

Vygotsky: Contributions to psychopedagogical praxis

Vigotski: Contribuições para a práxis psicopedagógica

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Summary

This text contains reflections on Vygotsky's historical-cultural theory, referring to cultural development, more specifically studies on defectology and talent. Based on them, the author addresses the way in which studies on this theory have caused imbalances and advances in her way of doing and thinking about learning (impossibilities, difficulties and possibilities). She also highlights some research and an essay developed by Vygotsky, which support his way of conceiving learning and his psychopedagogical practice today.

Keywords: Historical-Cultural Theory. Psychopedagogical Praxis.

Resumo

Este texto contém reflexões sobre a teoria histórico-cultural de Vigotski, referente ao desenvolvimento cultural, mais especificamente aos estudos sobre a defectologia e o talento. A partir delas, a autora aborda a forma como os estudos sobre essa teoria provocaram desequilíbrios e avanços em sua forma de fazer e de pensar a aprendizagem (impossibilidades, dificuldades e possibilidades). Ela também destaca algumas pesquisas e um ensaio desenvolvidos por Vigotski, os quais sustentam sua forma de conceber a aprendizagem e seu fazer psicopedagógico na atualidade.

Unitermos: Teoria Histórico-Cultural. Práxis Psicopedagógica.

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In the process of his development, the child not only grows, not only matures, but at the same time – and this is the most fundamental thing that can be observed in our analysis of the evolution of the child’s mind – the child acquires countless new abilities, countless new forms of behavior. In the process of development, the child not only matures, but also becomes re-equipped. (Vygotsky & Luria, 1996, p. 177).

Some learnings

Vigotski* – “a visitor from the future in his time” (Vygotsky & Luria, 1996) – is considered the author of a complex approach, which makes contributions to many areas of knowledge and which is now better understood today.

In this tribute: “100 years of Studies in Defectology, by Vigotski”, it is important to revisit and reflect about the influence of his studies on the present day and on the evaluative perspective, regarding people who have physical or psychological disabilities. One of his first studies was aimed at people who had physical or mental disabilities. According to Veer and Valsiner (1996, pp. 74-75),

He stated that all bodily disabilities – whether blindness, deaf-mute or congenital mental retardation – affected, first and foremost, the child’s social relations, and not his direct interactions with the physical environment.

Wertsch (in Vygotsky & Luria, 1996, pp. 09-13) says that the two authors, in the study of behavior, highlight three lines regarding the origin of development: an evolutionary line that highlights the importance of phylogeny in their studies; a historical line that highlights the work and use of psychological signs in primitive man, which differs from the use of instruments by monkeys; ontogenesis, through which they break with the idea that child development is natural and repeats

the development of phylogeny. They do consider that development in childhood starts from natural conditions and is mediated by culture, becoming a cultural psychological development.

Most of the studies, at the time, that carried out a genetic analysis of development and behavior in childhood, focused only on genetic analysis focused on ontogenesis.

By defining in detail the domains of phylogeny, socio-cultural history and ontogenesis, Vygotski and Luria assume a very vigorous anti-recapitulation position and reject statements regarding mere parallelism between genetic domains in the process of development. In their introduction, they state that each domain represents a new era in the evolution of behavior. (Wertsch, in Vygotsky & Luria, p. 1996, p. 10).

One of his greatest scientific concerns was to confirm the premise that the explanation for the existence of human consciousness could not be given by the natural evolution of human development, but rather by the conception that the active forms of human beings in their environments also changed mental processes. of the people who lived there. They believed that human beings used instruments and, with them, modified the environment, at the same time as they were modified by it. This has become a basic principle of materialist psychology: mental processes depend on the active forms of life, and not simply on natural evolution.

In addition to the products of previous generations, Vygotski and Luria considered social relations, exposure to a linguistic system and the instruments used in a given context, as decisive for the development of human consciousness. They referred to as the socio-historical development of consciousness.

