, Newton. A Anatomia do Homem É a Chave da Anatomia do Macaco: a dialética em Vigotski e em Marx e a questão do saber objetivo na educação escolar. **Educação & Sociedade**, ano XXI, n. 71, jul. 2000.
- DUARTE, Newton. **A Individualidade Para Si: contribuição a uma teoria histórico-crítica da formação do indivíduo**. 3. ed. Campinas: Autores Associados, 2013.

- FREIRE, Paulo. **Educação como Prática da Liberdade**. 30 ed. Rio de Janeiro: Paz e Terra, 2007.
- FREIRE, Paulo. **Pedagogia da Autonomia: saberes necessários à prática educativa**. 57 ed. Rio de Janeiro/São Paulo: Paz e Terra, 2018.
- GOFFMAN, Erving. **Estigma: notas sobre a manipulação da identidade deteriorada**. Rio de Janeiro: Zahar, 1963.
- LÚDKE, Menga. ANDRÉ, Marli. **Pesquisa em Educação: abordagens qualitativas**. São Paulo: EPU, 1986.
- LÚRIA, Alexander Ramanovich. **Desenvolvimento Cognitivo: seus fundamentos culturais e sociais**. Trad. Fernando Lomongeli Gurgueira. 7 ed. São Paulo: Ícone, 2013.
- LÚRIA, Alexander Ramanovich. **A Construção da Mente**. 2 ed. São Paulo: Ícone, 2015.
- MAINGUENEAU, Dominique. **Discurso e Análise do Discurso**. Trad. Sírio Posenti. 1 ed. São Paulo: Parábola Editorial, 2015.
- MARTINS, Lígia Márcia. **O Desenvolvimento do Psiquismo e a Educação Escolar: contribuições à luz da psicologia histórico-cultural e da pedagogia histórico-crítica**. Campinas: Autores Associados, 2013.
- MELLO, Sueli Amaral. A Questão do Meio na Pedagogia e suas Implicações Pedagógicas. **Psicologia USP**, São Paulo, v. 21, n. 4, p. 727-739, 2010.
- MORTATTI, Maria do Rosário Longo. **Os Sentidos da Alfabetização**. São Paulo: UNESP, 2000.
- OMOTE, Sadao. Estigma no Tempo da Inclusão. **Revista Brasileira de Educação Especial**, Marília, v. 10, n. 3, p. 287-308, 2004.
- ORSO, Paulino José; MALACHEN, Julia; CASTANHA, André Paulo. **Pedagogia Histórico-Crítica, Educação e Revolução: 100 anos de revolução russa**. Campinas: Armazém do Ipê, 2017.
- PRESTES, Zoia Ribeiro; ESTEVAM, Lucas Gago. Uma aula de L. S. Vigotski. In: ORSO, Paulino Jose; MALANCHEN, Julia; CASTANHA, André Paulo (Org.). **Pedagogia Histórico-Crítica, Educação e Revolução: 100 anos da Revolução Russa**. 1 ed. Campinas: Armazém do Ipê, 2017. P. 207-224.
- PRESTES, Zóia. **Quando Não É Quase a Mesma Coisa: traduções de Lev Semionovitch Vigotski no Brasil**. Campinas: Autores Associados, 2012.
- PRESTES, Zóia; TUNES, Elizabeth. (Org. e Trad.). **Sete Aulas de L. S. Vigotski sobre os Fundamentos da Pedagogia**. Rio de Janeiro: E- Papers, 2018.
- SAVIANI, Dermeval. **Educação: do senso comum à consciência filosófica**. 19 ed. Campinas: Autores Associados, 2013.
- SMOLKA, Ana Luiza Bustamante. Comentários. In: VIGOTSKI, Levi Semyonovich. **Imaginação e Criação na Infância: ensaio psicológico: livro para professores**. Apresentação e comentários Ana Luiza Smolka; Trad. Zóia Prestes. São Paulo: Ática, 2009. P. 136.
- SKLIAR, Carlos. A Inclusão Que É 'Nossa' e a Diferença Que É do 'Outro'. In: RODRIGUES, Davi (Org.). **Inclusão e Educação: doze olhares sobre a educação inclusiva**. São Paulo: Summus, 2006. P. 15-34.
- TANAMACHI, Elenita Ricio. A Mediação da Psicologia Histórico-Cultural na Atividade de Professores e do Psicólogo. In: MENDONÇA, Sueli Guadalupe Lima; MILLER, Stella (Org.). **Vigotski e a Escola Atual: fundamentos teóricos e**

implicações pedagógicas. 2 ed. Araraquara: Junqueira & Marin; Marília: Cultura Acadêmica, 2010. P. 65-84.

VIGOTSKI, Lev Semyonovich; LÚRIA, Alexander Ramanovich. **Estudos Sobre a História do Comportamento**: o macaco, o primitivo e a criança. Trad. Lólio Lourenço de Oliveira. Porto Alegre: Artes Médicas, 1996.

VIGOTSKI, Lev Semyonovich. **Obras Escogidas**: problemas de psicologia general. Trad. José Maria Bravo. Madrid: A. Machado Libros, 2001.

Amabriane da Silva Oliveira Shimite PhD student and Master in Education from the Universidade Estadual Paulista - UNESP, campus Marília / SP. CAPES Scholarship. Works in the theme: disability and higher education. She has experience as a teacher in Higher Education, responsible for specialized educational assistance and the preparation of materials adapted for students with visual impairments. A member of the research group Trabalho, Deficiência e Saúde

ORCID: <http://orcid.org/0000-0003-1523-7097>

E-mail: dsshimite@gmail.com

Fabiana Oliveira Koga PhD and Master in Education from Universidade Estadual Paulista - UNESP, campus Marília / SP. During the master's, she was a CNPq fellow and, in her doctorate, she was a FAPESP Scholarship. She is the author of the book "Precocidade e Superdotação Musical" and author, with the support of FAPESP, of the "Protocol for Screening of Musical Skills". She is a member of the Grupo de Pesquisa para o Desenvolvimento do Potencial Humano (GRUPOH).

ORCID: <http://orcid.org/0000-0002-4646-1537>

E-mail: fabianapsicopedagogiamusical@gmail.com

Editor-in-charge: Carla Vasques

This is an open-access article distributed under the terms of the Creative Commons Attribution License 4.0 International. Available at: <http://creativecommons.org/licenses/by/4.0>.