

The concept of perejivanie in L. S. Vigotski's Cultural-Historical Theory¹

O conceito de perejivanie na Teoria Histórico-Cultural de L. S. Vigotski

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ABSTRACT

The text presented brings a larger research section entitled "Mapping the concept of *Perejivanie* in Brazilian academic productions", being developed in the Grupo de Estudos e Pesquisas em Geografia da Infância - GRUPEGI/CNPQ, in the Programa de Pós-graduação em Educação da Universidade Federal Fluminense, under the coordination of Prof. Dr. Jader Janer Moreira Lopes. This cut is a foray into the literature related to the Historical-cultural Theory, more specifically regarding the concept of *perejivanie* (in Russia), a term re-signified by the new translations of some texts from the Belarusian Lev Semionovich Vigotski. Some productions that marked the study of this concept were recovered and analyzed, the objective was to verify that other concepts the term *perejivanie* has been related in order to configure its historical development, notably, in the Brazilian context. Readings, re-readings, syntheses and organization of data in bibliographic research allowed the presentation of the theme in the following parts: 1) introductory words about Brazilian works, 2) the two translations for the Fourth Class of L. S. Vigotski that make up the Seven Classes given by the author at the end of his life and where he directly mentions the concept of *perejivanie* 3) laws stipulated by Vigotski himself in his theory

RESUMO

O texto que se apresenta traz um recorte de pesquisa maior intitulada "Cartografando o conceito de *Perejivanie* nas produções acadêmicas brasileiras", sendo desenvolvida junto ao Grupo de Estudos e Pesquisas em Geografia da Infância – GRUPEGI/CNPQ, pelo Programa de Pós-graduação em Educação da Universidade Federal Fluminense, sob a coordenação do Prof. Dr. Jader Janer Moreira Lopes. Tal recorte é uma incursão na literatura relacionada à Teoria Histórico-cultural, mais especificamente quanto ao conceito de "vivência" (em russo *perejivanie*), termo ressignificado pelas novas traduções de alguns textos do bielorusso Lev Semionovich Vigotski. Algumas produções que marcaram o estudo desse conceito foram recuperadas e analisadas, o objetivo foi verificar a que outros conceitos o termo "vivência" tem sido relacionado de modo a configurar seu desenvolvimento histórico, notadamente, no contexto brasileiro. Leituras, releituras, sínteses e organização dos dados em pesquisa bibliográfica permitiram a apresentação do tema nas seguintes partes: 1) palavras introdutórias acerca de obras brasileiras, 2) as duas traduções para a Quarta Aula, de L. S. Vigotski, que compõem as Sete Aulas proferidas pelo autor ao final da vida e onde menciona diretamente o conceito de "vivência", 3) leis estipuladas pelo próprio Vigotski em sua teoria e método e 4) as noções de "vivência" defendidas por autores russos

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and method and 4) the notions of *perejivanie* defended by contemporary Russian authors. This survey showed that the concept has been undergoing transformations, expanding the understanding about the child in development and with the potential of (re)formulation of the curricula of initial and continuing education of teachers.

Keywords: *Perejivanie*. Human development. Historical-cultural Theory.

contemporâneos. Tal levantamento evidenciou que o conceito vem sofrendo transformações, ampliando o entendimento acerca da criança em desenvolvimento e com potencialidades de (re)formulação dos currículos de formação inicial e continuada de professores.

Palavras-chave: *Perejivanie*. Desenvolvimento humano. Teoria Histórico-cultural.

1 Introduction

This text presents an incursion into the literature related to what has been called, to this day, Historical-Cultural Theory (a science that was initially called "instrumental" and of "double stimulation", according to Prestes, 2018), more specifically with regard to the concept of "vivência" (in Russian *perejivanie*), a term that has been increasingly used in recent times in Brazil, mainly due to new translations of some texts by the Belarusian Lev Semionovich Vigotski. This is the product of research carried out during a post-doctoral internship between February 2021 and August 2022. The aim was to recover productions that marked the study of this concept and analyze them, to see what other concepts the term "vivência" has been related to in order to configure its historical development, especially in the Brazilian context. It is hoped that this mapping will help to deepen the study of this subject, which has proved essential for understanding human development and subjectivity. Parallel to this survey, other Brazilian scientific productions are being analyzed, in different areas of knowledge such as the arts, psychology and education, and compared with the findings of this first foray, which focuses more specifically on works in the field of education.