Thus, we talk about the social formation of the mind, since the historical moment and the culture of a given community create reasons, new problems, new forms of behavior, new ways of assimilating information, new expressions of reality. Therefore, Vygotski and the scholars who shared with him such an effusive moment of research believed that the

* Throughout the text, the transliterated Portuguese spelling of the Russian author’s name “Vigotski” is used; however, the transliterated spelling “Vygotsky” is used in the Abstract and, according to bibliographic sources, in citations and references.

development of the human mind is determined by the social forms experienced.

The research carried out, suggested by Vigotski and coordinated by Luria – whose material was collected between 1931 and 1932, in Central Asia, in moments of cultural changes and presented by Luria in 1976 and published in Portuguese in 1990 – concludes that the activities carried out by researched from different regions and forms of production, bring different ways of thinking, which do not make them inferior or primitive, as previously thought. However, exposed to new conditions of cultural activity, they presented other ways of thinking and solving problems.

According to Luria (1990, p. 215),

The facts convincingly demonstrate that the structure of cognitive activity does not remain static throughout the various stages of historical development and that the most important forms of cognitive processes – perception, generalization, deduction, reasoning, imagination and self-analysis of the inner life – vary when the conditions of social life change and when rudiments of knowledge are acquired.

In the ontogenetic analysis that walks the line from childhood to adulthood, (Luria, 1988) elementary functions are identified – natural processes provided by biological inheritance – which are transformed into higher mental functions as they are mediated by culture. As higher functions take shape, the total structure of behavior changes.

When this biological inheritance brought some deficiency, called a defect at the time, Vygotsky (1996) drew attention to the fact that Psychology, until then, was concerned with the negative characteristics that the defect could bring to the development of the mental capacity of the person who carried it.

He warned that, when comparing the defective child to the child considered healthy, there was a risk of disregarding the most essential, the real interest of Psychology: the positive characteristics of that person.

This fact could make it difficult for what he called defect compensation to appear. Such compensation could be made based on the natural defect, on the initiative of the disabled person themselves, enabling them to achieve supercompensation results and reducing the impact that disability could have on their life.

On the other hand, the social resources that sought to complement this compensation were seen as factors that increased the possibility of expanding the development of behavior and the transformation of elementary functions into higher functions, and the ignorance of the subject's possibilities could hinder the creation of such resources.

In relation to people who had cognitive impairments, for example, Materialist Psychology studies produced questions and answers that were different from those produced at that historical moment. Does a child with cognitive impairment really function, in all aspects, at a level below that of a child considered normal, of the same age?

Studies and research have shown that, for example, visual perception and natural memory performed similarly or better than what appeared in assessments of children considered normal or talented.

The questions linked to identifying talented people led Vigotski and Luria to understand that there is no such thing as a talented person, but that human beings have talents in some functions and not in others, and that, as in the case of intellectual demotions, people are not forever as they present themselves. Mental processes change in the social environment, depending on the mediations that take place there.

We cannot forget that certain people, undoubtedly well endowed, often have deficient natural abilities, that a natural deficiency does not necessarily remain a defect throughout someone's life, and that it can be fulfilled and compensated in the future in course of life by other artificial devices. [...] At the same time, there are other examples in which good natural capabilities remain dammed. (Vygotsky & Luria, 1996, pp. 236-237)

In this sense, for Vigotski and Luria artificial devices are the inventions that enable today's human beings to face the world with less energy drain.

According to Vygotsky and Luria (1996), the cultural and industrial environment of the modern world is gradually modifying the brain and its functioning. Nowadays, it can be said that cultural, industrial and technological changes are causing changes in the mechanisms of coexistence. The more human beings create artificial devices to face the world, the more these devices transform the environment, making it loaded with new cultural elements, which are internalized by human beings, which also change both in their physical and mental constitution.

