

# Vygotsky and the Historical-Cultural concept: contributions to Teacher Training<sup>1</sup>

Vygotsky e a concepção Histórico-Cultural:  
contribuições para a Formação de Professores

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## RESUMO

Este artigo busca refletir acerca da concepção histórico-cultural e as contribuições da teoria de Vygotsky, analisando sua influência na formação de professores do curso de Pedagogia, com base no olhar dos discentes da Universidade Federal de Tocantins - campus Arraias. Para tanto, partimos do desenvolvimento do pensamento infantil em um estudo bibliográfico, pautado em alguns teóricos da referida concepção, como: Aléxis N. Leontiev, Alexander R. Luria, Lev S e Vygotsky. Também apresentamos uma pesquisa realizada com os estudantes do curso de pedagogia da UFT - Arraias, a fim de relatar as informações colhidas de forma online, em pesquisa de coleta de dados a distância, com uso da ferramenta *Google Forms*. Participaram do estudo 5 estudantes que apresentaram suas percepções a respeito das contribuições da concepção histórico-cultural para a formação de educadores. Por fim, compreende-se que, conforme Vygotsky (1987) nos traz, a relação entre linguagem e pensamento é o centro de todo o

## ABSTRACT

This article seeks to reflect on the historical-cultural conception and the contributions of Vygotsky's theory, analyzing its influence on the training of teachers in the Pedagogy course, from the perspective of students at the Federal University of Tocantins - Arraias Campus. To this end, we started from the development of children's thinking in a bibliographic study, based on some theorists of the aforementioned conception, such as: Aléxis N. Leontiev, Alexander R. Luria, Lev S and Vygotsky. We also present a survey carried out with students from the Pedagogy course at UFT-Arraias, in order to report the information collected online, in a remote data collection survey, using the Google Forms tool. Five students participated in the study and evaluated their perceptions regarding the contributions of the historical-cultural conception to the training of educators. Finally, it is understood that, as Vygotsky (1987) tells us, the relationship between language and thought is the center of all psychological development. To comprehend

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desenvolvimento psicológico. Para entender como se dá o processo de aprendizagem na criança, é necessário compreender as relações entre a criança, os adultos, os objetos e o conhecimento. Após o estudo realizado na UFT-Arraias, foi possível perceber como os discentes percebem a importância da concepção histórico-cultural dentro do processo de formação de professores e as demais teorias de Vygotsky para os desafios da contemporaneidade, reforçando a necessidade de currículos que contemplem de forma interdisciplinar os estudos do referido teórico.

how the learning process occurs in children, it is necessary to understand the relationships between children, adults, objects and knowledge. After the study carried out at UFT-Arraias, it was possible to see how students perceive the importance of the historical-cultural conception within the teacher training process and other theories of Vygotsky regarding the challenges of contemporary times, reinforcing the necessity of curricula that contemplate the studies of the aforementioned theorist in an interdisciplinary way.

**Palavras chaves:** Vygotsky. Histórico-Cultural. Formação De Professores.

**Keywords:** Vygotsky. Historical-Cultural. Teacher Training.

## 1. Introduction

First of all, we present the problem that led us to carry out this research. When teaching on the Pedagogy course at UFT-Arraias, we noticed a great weakness in the students: they found it difficult to occupy the space of a secular, plural and inclusive public school to teach. Given the diversity in the world of work and the new technological tools in the world of artificial intelligence, we believe that the demands and needs of the classroom go far beyond mastering content and dealing with new methodologies.

The student we meet today is not the same as the student of the past and, as such, our challenge in preparing and training future teachers goes far beyond providing theoretical conditions; we need to sensitize them in practice to understand their role, as well as so that they can reflect and build their identity on solid foundations, basing their teaching practice on a creative perspective within a historical-cultural process.