The intention is not to compare works, but rather to map concepts related to *perejivanie*, and in this article the guiding thread is publications from Russia itself and based on texts by Vigotski himself. To do this, I will look at the reflections of Prestes (2010) and the issues relating to translations into Brazil; the two translations of L. S. Vigotski's Fourth Lesson that make up the Seven

Lessons. Vigotski's Fourth Lesson, which makes up the Seven Lessons given by the author at the end of his life and where he directly mentions the concept of “vivência”; I gather reflections by the author himself and try to outline which ideas he defends, which laws he stipulates in his theory and method; finally, I present the notions of “vivência” defended by contemporary Russian authors, notably in publications in the Veresk magazine, a Brazilian magazine dedicated to the themes of Historical-Cultural Theory.

In the process of surveying Brazilian scientific productions dedicated to the concept of “vivência” in the context of Historical-Cultural Theory, I see that Nascimento and Silva (2020) list some works dedicated to the subject in different areas of knowledge. It can be seen that at the time of this study, the concepts related to “vivência” are strongly linked to the notion of emotions, experienced emotion, the unity of conscious life, strong feelings and impressions, living/suffering something (*pieiejit*), suffering (*perejit*), going through a difficult period of life (*píer*), a mark of an ontological and methodological nature of human development related to contradictory feelings and the structuring of the psychological system of consciousness (as in the case of art, in tragedy). *Perejivanie* or *perejivânia* (“vivências”) would be participatory experiences permeated by emotionality (TOASSA, 2009 and other works), a reflection promoted notably by translations of works from Spanish and North American English. We will also see below how the concept of “vivência” appears in Revista Psicologia USP, which published the first translation of "Quarta Aula: a questão do meio na pedagogia" in 2010 (see VIGOTSKI, 2010), in order to get an idea that this concept revolves around the affective, ambivalent attitude towards a given situation in the life of the child or human development.

Prestes (2010), carrying out a bibliographical survey of Brazilian and foreign editions and delving into concepts presented by Vigotski in Russian sources and interviews with family members and Russian scholars of Cultural-Historical Theory, observes that some adulterations occurred when translations of Vigotski's works arrived in Brazil. Having spent some years immersed in Russian culture and translating works directly from the Russian language, she

suggests other translation alternatives that are more in keeping with the approach and foundations of the theory.

The author thus presents *perejivanie* in the context in which she presents the book "Psychology of Art". She traces the history of the book's versions and editions. In short, it is a work that reflects the influence of literature on Vigotski's students as he worked as a teacher and on the perception of literature by the child's soul. Many ideas from Psychology of Art were also developed in Imagination and Creation in Childhood, written a little later. In the latter he discusses forms of relationship between imagination and reality that could be summarized as: a) image created on the basis of reality; b) image created on the basis of other people's experience; c) feeling embodied in the image that influences feeling; d) creation of something totally new that has never existed in human experience and that becomes reality. These formulations arise when Vigotski asks himself what an artistic work is necessary for. The emotional reaction that a work provokes is the basis of the aesthetic reaction, affections provoked by art, feelings that are experienced in all their reality and force and have their discharge in the activity of fantasy. Vigotski's aim was to understand art as a human activity and the relationship between the work and the viewer of the work and the work itself (PRESTES, 2010, p. 116). The analysis of the structure of an artistic work has as its effective content its active content, that which determines the specific character of the aesthetic experience (*perejivanie*) provoked by it.

According to Prestes, "vivência" is of enormous importance to Vigotski because art has the function of overcoming individual feeling because the creative aspect of art is the possibility of transferring a common experience. The author compared the Russian original with the Brazilian translation by Paulo Bezerra and found that the word "vivência" is related to different ideas: feeling, emotion, experience. In this analysis, she adds what A. N. Leontiev presents about the concept of *perejivanie* in the book "Study of the environment in the pedagogical works of L. S. Vigotski" published in 1998 in the journal Questions of Psychology of the Institute of Psychology at Moscow University. For Leontiev, the way in

which the environment influences the child in its specificities is defined by its *perejivanie*.

For Prestes (2010), it is necessary to bear in mind that the discussion about *perejivanie* (which can best be translated into Portuguese as “vivência”) is intrinsically related to the concept of the "social situation of development" and rescues the importance of age, which was somewhat reduced by Leontiev's view. He mentions Vigotski's text "The crisis of the age of seven", in which he discusses *perejivanie* and highlights the different possibilities that a baby and a child of seven have in the perception of their own experiences (“vivências”), the type of conscious orientation of their own experiences. According to Leontiev, quoted by Prestes (2010), there was a need to deepen the relationship between the child's consciousness and their activity in the surrounding environment and in their objective reality. The level of understanding of the sense and meaning that defines the extent to which the child is aware of the situation experienced is defined in Russian with the word *ozosnanie* which, according to Prestes (op cit), refers more to an awakening of reflective consciousness than just the notion of consciousness, which would indicate conscious control of the act of thinking.

