

International Journal of Human Sciences Research

A DIVE INTO VYGOTSKY'S THEORY FOR THE CONSTRUCTION OF AN EMANCIPATORY PEGAGOGIC PRAXIS BASED ON BODIES AND CULTURES: TRAINING CHALLENGES IN THE PRESENT

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Abstract: This article deals with the topic of human development from the perspective of childhood, bodies, cultures and education. It sought to present significant elements of both child development, through the historical and cultural social theory developed by Vygotsky and the emancipatory educational proposition, based on bodies and cultures developed by Silva. Qualitative bibliographic research based on dialectical historical materialism. It aimed to reflect on human development and analyze the implications of this knowledge in the educator's pedagogical practice. The dialogue started from the historical-dialectical materialist methodology of human development, bodies and cultures in education. He highlighted the understanding of the conceptualization, characteristics and specificities in the study of human development, with a special focus on education directed to bodies and cultures. It was concluded that the development of the child goes far beyond the biological determinants, because the human being, the child, in particular, is a cultural animal. Thus, it is urgent to change the hegemonic bases that underlie early childhood education, finally, and envisage the construction of a pedagogical praxis for human emancipation.

Keywords: Education, child, human development, body and culture, teacher training, present time.

FROM DIVING

The theme of child development gains significant contours in today's society. Especially when we think about the 21st century and the challenges posed, in the present time, to bodies, cultures and education in the face of the dynamics established by health and social security measures resulting from the World Pandemic of COVID-19 (SARS-COV-2).

Thinking about contemporary early

childhood education requires accepting new social demands such as adopting inclusive education practices; use technological resources, review and analyze theories from different areas of knowledge, reassess themselves as a person and professional and be in a constant process of improvement.

This article aimed to reflect on child development in the socio-historical and cultural perspective developed by Vygotsky, as well as to analyze the implications of this knowledge in pedagogical practice, and in particular, in the practice of early childhood educators. Bibliographic theoretical research and qualitative approach. We emphasize notes by Vygotsky (2003, 1988, 1984) and dialogue with studies by Silva (2004, 2017, 2020) and Costa (2005), in order to present perspectives for an emancipatory pedagogical practice.

Currently, child development has become a concern shared by educators, researchers, psychologists and professionals engaged in understanding the complex nature of this process, which gives relevance to research.

As a starting point, an overview of human development was chosen. Subsequently, the focus was on child development and education aimed at children. Conceptions of child development were highlighted, the interrelationship between early childhood education and the approach of children's bodies and cultures was presented, pointing out some of the challenges of the present time to an early childhood education for human emancipation, understanding it as an interpretation significant.

As a conclusion of this study, we point out that the child's development goes far beyond the biological determinants, because the human being in general, and the child in particular, is a cultural animal. It must be noted that this theme was updated and expanded from Silva and Andrade (2020) at SEMINAHCEL 2020, Group HCEL/UFBA/

CNPq, Body table, culture and challenges of teacher training in the present time.

We invited you to dive into a small part of this legacy. We outline some central ideas of Vygotsky's socio-historical and cultural theory, of the theory of bodies and cultures considered fundamental for an emancipatory pedagogical praxis, challenges of early childhood education

SOCIAL, HISTORICAL AND CULTURAL HUMAN DEVELOPMENT

Human development is a recurring and controversial theme in the contemporary world and the constant questioning of science about this complex evolutionary process makes this theme always current and relevant to a vast area of human knowledge. But it is in education, specifically in educational praxis, that this knowledge can be enhanced, or not, and promote the full development of children inserted in the school environment.

We chose the socio-historical and cultural conception because we believe that it better understands the process of human formation, encompassing the dimensions of the individual in an integrative and dynamic way in human and child formation. The central axis was based on the recognition of bodies and cultures as significant for an education for human emancipation, in other words, an education that prepares for the exercise of autonomy and citizenship.