It is therefore necessary for teacher training to include the theoretical assumption of the cultural-historical conception, since it is from this conception that future teachers will be able to understand, in a meaningful way, the importance of culture and language in the process of subject construction. It is

necessary to have subjects that dialog with Vygotsky's theoretical bases, corroborating the understanding of child development and its contributions to the teaching-learning process.

To this end, we will reflect on teacher training, where we will briefly study the author's cultural-historical conception and other theories in order to support our analysis of his influence on teacher training.

It should be noted that, according to Vygotsky, children and adolescents only become human beings through social relationships, so relationships are an essential condition for their development and inclusion in culture. And it is through education and cultural experiences that the process of human development and personality formation takes place. In this sense, school education, together with the social relationships established, provide exchanges of knowledge; and the act of teaching, the act of leading students through the process, will require teacher training that covers all the demands.

The aim of this article is to discuss Vygotsky's cultural-historical conception and other theories, shedding light on their importance for teacher training in the Pedagogy course, based on the views of students at the Federal University of Tocantins - Arraias.

In this sense, the research strategies focused on guaranteeing the broad participation of the students, as well as the ethical aspects linked to the research. In this sense, information was collected online in a distance survey using the *Google Forms* tool with 5 (five) students from the pedagogy course at UFT - Arraias. Among other issues, we will analyze the perceptions of the students. students on a practice based on Vygotsky's studies and its relevance to the teaching-learning process.

## **2. The cultural-historical concept and its origins**

Liev Semionovich Vygotsky, an extremely important theorist in the field of psychology and education, was born in 1896 in Orsha, Belarus, a country in the former Soviet Union. At Moscow University, he was a brilliant student in the fields of linguistics, social sciences, philosophy, psychology and the arts,

He studied and formulated theories that are relevant to understanding educational processes. It was from 1924 that his work and theories gained support, and although he died prematurely in 1934 from tuberculosis at the age of 38, his studies and the results of his research made crucial contributions so that, to this day, we can discuss and analyze developmental psychology, education and psychopathology in the light of his epistemology.

The Historical-Cultural Theory appeared through the studies of Lev Semionovich Vygotsky (1896-1934), "[...] one of the most important Soviet thinkers in the field of education and psychology in the 20th century [...]" (PRESTES; TUNES; NASCIMENTO, 2013, p. 58), together with his collaborators Leontiev (1903-1979) and Luria (1902-1977), who formed a group called Troika. This theory provided the basis for understanding education as synonymous with humanization.

Vygotsky's Cultural-Historical Theory considers social interaction, the historical context, language and the subject's experiences as part of the development process and gives deference to biological aspects, especially neurological plasticity, in their relationship with material conditions.

For Vygotsky (1984), human culture is extremely important for development, and the individual is constituted through social and cultural interaction. He also researched human development, highlighting the relationship between people through language.

In this sense, the author had some theorists who influenced him and contributed to the restructuring of the "[...] foundations of psychology as a science, in a creative process of applying the ideas of Marxism-Leninism, in order to contribute to the construction of an education concerned with the new man". (LONGAREZI PUENTES, 2013, p. 291).

The creation of Cultural-Historical Theory had a Marxist matrix, according to Longarezi and Puentes (2013). Marx (1818-1883) was the first to understand the social and historical nature of the human being, and Vygotsky looked to him as a reference for his theory in relation to these aspects. Based on this assumption,

he understood that the individual deals with human qualities by appropriating the objects of culture.

Another author who also helps us reiterate the cultural historical conception is Marx. For Marx and Mello (2004, p. 126), Marx's presuppositions (1962) state that: All their [the individual's] relationships with the world - seeing, hearing,

According to the Historical-Cultural Theory, human beings develop through experience and interaction with the environment and with others. In this sense, culture is a fundamental factor, as it guides our behavior and the transmission of values from generation to generation. It is important to note that each culture has different conceptions, and what is correct in one culture may not be correct in another. Thus, learning is also passed on in order to perpetuate concepts while respecting each culture and its time.