Just as in the relationship between thought and speech, the social situation of development and the specificities of the child form a unity, since *perejivanie* is the internal relationship of the child as a person with one or other aspect of reality. It is clear from Prestes (2010) that her thesis is that the question of age is relevant and that for Leontiev *perejivanie* does not concern the specificities of the child or the social environment, but the relationship between them, which would constitute an interactionist approach and not a unity as it appears in Vigotski's theory and method and which appears very frequently in his texts. For this reason, the author advocates revising the translations of *perejivanie* into Portuguese. In English it has been translated as experience, but there is another word in Russian that designates this concept (*opit*) which, according to Prestes (2010), is used a lot in Vigotski's book *Imagination and Creation in Childhood* (2009).

Thus, the author summarizes that it is in *Psychology of Art* (1925) that the

term *pereživanie* appears for the first time, a work from the beginning of Vygotsky's intellectual productions. Furthermore, in *The Seven Year Crisis* (1929) and *Fundamentals of Pedology* (1933), texts from the final phase of Vygotski's life, it appears again with force. In *The Crisis of the Seven Years*, the sense and meaning of this concept is more developed, and in light of the problems of child development. For the author, many translations have disregarded this fact, leading to the possibility of understanding Vygotsky's conception as interactionist and not his monist approach to human development.

In summary, Prestes (2010) highlights the importance of literature in the human soul, art as a common experience (“vivência”) and the overcoming of individual feeling, questions the translation of the Brazilian Paulo Bezerra, who relates experience to feeling and emotion, and emphasizes the relevance of the problem of age, which he claims has been neglected until now. She also questions the translation of the term *opit* (experience, used as *vivência*), as well as *ozosnanie* (preferring the translation of reflexive awareness and not just awareness - of a situation, for example). She defends experience as a unit, the method of his study, the internal relationship of the child as a person with one or other aspect of reality, with age being a relevant component.

2 The Seven Lessons on the Foundations of Pedology: the case of the Fourth Lesson

The book published in Portuguese, with translation and organization by Zoia Prestes and Elizabeth Tunes and translation by Claudia da Costa Guimarães Santana, brings together Seven Lessons given by Lev Vygotsky, as already mentioned in this text, at the end of his life. The book was published in 2018 by E-papers in Rio de Janeiro. Many of the author's texts were written and published from stenographed classes and lectures, often without his revision, and the authors point out that this is the case with this book (TUNES; PRESTES, 2018, p. 13). They also state that this is the first translation into a language other than Russian. The first edition was published in 1934 by the publishing house of what is now Moscow University (formerly the Second Moscow Institute)

with 211 pages under the title *Fundamentals of Pedology*, and the following year with 133 pages under the same title by the publishing house of the Leningrad Institute of Pedagogy. The organizers thus demonstrate how, even in Russia, Vigotski's works have been published.

Tunes and Prestes (2018) state that this translation into Portuguese is based on the 2001 edition (second edition, since in 1996 there was a commemorative edition in honor of the 100th anniversary of Vigotski's birth, being the first part of the book *Lektsii Po Pedologii - Pedology Lessons - in Russian*). The work contains two parts (*Fundamentals of Pedology* and *The Problem of Age*, which also make up Volume IV of the *Collected Works* published in 1980 in the Soviet Union, also translated into Spanish by Visor, Madrid, between 1991 and 1997). In the manuscripts of the lessons that were in the care of the family of Serapion Alekseevitch Korotaiev (Vigotski's student) for 60 years, the lessons were only numbered, and the titles were given by the team of editors of the Russian edition based on the objectives of each lesson clearly set out by the author (TUNES; PRESTES, 2018).