It was important to reflect on the evolutionary process of the child, as a historical and cultural being, capable of constituting himself as a subject, in the perspective of a pedagogical practice that propels the child's development. The challenges of teaching practice that impact on an emancipatory education instigated us. We are committed to the full development of the child with a view to human emancipation.

The sociocultural theory opens a new look at the child by declaring that their learning precedes their school insertion. Vygotsky (1984, p. 56) "good learning is one that advances development". From the first day of life, the child participates in culture and social life. In this approach, the civilizing process of schooling largely contributes to the constitution of superior processes of behavior that depend on the interpersonal relationships that the student establishes with his social, cultural and historical environment,

[...] the development of the child is a complex dialectical process of different functions, metamorphosis or qualitative transformation from one form to another, intertwining of internal and external factors and adaptive processes that overcome the impediments that the child encounters. (Vygotsky, 1984, p.83).

One of the best known aspects of his theory is the zone of potential (or proximal) development – ZPD, which represents the level of knowledge to be acquired/developed. This level of development is a great advance in understanding human development as a subjective process of cultural appropriation.

This approach studies the interrelationships between learning and development, paying attention to the level of maturity of psychic functions in preschool education, as well as the influence of formal education and the temporal sequence of both processes and the function of subjects. formal. The Potential Development Zone also collaborated to overcome the psychometric tests that only measured the knowledge already acquired by the student, that is, the level of real knowledge.

The analysis of the student's two levels of knowledge enables teachers to better understand the student's learning process, realizing how to intervene to expand the zone of proximal development, carrying out educational practices, planning, procedures and student assessments.

According to Vygotsky, by ignoring the existence of the ZPD, schools stopped orienting children to their needs (what they are not yet able to do) and focusing on what they already know (real development). What mischaracterizes the meaning of learning, making it mechanistic and evasive, as it does not prepare the child for the exercise of autonomy and citizenship.

The concept of mediation postulated by Vygotsky concerns the constant social interaction through which the incorporation of cultural values of the adult world is made possible, and they are configured in complex psychological processes. Initially these processes are interpsychic (shared between people) and later, as the child grows, they become intrapsychic, that is, they begin to be carried out within the child (intrapsychic),

The school years are, on the whole, the optimal period for learning these operations that require awareness and deliberative control, the learning of these operations greatly favors the development of higher psychological functions, while they are still in the maturation phase. This also applies to the development of scientific concepts that school learning presents the child (Vygotsky, 1988, p.90).

Researchers agree that the enhancement of development is not restricted to the school environment for the full development of the child. It is shared between family, school and society. From this perspective, we proposed the reflection of the theme from three angles: the assumptions of Vygotskian theory, the analysis of child development and pedagogical praxis in early childhood education. We present the reflection of bodies and cultures for an education to emancipation in the sequence.

BODIES, CULTURES, EDUCATION

In this study we suggest a reversal in the hegemonic perspective still present in society,

that is, the departure from developmental and biologically based education, based on the natural sciences, to an education based on social, historical and cultural aspects. For this epistemological turn, we point to the studies undertaken by Lev Vygotsky as a reference, in addition to the perspective of education from the body and culture presented by Silva (1996, 2018, 2020).

We have an early childhood education for emancipation on the horizon. In order to achieve this objective, it is necessary to start from the understanding of human development presented by Vygotsky's socio-historical and cultural theory, in particular, his profound criticism of the naturalization of social relations and the biologization of the bases of human development presented by Vygotsky in the analyzed texts.

The cultural and historical understanding of human development brings us closer to Silva's (2004) educational and emancipatory proposition, from a more corporeal perspective of life and human relationships. It is fundamental to understand child development from the human sciences, in relation to the history and culture of each one. And treating the child from its body is fundamental to our understanding.