Vygotsky made a significant contribution to education, bringing us reflections and concepts that corroborate our understanding of teaching and learning. That's why it's important to discuss how his theories are being worked on in teacher training and whether undergraduate students understand the importance of putting them into practice, within a critical perspective of education that respects the individual's stages of development.

Next, we'll look at learning processes according to Vygotsky so that we can delve deeper into his theories and understand their respective contributions to teacher training.

### **3. Development and learning from Vygotsky's perspective**

We'll start this section with the following question: how does Vygotsky understand development and learning? From these perspectives, it is possible to understand the relationship between his theories and the teaching-learning process. In short, by reflecting on how the child develops and learns, it is possible to find ways in which the teacher can go about teaching, mediating the learning of their students. For Vygotsky:

[...] development is a process of forming man or personality that happens through emergence at each stage, of new qualities, new specific human formations, prepared throughout the previous course, but which are not (VYGOTSKY, 2018, p. 36).

This process is continuous and takes place within the framework of cultural history, as well as respecting the stages of biological, physical and psychological development.

Based on this question, we will bring up the concept of higher psychological functions, as these are characteristically human, intentional, voluntary and consciously controlled. Higher psychological functions are what make human beings different from animals. Animals only have elementary psychological functions, which we can call automatic reactions, actions reflexes and associations of biological origin, such as suckling at birth, hunger, thirst, cold and heat.

When human beings are born, they only have elementary psychological functions, but through social and cultural coexistence, the child learns from other people and, collectively, develops higher psychological functions. We can therefore say that higher psychological functions are acquired and not innate. In this sense, we can discard the determinism that people are born intelligent or not. The teacher, as mediator of the teaching and learning process, will contribute to the development of higher psychological functions.

Since the development of higher psychological functions requires social interaction, children need to interact with other children, with adults and with groups, where they can internalize complex cognitive skills through the mediation of the subject with knowledge, with the environment and with people.

In view of the above, we need to emphasize at this point and based on Vygotsky's studies, the concept of experience, described by him as: "a unit in which one represents, indivisibly on the one hand, the environment, what one experiences - the experience is always related to something outside the person - and, on the other hand, how I experience it". (VYGOTSKY, 2018, p. 78). Experiencing is also experiencing new situations, moments and behaviors.

Thus, for Vygotsky, development permeates and unfolds through the theory and concepts of development that integrate human relationships. With regard to education, Vygotsky (1998. p. 190) points out that *"Speech is a microcosm of human consciousness."* Speech is the materiality of human life and it articulates thought.

Since the word inaugurates human consciousness and contemplates constructed learning, there is no isolated development of concepts, but rather a set of structures that make up human development. Therefore, in the process of schooling children and adolescents, it is important that the school routine is organized with the integrality of the human being in mind.

In other words, it is necessary to organize school activities that are integrated and aimed at educating children and adolescents as a whole. For Vygotsky (1998), it is necessary to break away from fragmented school practices that are isolated in terms of subject content.

In this way, it is essential to emphasize the importance of language in the child's learning process, so the cry is the first manifestation of language. In the first few months, children use their cries to interact with the environment and realize that their cries interfere with the actions of their mothers and other adults. When the baby cries, the mother or any adult is trying to understand and satisfy his desires. They are experiencing and internalizing the reactions produced in the social environment, and this is a form of communication.

According to Vygotsky (1987) and his collaborators - Luria (1986) and Leontiev (1978) - the child's thinking takes place in relation to a practical activity, and this relationship between activity, thought and language is the central motto of psychological processes. In this sense, the teacher should use strategies that promote situations in which the child can pick up, feel, and experiment with objects so that they can explore all the sensory aspects. In short, the child's intelligence comes about through the perception of materiality, of reality, and then detaches itself from the concrete base. *"Thinking is closely connected with perception, with direct sensory experience; this manifests itself more clearly the younger the child is [...]"* (SMIRNOV, 1969, p. 269).