In Brazil, prior to this publication, *Revista Psicologia USP* published "Quarta aula: a questão do meio na pedologia" in 2010 (in VIGOTSKI, 2010). This text is relevant because it is specifically in the Fourth Lesson that, in opposition to the prevailing approaches of his time which considered the environment as a pure totality, the author defines *vivencia* and clarifies the role of the environment in the child's development in the context of his theoretical and methodological approach. However, as the first translation in Brazil was made from the text isolated from the context of the Seven Lessons, the concepts related to *vivência* revolve around: affective, ambivalent attitude towards a given situation; means of contact between people; conditions of interaction with the environment; elements interpreted by *vivência*, the role of the environment in the child's development. It is possible to observe that in the discussion of the environment in the 2010 *Revista USP* publication, there is a translation of some concepts that lead to the understanding of an "interaction" between the influence/participation/role and meaning of the environment in the child's

development on the one hand and, on the other, the constitutive and personal particularities of the child, their needs (how they conceive, live a meaning, interpret/understand a situation, as well as the relationship of this with physical and psychological growth). There is thus a predominance of the concept of: growth, understanding, study, action, elements of the environment.

In the translation by Tunes and Prestes in 2018, the Fourth Lesson is translated in the context of the Seven Lessons given by Vigotski. In the First Lesson, entitled the object of pedology, Vigotski (2018) points out the concepts of the discipline and the methodology for investigating children. He defends pedology as a "specific science", neither pedagogy nor psychology, nor pedology as it existed in his time. According to him, knowing its foundations and basic laws, one will be able to generalize it and state what child development is. He defends children and their development as something complex, a process that takes place over time, but in cycles, with the aspects related to the cycles taking place irregularly and not always proportionally. Systems and organs do not grow proportionally and there is no direct relationship between them (for example, between the growth of the body and the breadth of the mind). Transformations (metamorphosis) occur with each new age step.

In the Second Lesson, the definition of the method of pedology, he defends a specific method considering its object of study: the development of the child. It is based on the analysis of unity; it is clinical in the sense of studying a development process, its essence and nature; and it has a genetic-comparative character. The clinical character would be the method of moving from the specific manifestations of developmental processes to the study of the developmental processes themselves, while the genetic-comparative character consists of comparing forms (types) of child development, but above all comparing the child with itself at different stages of development. Vigotski was opposed to the typical method of pedology of his time, which compared "the gifted or genius child with the child with accelerated development" (VIGOTSKI, 2018).

In the Third Lesson, the study of heredity and the environment in pedology, the author further develops his conception of the study of unity and not

isolated elements. He opposes preformism and environmentalism which, each in their own way, explain development as deriving from pure hereditary influences or pure environmental influences that lead to certain types of development. According to Vigotski (2018), the pedologist (of this specific pedology that he defends) will be interested in the dynamic characteristics that emerge throughout development, those that are hybrid, unstable and subject to change in the process of development. These dynamic characteristics study the role and significance of the environment and heredity in the different age stages for "each of the aspects of development in isolation and for the same aspect separately" (op cit, p. 71).

It will be in the Fourth Lesson, The question of the environment in pedology, that Vigotski (2018) will emphasize that the meaning of the influence of the environment changes for the child at each age level and states that the essential moments for defining the influence of the environment on psychological development, of the conscious personality, are "vivências". This would be the "dynamic understanding of the environment" and its relationship with different aspects of development, certain specific parts and systems of the organism, or its influence on the development of psychological functions, etc. It is necessary to take the environment into account as a source of development, and the ideal form (a model that should be obtained at the end of development - for example, developed speech) not only exists in the environment, but also interacts with and influences the child.

In the Fifth, Sixth and Seventh Lessons, Vigotski (2018) explains the laws of psychological, physical and nervous system development respectively. In what he calls a course in age pedology and when talking about psychological development, he states that it is a mistake to study separate psychological functions. Perception, emotion, memory and thought are related to planes of interdependence in the course of the age stages in which they cause changes in the structure of consciousness, and the dominance of one function depends on how differentiated the others are (he exemplifies this with the fact that in early childhood, at the age of two or so, a group of walking functions is not sufficiently differentiated and becomes isolated from the rest of consciousness).

In the Seventh and Final Lesson, Vigotski (2018) sets out the laws of development of the nervous system. In the nervous system, there is a transition of functions to the higher centers, with the function of the lower centers being altered in the transition to the higher ones. He presents a contradiction in the dynamic picture between children and adults in cases of organic disorders, which he calls the paradox of motor development: in children, epidemic encephalitis causes hyperactivity, affecting mental development, character and higher voluntary movements. In the adult, there may be tremors in the hands, slow movements due to disorders, but the higher forms such as climbing a ladder remain unaffected.