Thus, for Vygotsky and Luria (1996, p. 179), "behavior becomes social and cultural not only in its content, but also in its mechanisms and means". Thus, structural systems, a more sophisticated development of language and thought, distinct forms of communication, more abstract ideas and other cultural skills emerge.

Overcoming cognitive conflicts between fundamentals and action

These contributions from Vigotski and his companions in research, studies and discussions have been in great dialogue with the author since the beginning of the 1980s, when a co-worker, arriving from a master's degree in Poland, brought materials from this thinker. Thus, Vigotski and his ideas were just arriving in Brazil. Thus, she discovered texts translated by her colleague, but had difficulty finding other materials, until, in the middle of that decade, part of the work of Vigotski and his companions began to appear, translated into Portuguese.

Then, they exchanged material, organized study and discussion groups, to understand this new way of seeing human behavior in their process of living and learning the world.

In the author's personal and professional journey, the most internalized knowledge and applications were related linked to Piaget and all

the authors of constructivism that were known at the time. Afterwards, he met and also studied Paulo Freire, Darci Ribeiro, Florestan Fernandes and Antonio Gramsci, among others, in his first specialization, in School and Learning Psychology, on the occasion of the political opening in Brazil in the 1980s.

These authors had proposals and reflections closer to those Vigotski's. There were intense internal conflicts of a cognitive and affective nature (in relation to learning situations) so that Vigotski could "talk" with the authors already recognized by her, finding her place within their learning schemes.

In this way, she continued to maintain her worldview focused on the historical-critical conception, but enabled a dialogue between Piaget and Vigotski in his professional practice, especially when she discovered Convergent Epistemology, proposed by Pichon-Rivière for Social Psychology and by Jorge Visca for Psychopedagogy, as well as when she studied, in Vigotski, issues linked to the primitive thought and language of young children.

Vigotski's work "talked" to countless researchers, including Piaget. So, as a result of the research of these two authors in their foundations and in their professional practice, the rigor existing at the time, which did not allow the articulation of knowledge, was overcome.

In the works studied then, Vigotski treats all the authors, in their research path, considering the knowledge up to that moment and, from then on questioning, researching and concluding. Thus, Vigotski became a model scientist, who should be an example for the scientific scene, showing impressive respect and ethics when he quotes authors, presents his research and advances based on what he understood and thought, being faithful to his philosophical and scientific position, without having to destroy the research that enabled him to go further.

Every inventor, even a genius, is always a consequence of his time and environment.

His creativity derives from the needs that were created before him and is based on the

possibilities that, once again, exist outside of him. This is why we observe a rigor in the historical development of technology and science. No invention or scientific discovery appears before the material and psychological conditions necessary for its emergence are created. (Vigotski apud Veer & Valsiner, 1996, p. 12).

This vision of Vygotsky, which can be described as humility and which authorized the promotion of dialogue among different authors, had to do with what he believed about man as a historical being. Given the praise for being 50 years ahead of time, he gave credit to his predecessors who thought, researched and recorded in the 1890s and 1900s, which made new research possible.

Vigotski's contributions to psychopedagogical praxis

Researches

In addition to contextualizing the work about human learning in a vision of historical development from the animal ancestors of human beings, through sociocultural history, Vigotski's ontogenetic studies can support work with learners, both individual and group. It addresses research that shows mental processes, without the idea of classification into immutable categories, but believing that mental processes can change through the mediation of culture and knowledge. This may be of great interest to Psychopedagogy, a contemporary area that studies and addresses human learning processes.

Vigotski presents a revolutionary theory for the time, as he was able to prove the malleability of mental processes and the importance of not reducing a person for presenting a defect, nor generalizing the impact that this can cause, when it is imagined that all mental functions also will present some deficit.

In this sense, another concern is related to not devaluing a person for thinking differently, for processing mentally differently than most, for having

a different path in their life history, for contact with different cultures, for not attending formal education, for example.