The relationship between teaching and learning processes was also pointed out and developed by Vygotsky (1996) in his concept of the Zone of Proximal Development (ZPD). According to the author, the ZPD is the interval between the level of actual development and the level of proximal development. In practical terms, actual development would be what the child can do alone and proximal development would be what the child can do with the help of others. For example, a child can draw on their own, which is actual development, but to write they need help from an adult or another child, which is potential development. Therefore, the educator's role is to promote learning, mediating what the child already knows and what they have the potential to learn, in other words, bridging the gap between the real world and the child's potential universe. For Vygotsky, the learning process must be seen from its cultural-historical context and the significance of what the child is learning.

The world of play is also very important for children. In relation to the ZPD, the author says something very interesting about play. He says

Play creates a zone of proximal development for the child. In play, the child always behaves beyond the usual behavior for their age, in addition to their behavior. In the toy, it's as if she's bigger than she really is. Like the focus of a magnifying glass, the toy contains all the trends of development in a condensed form, being, he (VYGOTSKY, 1991, p. 117).

We can therefore see that play can contribute to children's development, as they experience situations they haven't yet experienced, elaborating situations, imagining and creating things they haven't yet experienced in reality. Baquero (1998) mentions that, for Vygotsky, play is one of the ways in which children experience culture and is their typical cultural activity, just as work is for adults.

Finally, we end this session by answering how Vygotsky understands development and learning. Next, we'll mention how all of his theories are extremely important for teacher training, and we'll reflect on how this understanding has been developed in public universities.



#### **4. Teacher training and aspects of cultural-historical thinking**

To talk about teacher training in Brazil is also to present a context of major reformulations and recent advances. In recent decades, teacher training has undergone many transformations, as there has been a great the growth of distance learning degree courses, changes in educational technology and a fragmentation between theory and practice.

We don't intend this article to provide a detailed historical overview, but rather to record how in recent decades it has been necessary to transform Brazilian educational thinking and the importance of the cultural-historical concept for teacher training.

According to Gatti (2010), it was at the beginning of the 20th century that the state really began to worry about training teachers for secondary education, which currently corresponds to the final years of primary and secondary education, in regular and specific courses.

It wasn't until 1986 that the Federal Education Council approved Opinion No. 161, reformulating the Pedagogy course and offering teacher training for the 1st to 4th grades of elementary school. Until then, teachers in the early years could teach with a magisterial course or even a "Normal" course, which was equivalent to a vocational high school.

Continuing with the changes that have taken place over the years, we would like to point out that it was only in 2002 that the National Curriculum Guidelines for Teacher Training were promulgated. As a result, the Curriculum Guidelines for undergraduate courses had to be approved by the National Education Council. Thus, even with the changes to the new guidelines, it was clear that the hegemony in undergraduate courses was to provide training focused on the specific area, without delving into pedagogical training.

It was in 2002, with the National Curriculum Guidelines for Teacher Training (DCN), that the first adjustments were made to teacher training curricula. In turn, it was only with LDB 9.394/96 that higher education was required for basic education teachers, as expressed in Arts. 61, 62 and 63:

Art. 61. The training of education professionals, in order to meet the objectives of the different levels and modalities of education and the characteristics of each stage of the student's development, will have as foundations: I - the association between theories and practices, including through in-service training; II - taking advantage of previous training and experience in educational institutions and other activities.

Art. 62. The training of teachers to work in basic education will be carried out in the following areas This will be at university level, in a full degree course, in universities and higher education institutes, admitted, as the minimum training for teaching in Education Kindergarten and the first four grades of elementary school, the offered at secondary level, in the Normal mode.

Art. 63. Higher education institutes shall maintain: I - training courses for basic education professionals, including the higher normal course, intended for teacher training for kindergarten and the first grades of primary school Fundamental; II - pedagogical training programs for diploma holders of higher education who want to dedicate themselves to basic education; III - continuing education programs for health professionals (BRASIL, 1996, p. 22-23).