In summary, throughout the Seven Lessons and with the clarification of the concept of "vivência" in the Fourth Lesson as the culmination of his reflections, Vigotski (op cit) presents child development as something complex. With each new age step, there are transformations and new inter-functional relationships. This complexity requires a specific method: of unity, of analyzing inter-functional relationships, of comparing forms of development and of the child in relation to itself at different age stages. It also requires a dynamic understanding of the influencing factors and their role and significance in development and its aspects. The prism that reflects these influences will be the "vivência" (the unit of analysis from a methodological and ontological point of view). As already mentioned, the central fact of development, be it the relationships between systems and/or functions, will be the internal relationships of the whole, the new organization at each age level.

It can be seen that in the 2018 translation by Tunes and Prestes, the conceptions of development, attribution of meaning, science, activity, moments of the environment/situation predominate, thus triggering another context for discussing issues involving the environment and experience and other articulated concepts. Furthermore, in the context of the Seven Lessons, the question of the environment in development refers to the relationship between functions, in other words, the function of speech in the context of the social situation (if there is a speaking environment and this has an influence on the child's development)

and the child's speech in a reciprocal relationship. So it's not the medium, but the function of speech in the medium and its influence on the child's development. This is the essence of the dynamic understanding of the environment as opposed to the understanding of the environment as a totality, a central reflection proposed by Vigotski in his Fourth Lesson, in opposition to the prevailing conceptions of his time.

In order to maintain this dynamic understanding, the relationships between functions must also be understood within the unity of the psychological/organic/nervous systems. This broadens the emphasis on the psychological system adopted by Toassa (2009) and mentioned above. It would be necessary, then, to understand not the role of the environment in development and the interaction between them, but the reciprocal relationship between the role of speech in the speaking environment and its influence on the child's speech (I mention speech here, but it would be appropriate to analyze any other function with any other aspect of reality). This relationship is valid from the perspective of the child's experience and the restructuring of inner experience (which requires checking which aspects of this environment the child attributes meaning to, which relates to the new internal organizations at each age level and the types/forms of development). It can also be seen that the translation of the Seven Lessons delimits a specific science, with its laws and methods, with the unit of analysis being "vivência", and not the study of the relationship of interaction between the environment and the child, as the concepts related in the 2010 translation of Revista USP lead one to generalize.

Below I will develop these notions of functions and systems, new internal organizations in the context of age steps, which are proving to be extremely relevant in the debate about the concept of experience in the context of current reflections and the concepts related to it.

3 "Vivência" as a prism that reflects the social situation

According to Tunes and Prestes (2018), Vigotski's conception is that there is no single method that defines science. For each object investigated, there is a

science, a theory and a philosophy that defines the path (method) of its study, with its specific objectives and methods. In the Pedology Lessons, for example, there are theoretical and methodological statements from a specific science. Just as in the Pedology Lessons, in other texts Vigotski makes an effort to put on the agenda theoretical-methodological discussions that generated a great deal of confusion in child development studies at the time.

The discussions around “Vivência” would thus encompass the study of human development (new organization at each age level considering types of development - gifts and pathology - and the psychological relationship founded on language). In addition, the study of personality in its dynamics (“Drama”, i.e. the changing roles of functions in the hierarchy of systems in the cycles of development in which certain peculiarities of organic life and personality move to the center). Finally, the study of age stages, at each age stage there are limits and possibilities of reaction (inhibited or externalized, thought and/or behaviour) which are integral and concrete acts with their own nature and regulatory mechanisms (mastery over nature and oneself). The table below illustrates this:

Table 1 – Vivência and related concepts in Vigotski

Development	Personality dynamics	Age stages
New organization at each age level taking into account types of development (gifts and pathology) and the psychological relationship based on language. The internal organization reflects the external social and economic organization, and relationships are mediated by senses and meanings.	“Drama”, changing roles of functions in the hierarchy of systems in development cycles in which certain peculiarities of organic life and personality move to the center.	At each age stage there are limits and possibilities of reaction (inhibited or externalized, thought and/or behavior) which are integral and concrete acts with their own nature and regulatory mechanisms (mastery over nature and oneself).

Source: The author

There is a focus on the internal cycles of development at each new age stage according to Vigotski (2006). There is a synthesis between phylogenesis and ontogenesis and a historical point of view, comparing the child with him/herself throughout these cycles (age cuts) and the relationship between the old and the new as in Vigotski (2018). "Vivência" will be the prism that reflects situations in a unique way. The important thing will be to raise the question and the problem in the study of development (Vigotski, 2004a). Psychology should be a branch of general biology and also of all the sociological sciences (VIGOTSKI, 2004a).