Starting from the way of seeing resulting, for example, from research carried out between 1931 and 1932 (Luria, 1990), it is necessary to question why there is still a lack of understanding regarding this, especially in relation to the students who bring, in their hidden curriculum, knowledge that is different from what the school expects and can be considered incapable of learning, or children with many difficulties, or people whose possibilities for change based on interactions with knowledge and their culture are not yet believed.

In the same research, we sought to understand the thoughts of people not exposed to a more complete training program: women who lived in villages, illiterate women, peasants who lived in distant locations, women who took short courses to work in daycare centers, farm workers, some with short courses, and women who studied for two or three years to play the role of teachers. The research sought to evaluate mental processes linked to perception, generalization and abstraction, deduction and inference, reasoning and problem solving, imagination and self-analysis. In many of the interviewees' responses, they found two types of thinking: a situational one, linked to experiences and practice, and a categorical one, capable of expressing the capacity for abstraction, organizing thought into categories.

This seems to be one of Vigotski's greatest contributions to current thinking regarding inclusion. In the mentality of schools, with the aim of enabling learning for a person who is experiencing difficulties, there is a need for medical reports that indicate the name of the difficulty or talent, as if all people who presented such a diagnosis needed the same of work.

Normally, the reports come with the name and number, which indicate a specific difficulty, a specific disorder or disorder. However, they hardly bring up issues linked to that person's cultural and historical context.

Some professionals present pages and pages of results in the form of graphs, codes and percentages, however, in the final result, they hardly consider the subject's path, the relationships that this historical path, in a given cultural context, can contribute to understanding that result. On the other hand, there are professionals who, in just a few minutes, categorize the symptoms that the subject presents, consulting a manual that get signs and symptoms and, on a single page, present the name of the problem and the pedagogical, psychological or psychopedagogical, without even having studied in depth what they indicate.

There are also assessment processes that work to understand the signs and symptoms that the subject presents and, with an interdisciplinary nature, seek to understand the learner's functioning. They do this with the intention of provoking him and understanding him as someone who has, based on his possibilities, the means to develop resources that compensate for his shortcomings, that enable him to overcome obstacles, that place him in an active position, that can participate in his advancement towards greater learning than the previous one.

The idea is that the reports can be replaced by information about how that subject learns, which contributes to the understanding of those who follow the learning processes and can play the role of mediators of culture for them.

Just knowing the name of a learning difficulty, disorder doesn't mean that the professionals who diagnose and professionals who follow learning processes do not know how to understand the person learning, their context, their historical path, in order to locate possibilities, which are the starting point of any learning process.

As Vigotski and Luria discussed, regarding the fact that possibilities need to be understood as cultural talent, that is, acquired through interaction with culture,

[...] these psychological formations are the product of social influence on human beings; they are the representation and fruit of the external cultural environment in the life of

the organism. All people have these formations but, depending on each person's history and the variable plasticity of their original constitutional capacities, they are richly developed in one person and, in another, they are found in embryo. (Vygotsky & Luria, 1996, pp. 237-238)

When the authors make such a statement, they are referring to instruments that make measurements detached from social influences. In their view, they are measuring innate capabilities, which are just a point that indicates where to start and that, when using mediation, different results can be achieved.

They ask themselves: What constitutes cultural development and how should one go about defining and evaluating it with specific psychological tests? To which they respond, saying that the degree of cultural development appears not only in view of the knowledge acquired, but by observing how cultural objects are used and, also, how the person puts their psychological processes into practice.

It is not enough to evaluate the acquisition of knowledge, but rather its applications in everyday life. That is why, in the research instruments found in their studies, mediation and the concept of zone of proximal development are so important. The experimental research method used by Vigotski relies on the mediation of language, both oral and written. The conversation, in small groups or in individual investigation situations, could even precede the moment of the investigation itself and the questions that might exist based on the first answers brought out the characteristics of the cultural development of the people evaluated.