The National Curriculum Guidelines for Basic Education Teacher Training, established in 2002, determined that "practice should be present from the beginning of the course and permeate all teacher training", in any specialty (Art. 12). The DCN point out "[...] the necessary flexibility, so that each training institution can build innovative projects of its own, integrating the articulating axes mentioned in them" (Art. 14).

In 2006, the National Education Council approved the National Curriculum Guidelines for the Pedagogy degree course, through Resolution No. 1 of May 15, which proposed the training of teachers for Early Childhood Education and the initial years of Primary Education.

The training of Basic Education teachers was instituted by Presidential Decree No. 6.755/09, in which the Coordination for the Improvement of Higher Education Personnel (Capes) proposes the creation of initial and continuing training programs in collaboration between the Union, states, Federal District and municipalities and the initial and continuing training of Basic Education professionals.

For public basic education networks. One example is the Capes subsidy for the Institutional Teaching Initiation Program (Pibid) at public and private universities, with the aim of improving the quality of teacher training courses.

Finally, we believe that initial and continuing training is the path between teachers, the teaching-learning process and the knowledge built up by students. It is a space that favors the development of the subject's way of thinking and acting, as presented in the Vygotskian approach to thinking conceptual. Without quality teacher training, it is very difficult to achieve a plural, inclusive and quality education for our students.

Thinking about teacher training that takes into account both theoretical and practical aspects, we will base our reflections on the perspective of Historical Cultural Theory, specifically on the work of Vygotsky, Luria and Leontiev, who provide the main references. In this sense, it is fundamental to think that education acts in the transformation of the human being. Emphasizing a Marxist theoretical basis, we will also look at the contributions of Soviet socialist pedagogy, with the pedagogues Mosey M. Pistrak (1888-1937); Viktor N. Shulgin (1894-1965); Nadezhda K. Krupskaya (1869-1939). According to Manacorda (1991), these authors created a pedagogical proposal together with the socialist movement that resulted in the Russian Revolution in 1917.

In line with the authors cited with regard to the relationship between education and teacher training, we will present the ideas of Pistrak (2003), who supported the development of an education based on the foundations of socialism. The author makes three important points: 1) without revolutionary pedagogical theory there can be no revolutionary pedagogical practice; 2) Marxist theory is the theory of transformation; (3) communist pedagogical theory will only become active and effective when the teacher himself takes on the role of an active social militant within the new school.

For Pistrak (2003), revolutionary pedagogical theory is based on teaching scientific knowledge so that the working class can achieve social transformation. In this sense, we believe that education and training of

teachers becomes a social practice, with the aim of transmitting the culture built up and accumulated by humanity, reinforcing the importance of making it available to future generations, with the consequences of creating, changing and developing social behavior.

According to Antunes (2008), the school is an institution generated by the needs produced by man himself, so we defend the school as an institution responsible for human development and as a space for creation and reflection. From this perspective, we can understand, as Saviani (2011, p. 15) points out, that "school exists [...] to provide the acquisition of the instruments that enable access to elaborated knowledge (science), as well as access to the very rudiments of this knowledge".

According to Saviani, in the historical-critical perspective, which also dialogues with the foundations of Historical-Dialectical Materialism, it is essential to think about the dimension of knowledge, the transmission and assimilation of erudite knowledge. He also reiterates that traditional knowledge is not opposed to modern knowledge. The teacher, as an agent of social transformation, must provide social practices with their students, which means, for example, bringing into the classroom themes that are part of reality, contextualizing concepts based on the situations and problematizations experienced by the students.

Thus, thinking about a Historical-Cultural Education, we must have as our object the identification of the cultural elements that need to be preserved and assimilated by individuals. According to the author:

Educational work is the act of producing, directly and intentionally, in each unique individual, the humanity that is produced historically and collectively by all men. Thus, the object of education concerns, on the one hand, the identification of elements that need to be assimilated by the individuals of the species human so that they become human and, on the other hand, and at the same time, discovering the most appropriate ways of (SAVIANI, 2011, p. 13).