Man's experience is doubled (work modifies nature and man modifies himself). It will be necessary to take a position on what is psychic, the problems inherent in psychology, physiology and biology. Being like a historian who interprets traces according to Vigotski (2004c). He defends the unity between the psychic and the physical from a monistic perspective. Organized praxis structures the methodology.

The concept of reaction will be central, presupposing subjective and objective aspects in the integral act of reaction. Each person is a model of society, of the class to which they belong (the totality of social relations): the singular (Vigotski, 2004c). The key to the nature and mechanisms of the aesthetic reaction will be the deduction of the laws of the psychology of art from the study of conscious psychology using analyses of developed art forms. There is no generalization of a doctrine, but analysis of processes in their essence and abstraction from concrete traits of genres (fable, novel or tragedy) concentrating on the essence of the aesthetic reaction. Aesthetic reaction combines with forms of ideology (moral, political, etc.), which is why it is important to go beyond the field of observation. The strength of the analysis lies in abstraction, the indirect study of the stimuli in order to arrive at the mechanism of the reaction (just as the analysis of the deployment leads to the interpretation of the movement of the soldiers, the form of the fable leads to an understanding of the reactions it causes) (Vigotski, 2004c).

The method of analysis is based on reality, on studied and generalized facts and new relative and real generalizations. The theory of light and the thing

reflected explains specular reflections (mirror metaphor). In the same way, the psyche must be studied as the integration of two objective processes (one in the other). What is outside the mirror (the thing reflected) is subject to the same laws whose parts also govern the mirror. The method is dedicated to the exploration of psychic functions, the historical-social and ethnic psychology of the child and its artificial development - education and others (Vigotski, 1930). The history of the child and the work that led to the path of humanity must be reconstructed. The psyche is the synthesis of the history of man and work (Vigotski, 2000).

Personality is an internal process, it was for others what it is now for you. Psychology is the study of personality reactions, of function-type connections that regulate conduct and correspond to social ideology, and therefore to a psychological structure. Therefore, one must study two aspects: the basis of concrete psychology and the connections of functions and reactions of the excitants present - the psychology of Drama considering types of development (general pathology) (Vigotski, 2000).

The higher process of development is a small drama, psychic activity, its organization and reorganization. Drama is a change of roles (the role of passion, greed, jealousy, dreams, thought, attention). In the tragedy, the wife has cheated (betrayed in the dream), so she must die. What is the meaning of the dream for the baby, at the age of seven and 10? The infant loses its role, meaning and place in the cycles of development. The difference between the sick and the healthy is that the former believes in their own delusions, the latter does not. It is the role of a function that comes to the fore, that stands out and regulates the others (Vigotski, 2000).

The highlight in the study of development will be the introduction of the concepts of function and system. Duplicated internal and external experience results in the reaction that derives from the struggle of a group of receptors for a common motor field of a working organ. Each victorious reaction is produced after the struggle, the reaction is one of many possible responses. Realization, the experience of experiences, is a reciprocal excitation of reflex systems, inhibited reflexes (thoughts). The methodology that guides psychology is the one that takes

into account these "inhibited reflexes" (something between the provoked response and the external response, something internal or whispered, thought) (Vigotski, 2000).

The focus of the study in this way will be the meaning that a symbolic function acquires in people's consciousness on the one hand and the emergence of new forms of behavior from a new content extracted by man from the ideology of the environment. Construction of psychological functions and brain substrate, relationships between psychological systems or the organism according to Vigotski (2000).

The restructuring of inner experience, experience attributed meaning (its fragility in the case of psychopathologies), new formation (way of seeing the totality of reality in a generalized attitude) are discussed in Vigotski (2006). The unity between the psychological, physical and nervous systems and the relationship between functions (the speaking environment and the child's speech) and the processes of development in age groups with their specific times and contents, the relationship between what is new and what is old are highlighted in Vigotski (2018). The cycles of development will thus point to the complexity of the relationships between systems and organs and certain peculiarities of organic life and personality that move towards the center (which implies hierarchical relationships of dominance and subordination analogous to social relationships).

The succession of age stages is determined by the alternation of stable and critical periods. At the beginning of each age period, the relationship established between the child and the environment, especially the social environment, is peculiar, specific and unrepeatable for that age. This is known as the social situation of development at a given age. The structure of the new consciousness acquired at each age means that inner life and the internal mechanism of its psychic functions are perceived differently (2006). The essence of the crisis lies in the restructuring of inner experience, changes in the relationship with the environment, needs and motives that are the driving forces behind development. The increase and change in these needs and desires is the least conscious and voluntary part of the personality.