Like Piaget, Vigotski also used the experimental method, which relies on new questions, counter-arguments and problematization in the examiner's interaction with the person being investigated, as the same as a pertinent contribution to the evaluative development of Psychopedagogy professionals.

Through examples, the research studied brings the way of interacting with the interviewee, considering the dialogical character of the interview,

mainly in the sense of understanding the person's thoughts, in each challenge presented, in the different higher functions investigated.

In this work, the author makes a selection, aiming to present some instruments that can be used in situations of psychopedagogical intervention, as long as their origin is considered and they are not simply used as another classificatory possibility, but rather used as instruments that contribute to determine the moment in the process in which the person evaluated is.

Two instruments were chosen to understand the functioning of people's thoughts, based on Vigotski's studies, without the intention of quantifying, but of understanding how the path used by the learning subject contributes more or less to the understanding of their learning process - more close to memories of experiences or more elaborated from formal relations learned at school.

1) Double stimulation method

Presented by Vygotsky (1987), it is inspired by the experiments of Ach and Rimat, adapted using Sakharov's method and which deals with the formation of concepts, without allowing the initial experimentation originally suggested by Ach. The material combines five different colors, six different shapes, with two heights and two widths, combined with four nonsense words (CEV, LAG, MUR, BIK), which is used with the aim of seeing if the subject has already reached a level abstract concepts.

This material was applied to people of various ages and allowed Vigotski to verify that: young children little exposed to formal education focused on concepts respond based on their categories; older children seek comparisons among objects, without being able to reach an abstract category, but already perceiving different attributes; educated teenagers show the influence of formalized knowledge on their possibilities of abstracting and forming concepts.

Today, having this resource applied to learners aged 11 and over, we seek to understand what stage of concept formation they are at.

As Vigotski did not present the complete experiment in his book, the study groups in which the author participated at the time (early 1980s) sought a more complete, unpublished translation of the way Ach used the material. The same adaptation suggested by Vigotski was then made. The material was handed out all mixed up, with the words hidden at the bottom of the piece, and the person was asked to separate those pieces into groups; then they were asked to explain why they separated in that way. Then, two pieces were turned over at a time, so that the person could understand whether their separation made sense or not, and so on. Manipulation for changes was permitted, but viewing of the word written beneath each piece was not permitted. Only the pieces turned over by the examiner remained with the words showing. There were four meaningless words, and each word indicated a pair of attributes of the pieces that possessed it. For example, CEV was the word found under the small and low parts.

Vygotsky (1987) indicated possible answers to the experiment. a) Grouping in a disorganized or crowded manner: trial and error stage; stage of visual field organization; the more elaborate, but still syncretic stage, takes from one group and adds to the other, with non-objective connections. b) Grouping demonstrating a thought by complex: associative type (by similarities); with contrast association; collections; complexes in chains; diffuse complex; pseudo concept. c) Thinking by concepts: grouping based on maximum similarity; potential concepts (concept precursors); concepts (abstract syntheses).

In order to check whether the constructed concepts are capable of being verbalized, after the grouping that reveals abstract concepts, the person is asked to imagine themselves as a dictionary writer and write the meaning of the meaningless words that are found underneath the pieces that formed that group – CEV, LAG, MUR and BIK.

This is a mediated test, and it is not possible to indicate whether the subject is at a level of abstraction – abstract concept – or at any previous

stage, although Vigotski warns about the fact that no form of expression, in the construction of a concept, appears pure. They mix and, when the person realizes it, they have already arrived at thinking through concepts.