Silva (2020, p. 80) argues that "the body is socially organized as a potential for work, because the substance – body is not an instrument of someone with a 'consciousness' alien to their own corporeality". The text by Barros (2011) presents us with a little of childhood life and the cultural relations present and founding in the learning of the world from Bernardo's playing body in his debiography,

Bernardo lived in lust with his words.
It was difficult for us to discover the context of that union.
Our language had no function explanatory, but just for fun.

Early childhood education must be attentive to these life relationships, which are primarily bodily and cultural relationships and, therefore, require a movement in the educational conception hegemonically considered for early childhood education, which is still biologically based. An epistemological turn is needed.

And that means considering education for its potency, instead of processing it from pre-determined steps. This inversion heralds a resumption of early childhood education based on bodies and cultures and their insurmountable and innumerable possibilities.

We agree with Behr's argument that childhood is the fertile layer of life. This fertility can be apprehended in the playing bodies and in children's cultures, in different episodes and moments. We understand that a present challenge is the construction of education from an emancipatory perspective, including in early childhood education.

To this end, it is essential that the educational process enables the integral learning of the world so that the child knows and uses his own body in its multiple possibilities. According to Silva (2020, p. 80) "knowing and using one's own body takes on a human meaning", it provides an opportunity to know and experience its culture and history.

The contribution of this theoretical approach to the educational field and child development is significant and necessary, especially in the current moment when school education is under question. The understanding of human relationships, characteristics and specificities of child development and education aimed at these is crucial, as we believe that this period of human life portrays the origin of development and serves as the basis for all changes to come.

We chose texts of particular importance for their critical perspective on the naturalization

of social relations and the biologization of the bases of human development. In the analyzed texts, Vygotsky brings us closer to the cultural and historical understanding of human development.

This understanding brings us closer to a more corporeal and relational human formation, which makes it possible to produce new knowledge in the present. Knowledge that brings the body and culture to the educational scene. Silva (2020b, 2018) crosses body and culture and Vygotsky's theory (2003) in early childhood education.

For Silva (2018, p. 324) it is essential to "use bodily expression as a cultural language and increase its performative perspective of a recreation from an already given structure, envisioning new creations and interactions in an education that considers history and culture".

In our understanding, the formative process occurs in an integral way in all its aspects, affective, biological, cognitive, social. And with that, it requires the interaction of different areas of knowledge in a multidisciplinary way, so that child development can be understood and worked in the educational context. An emancipatory pedagogical praxis needs another conception of the child.

The same occurs with teaching, which is understood here as a fundamental instance in the mediation of knowledge and child development, in the sense of providing opportunities for the promotion of an emancipatory education. In particular, because of its mediation in the child's relationship with knowledge, with other children and/or adults, knowledge of the world, knowledge of one's own life story.

TRAINING CHALLENGES IN THE PRESENT

A controversial topic in today's world, the constant questioning of science about

this complex evolutionary process of human development (Vygotsky), this article reflected on the possibilities of building an emancipatory pedagogical praxis based on bodies and cultures with a focus on early childhood education.

Inspired by historical and dialectical materialism, this qualitative research, of bibliographic nature, especially child development, and, from this perspective, reflect the possibility of an emancipatory perspective formation.

This reflection was outlined by the analysis of the proposition presented by Silva (1996) of bodies and cultures as principles for an education for transformation, as a possibility to promote an education with emancipatory perspectives. We chose the social, historical and cultural conception because we believe that it best meets the process of human

formation and the dimensions of the human being in an integrative and dynamic way.

Vygotsky's social, historical and cultural theory and Silva's understanding of education, based on bodies and cultures, help us to drive an epistemological turn from the rethinking of the hegemonic pedagogical praxis of early childhood education then held in Brazil.

For the construction of an emancipatory pedagogical praxis, it is necessary to have another conception of the child and another understanding of human development, based on bodies and cultures, mainly. One of the main challenges in teacher training at the present time is to change the hegemonic logic since early childhood education and to restructure the understanding of human development, for an education to emancipation.

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