Regarding critical ages, crises, significant changes, the most important and least clear peculiarity is the negative nature of development. These periods are more destructive than creative. Creation would come to a halt in crises, it would lose gains before acquiring something new. The advent of the critical age has a negative character (rebellion) and would not be related to new aspirations or new forms of activity or new forms of inner life. The negative content of the development of critical periods is the inverse or veiled facet of the positive changes in the personality that make up the main and basic meaning of every critical age.

With regard to degrees of consciousness, there could be infinite varieties of degrees of consciousness, i.e. the interaction of systems incorporated into the reflex that acts. The bell activates saliva, but saliva activates swallowing. The howl of a wolf (an excitant) can cause fear, a change in breathing and heart rate, and make you think: "I'm afraid". So there is transmission from one system to others. According to the author, psychology should study the problem of consciousness from the perspective of interaction, reciprocal excitation of different reflex systems (Vigotski, 2004b). Why can complex language reflexes be studied and thought-reflexes, interrupted in their two-thirds, not be taken into account, even though they are the same, real and unquestionable type of reaction? The author asks when developing the question of reactions.

The types of child development (gifts and pathologies) seem to be largely linked to the type and character of instrumental development. The possible connections between isolated parts of the brain are established outside, through the peripheral nervous system. Based on these ideas, according to Vigotski, we can understand a number of facts of pathology, above all those cases in which a person with damaged brain systems is not able to do something directly, but is able to do it if they talk about it with themselves, connect one point of the brain with another through an external sign - in the organic constructions and functions in the brain, instincts are built.

The psychological power of words over psychological functions lies in verbalized conduct. The role of functions, of whispering, of secrecy in a given

personality structure. Drama is a struggle of links, a clash of systems (duty and sentiment, passion, etc.) The new psychology is that of changing roles. The dream of the Kaffir Drama (ethnic group) is one role, that of the neurotic is another: the hero and the villain. In Spinoza, thought is the master of desires, unlike in Freud's psychoanalysis where it is the slave of desires, a question of the hierarchy of systems. Psychology, according to Vigotski (2000), should present itself in the concept of Drama and not of processes. The relationship between systems is the unveiling of an "internal as well as external policy" in which relationships are restructured. In this way, the development of the endocrine system at an age determines the flow of brain development, the character of the activity of its functions at that age and, to a certain extent, psychological development.

4 What contemporary Russian studies say about "vivência"

The Veresk Journal is an international, periodical publication in the field of psychology that aims to disseminate work that examines and deepens the study of the legacy of Lev Semionovich Vigotski's theory. Authors are specially invited to submit their texts by the Associate Editors or the Editorial Board. Veresk is presented in both printed and electronic formats, in Russian, Portuguese and English. Its publication is sponsored by the L. S. Vigotski Institute of Psychology of the Russian State University of Humanities, the Faculty of Education of the Fluminense Federal University, Brazil and the Faculty of Health Sciences of the University Center of Brasilia, Brazil. Here I present a summary of some of the reflections based on publications in the journal and work derived from the partnership between these institutions.

The most recent productions point to the aesthetic experience of the critic, the semantic interpretation of the work (the actor's movement as a semantic conflict) as in Sobkin (2017). Age development is the "history of the experiences (vivências) of the personality in formation" (JEREBSOV, 2014). Neoformations. Rooting of the organs of experience. Internal system of relationship with the

other (JEREBSOV, 2014). Analysis of the audience's experiences (vivências) and reactions.

Reacting psychologically to the stage action: the question of gender, contradiction, psychological phenomena, subtexts. Unity: internal position in the face of reality, conflict resolution, dramatic shock, contradiction that requires resolution, new positions, overcoming suffering and loneliness in its structural (joint knowledge), dynamic (conflict resolution) and existential (overcoming suffering and loneliness) dimensions, according to Pergamenschik (2017). Experience implies the transformation of something, the generation of new meanings, the formation of a semantic field (generalization), periods of life and age. The milieu is the life situation according to Jerebtsov and Prestes (2019). For Vladimir T. Kudriavtsev, according to an interview with Prestes (2021), experience (vivência) will in the future be equivalent to "aesthetic reaction".