Thus, according to Luria, Vygotsky concludes: [...] there is no doubt that the transition from situational thinking to conceptual taxonomic thinking is related to a basic change in the type of activity in which the individual is involved. While the activity is rooted in graphic, practical operations, conceptual thinking depends on theoretical operations [...] results in the formation of “scientific” and not everyday concepts. [...] As Vygotsky observed, while emotional impressions or concrete ideas color the meaning of words in the early stages of development, a historically developed semantic system controls meaning later, so that words function to produce abstractions and generalizations. (Luria, 1990, p. 70)

For Luria (1990), Vygotsky based these conclusions on investigations carried out along the lines of ontogenesis. However, it remained to be clarified how this occurred in the consecutive stages of human society and also how this development occurred in different cultures around the world and in communities in which systems of formalizing thought are not privileged and in which activities considered more rudimentary predominate. Then, the research carried out in Central Asia was born, with the use of many other resources, of which some will be highlighted that can be used today to understand the functioning of the people’s thinking who seek Psychopedagogy.

2) Situational or categorical thinking

Another way of knowing how subjects think and are using their thinking is provided by material that makes it possible to observe classificatory thinking, closer to generalization and abstraction, or practical situations experienced by the people investigated.

In that research carried out between 1931 and 1932 (Luria, 1990), one of the instruments used was a group of four drawings, with which it was possible to form groups, whose base thinking was categorical or situational. For example: a group that contained the drawing of a hammer, a saw, a wooden log and an ax – or a situation of sawing or cutting a log or a wooden trunk – fulfilled this objective, as classification could be carried out taking into account the “tools” category.

While, in that research, drawings were used that were related to people’s experiences, in that culture and at that time. It is possible to organize groups of drawings or images related to the current culture and time, which contribute to the understanding of how much people are capable of thinking considering more practical or more abstract elements, as well as the way in which words are used to express one or another way of thinking.

In the training of psychopedagogues, the author has used the construction of the material, with the intention of exercising a non-pathologizing perspective, but attentive to the evolution of thought and language.

In this exercise, she has also found three possible types of responses: responses inspired by everyday activities, denoting situational thinking; answers that sometimes abstract and bring the concept, and sometimes are linked to practical experience; answers that reveal abstract thinking, capable of establishing categories and arriving at a concept, denoting categorical thinking.

Essay: Imagination and creation in childhood

Another major contribution by Vigotski to nowadays psychopedagogical praxis is related to one of his first essays: Imagination and creation in childhood, related to the development of the symbolic dimension of thought. According to Vygotsky (2018), the human brain has two important activities: a reproductive one, linked to the memory function, and a creative one, capable of

combining lived experiences and imagining past situations that have not yet happened and situations that have not yet happened.

For Vygotsky (2018, p. 15), “the brain is not only the organ that preserves and reproduces our previous experience, but also the one that combines and elaborates again, in a creative way, elements of previous experience, erecting new situations and new behavior.” He believes that it is this creative process that combines experiences lived by the person with those lived by other people, projecting into the future and modifying the present. In this sense, he understands imagination as the basis of creative activity that manifests itself in both the artistic and technical and scientific fields.

This study by Vygotsky (2018) offers, for professionals who focus on human learning, four important ways to understand the relations between imagination and reality. Such forms show that imagination is not just an action intended for fun, for children’s play, but is a superior psychological function, necessary for life.

The first form is the first law of the constitution of the imagination: “the creative activity of the imagination depends directly on the richness and diversity of the person’s previous experience, because this experience constitutes the material with which the constructions of fantasy are created.” (Vygotsky, 2018, p. 24). This means that the more meaningful experiences, the more resources a person has to enrich their imagination. Lived experiences feed and enable the formation of mental images to be combined and used in subsequent actions. Thus, fantasy, instead of opposing memory, takes advantage of recorded memories to create combinations not found in reality.

The second way in which fantasy relates to reality has to do with expanding the possibilities of forming mental images beyond lived experience. With reports of other people’s experiences, it is possible to make combinations with the already developed imagination and imagine something that has not yet been experienced, but is real, as it was experienced by someone else.