Finally, we realize that teacher training processes are often far removed from reality and human development. It is up to universities and teachers to propose training that targets the school curriculum and teaching through pedagogical practices, which provide opportunities for the socialization of culture and, above all, the historical and social context of the community in which it is located. We cannot devalue the knowledge that students already have or consider it to be the only knowledge to be valued. We need to intervene intentionally and systematize the knowledge that students do not yet have, as Duarte (1996, p. 51) points out, below.

The human individual becomes human by appropriating humanity historically produced. The individual is humanized by reproducing the historically produced characteristics of the human race. In this sense, recognizing the historicity of the human being means, when it comes to educational work, valuing the transmission of (DUARTE, 1996, p. 51).

Therefore, the challenge in contemporary times is to provide an education based on the materiality of life and on critical education with a humanist, scientific and cultural vision.

## **5. Discussion and analysis of data**

We analyzed the data based on the interviewees' responses and the theoretical studies listed above. Our analysis covers the reality of the Federal University of Tocantins - Arraias Campus, a municipality which, according to data from the 2022 IBGE Census, has 10,556 inhabitants. The university was created in 2000 and established in 2002. The Campus in Arraias was set up when the UFT incorporated the students, courses and equipment of Unitins.

The reality of UFT is made up of a great diversity of cultures, as it is multi-campus and has a presence in several cities in Tocantins. It is an inclusive, diverse and plural university, made up mostly of black students. There, we find indigenous peoples, as well as traditional quilombola peoples and communities. The UFT

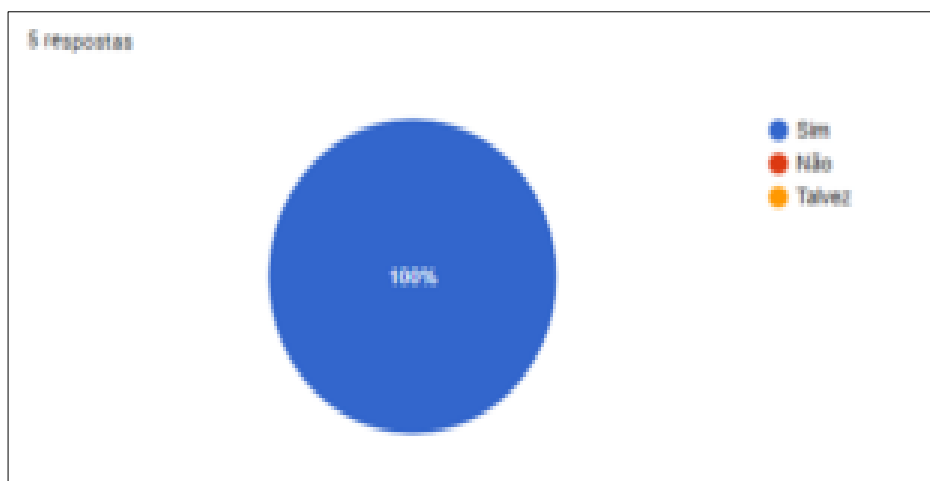
Arraias campus offers undergraduate courses such as Pedagogy, Mathematics, Rural Education, Law and Heritage and Socio-environmental Tourism.

In light of the above, we can think about and reflect on a polyphonic university that brings together many voices and that, in some way, promotes the right to public higher education. The state needs to repair the historical mistakes that have been made to this population, which has been deprived of its social and fundamental rights. The UFT has a pedagogical proposal geared towards this socio-cultural historical context, since it was created in a new, diverse reality and within different legal precepts. This factor has a direct impact on the curriculum proposed for teacher training.