5 Final considerations

The historical development of the Russian concept of *perejivanie* (vivência) in Brazilian productions points to reformulations in the theoretical-methodological field of human development studies within the framework of Historical-Cultural Theory. To the extent that it was linked to the idea of experience marked by emotionality in a perspective of interaction/relationship between the characteristics of the child and the environment, a "between" between psychological characteristics and social reality for the conception of a theoretical-methodological unit for the study of the developing child, it turned its gaze to a specific science proposed by Vigotski and which recovers the monist sense of his pedagogy.

Simultaneously a methodological and ontological concept, *perejivanie* sets in motion issues dear to the psychology and psychopathology of personality, which is the problem of the experience attributed with meaning, the development of the perception of the whole of reality with its links and semantic relations in the process of new formations and differentiation of interior and exterior when the internal unfolding of experiences takes place, when the child understands

them for the first time. Emphasizing the complex and non-linear nature of development, up-to-date reflections on studies on the subject highlight Vigotski's theatrical reviews that mark his conception of personality as an internal struggle, a clash of systems, a hierarchy of functions, the ways of relating to oneself and to others (related to pedagogical ages, physical, nervous and psychological systems).

The two translations of the Fourth Lesson, one published by Revista USP in 2010 and the other published and organized in Tunes and Prestes (2018) in the context of the Seven Lessons, the contemporary works by Russian authors gathered in Revista Veresk, as well as the literature produced by Vigotski himself show a re-signification of the meaning of *perejivanie*. From the concept of interaction or influence between the environment and the child to the idea of unity, to the child's relationship with art/literature/social situation of development. From the concept of contradictory feelings to a dynamic understanding of development (and not a study of the interaction between the environment and the child). In other words, the environment changes as the child understands a situation in different ways, which leads to the psychological relationship with situations and other people through the attribution of meaning, the meaning of the word, new organizations, new motives, new values, new attitudes. These new reorganizations are produced in the physical, psychological and nervous spheres, since certain functions gain centrality and others move to the periphery. It is necessary to verify which aspects of the environment the child attributes meaning to, which is related to the new internal organizations at each age level and the types/forms of development.

The perception attributed to meaning would be to understand internal states, differentiating interior and exterior through internal struggles, in countless possibilities of reactions, mastery of oneself and of nature. It would be how each child experiences (vivências) the situation that is a scene - a dramatic work - a new situation in the trajectory of life. Experience as overcoming loneliness and suffering, without denying them, but overcoming them through

joint knowledge, conflict resolution and dialectical overcoming of conflicts (life/death), as inspired by the analysis of "The Tragedy of Hamlet" from 1916.

This historical development points to many new possibilities for understanding the developing child, in the quest to overcome the environmentalist and mentalist theses, which can bring contributions to other perspectives on both human development and aspects of life in general.

El concepto de pieriezhivanie en la Teoría Histórico-Cultural de L. S. Vygotsky

RESUMEN

El texto presentado trae un extracto de una investigación más amplia titulada "Cartografiando el concepto de Perejivanie en las producciones académicas brasileñas", desarrollada en conjunto con el Grupo de Estudios e Investigaciones en Geografía Infantil – GRUPEGI/CNPQ, por el Programa de Posgrado en Educación del Fluminense. Universidad Federal, bajo la coordinación del Prof. Dr. Jader Janer Moreira Lopes. Esta sección es una incursión en la literatura relacionada con la Teoría Histórico-Cultural, más específicamente en lo que respecta al concepto de "experiencia" (perejivanie en ruso), término resignificado por las nuevas traducciones de algunos textos del bielorruso Lev Semionovich Vygotsky. Se recuperaron y analizaron algunas producciones que marcaron el estudio de este concepto, con el objetivo de verificar con qué otros conceptos se ha relacionado el término "experiencia" para configurar su desarrollo histórico, particularmente en el contexto brasileño. Lecturas, relecturas, síntesis y organización de datos en la investigación bibliográfica permitieron la presentación del tema en las siguientes partes: 1) palabras introductorias sobre obras brasileñas, 2) las dos traducciones para la Cuarta Clase, de L. S. Vygotski, que componen las Siete Clases impartidas por el autor al final de su vida y donde menciona directamente el concepto de "experiencia", 3) las leyes estipuladas por el propio Vygotsky en su teoría y método y 4) las nociones de "experiencia" defendidas por los rusos contemporáneos. autores. Esta encuesta mostró que el concepto ha ido sufriendo transformaciones, ampliando la comprensión del niño en desarrollo y con potencial para (re)formular currículos de formación inicial y continua de docentes.

Palabras clave: Perejivanie. Desarrollo Humano. Teoría Histórico-Cultural.

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