In this sense, imagination acquires a very important function in human behavior and development. It becomes a means of expanding a person’s experience because, based on someone else’s narration or description, they can imagine what they did not see, what they did not experience directly in their own experience. [...] If, in the first case, imagination is based on experience; in the second, it is the experience itself that relies on the imagination. (Vygotsky, 2018, pp. 26-27)

The third form of relation between fantasy and reality is pointed out as a form that involves the emotion and, when explaining this involvement, calls it the law of the double expression of feeling, which appears subdivided between the law of the common sign and the law of the emotional reality of the imagination.

The law of the common sign allows the person to make combinations of images that have a common affective tone, as they were similar in their experiences not because they had common logical characteristics, but because they generated similar feelings in the person, of repulsion or approximation. As a result, the combinations made are completely unexpected, as they are created based on the emotional mark that a given situation left internally. They have to do with states of mind experienced and that are marked internally, in such a way that objects or situations can refer to the same state of mind already experienced. An example could be a child who is scared by the clown with a red nose and, therefore, does not like objects that have that color. So, the feeling influences the imagination.

The law of emotional reality of imagination leads the subject to fantasy combinations that provoke feelings, despite not being reality. For example, a child who feels scared at night because he imagines that the shadow of a toy projected on the wall by a light incident, is a monster. The image she creates is the result of her fantasy, but the fear is real and needs to be understood as such.

The two laws can also relate to positive feelings. In the first, the child, in front of the clown, can have a feeling of joy, of grace, causing pleasant images in relation to red. In the second, the child can perform, using the shadow, a combination that evokes an illusory image of someone who is there to protect and not to threaten, generating a feeling of relief.

It is important to consider the emotional factors that involve the development of imagination. This also has to do with the moods of the people who learn and the possibility of making illusory combinations that can generate different feelings.

Finally, the fourth form of relationship between fantasy and reality is described by Vygotsky (2018, p. 30-31): “its essence consists in that the construction of fantasy can be something completely new, which has never happened in the experience of a person and without any correspondence with any actually existing object.” This form is related to the ability of human beings to invent. When implemented, the imaginary combination created begins to exist in the world, to have a use and to influence the movement of real life. It is the result of a cycle that combines personal experience, the experience of others, feelings generated by needs, dreams and rational thought, which, as a result of imagination, becomes an act of creation and comes to fruition. However, it does not only occur as an object of utility, in the field of technology, but also in the field of science and the arts.

Ideas, concepts research results present in current practices

When working in Psychopedagogy from the Work Box or Learning Projects, Games and Play, for example, there is the opportunity to develop exploration and playful experiences. These will enable the expansion of the repertoire mobilized by the child's or adolescent's interest at the time of care. The use of instruments created to form more mental images, the increase in combinations and the development of imagination. They will also put into action the imagination developed so far,

through creative activities both in the artistic field (plastic arts, literature, music, dance and others), in the technical field (construction of models, installations using electricity, executing recipes, making objects, such as boxes, shelves and board games), as well as in the scientific field (carrying out experiments with water, magnetism, observation and records in different spaces, observation of plant and animal behaviors, creation of experiments culinary and others, helping to transform elementary functions into superior mental processes.

Many of these learners are not introduced into the social world and are encouraged to continue with their primitive, instinctive way of being, as Vygotsky (1996) would say. There is little encouragement to use the rules and instruments designed to solve problems, beyond the initial age at which this is expected and possible. Some children use a pacifier or bottle until they are six or seven years old. They do not use the crockery and cutlery necessary to be introduced into the culture and allow the culture to be invited to transform them. Some don't learn to clean themselves, to do their personal hygiene until they are seven or eight years old, for example. Others don't learn to make their beds, wash their dishes, help with household chores until they are fourteen or fifteen.

Thus, this non-participation of the socio-cultural world in the formation of subjects has made it difficult for them to learn how to appropriate the tools necessary to learn the world and to develop behaviors expected by the society in which the subject was born and of which they are a member.

Vigotski is found in the psychopedagogical practice of many professionals in this area! So, a great tribute to him!

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