According to the questionnaires sent via *Google forms*, we will analyze the following questions:

1-Initially, we wanted to know if you studied Vygotsky's cultural-historical theory during your training process.

Figure 1 - Knowledge of the cultural-historical theory of Vygotsky



Source: Prepared by the authors.

In view of the responses, we were very pleased with our reflections, as we saw and realized that UFT-Arraias has been concerned, in its curriculum, with promoting the theoretical and practical teaching of the cultural-historical concept based on Vygotsky.

2- In order to understand and verify what the students knew about cultural-historical theory, we asked the students to write about what they had learned about Vygotsky's cultural-historical theory and its contributions to the teaching-learning process. They described the following:

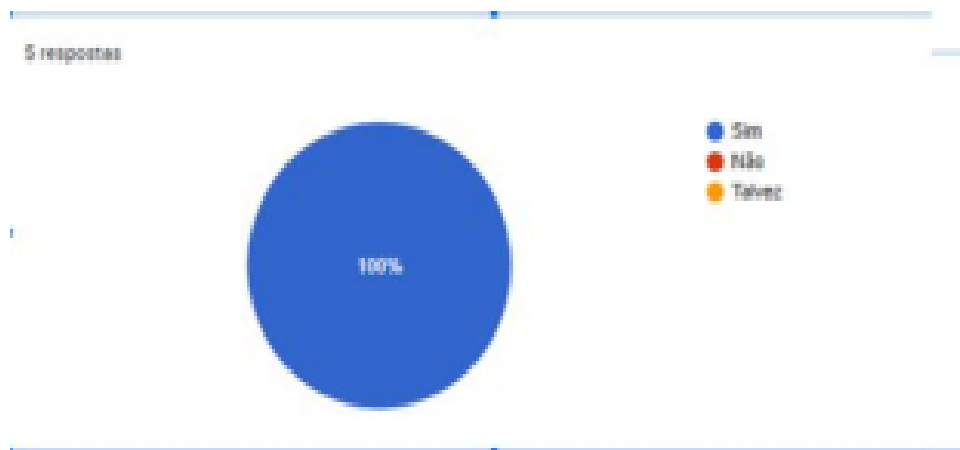
Student 1- Vygotsky believed that learning doesn't happen in a single way but is mediated by interaction with the social environment, through language and cultural tools, such as writing, mathematics, and other resources developed by societies over time. Student 2- I learned that Vygotsky's concepts are very important for the learning process and pedagogy is currently very much strengthened by the theories of the great masters. Students 3- Vygotsky's theory suggests that learning should be centered on the learner, student, with the teacher acting as a facilitator or mentor. Vygotsky's theory also suggests that the use of technology can be a powerful tool for the collaborative learning and the construction of knowledge.

According to the answers, it was possible to see that the students, despite not presenting Vygotsky's concepts in depth, demonstrated know and understand the conceptual bases. This suggests the importance of having specific subjects on these theories as well as an interdisciplinary approach in their curriculum.

3-Another question was about the relationship between the various subjects and the concepts outlined by Vygotsky. They were asked if, during their training in the pedagogy course, they realized that the subjects, contents or themes reflected on Vygotsky's theory and its influence on the teaching-learning process. The students responded unanimously and positively. This response corroborates the previous question and analysis.



Figure 2 - Students' perception of subjects, contents or themes and reflection on Vygotsky's theory and its influence on the teaching-learning process



Source: Prepared by the authors.

4- With the aim of making the relationship between theory and practice in relation to the concepts of Vygotsky's cultural historical theory, we asked the respondents to present a practical example of how cultural historical theory could help in the teacher training process.

Student N° 2- Vygotsky tells us that the most effective learning takes place when the educator challenges he student, but in such a way that they can achieve this challenge with some support, be it from the teacher, from a colleague more or even educational tools.  
Student N° 3- In everything because the teacher is always using the Vygotsky's concepts for his students' learning.  
Student N° 4 - Examples of the use of advanced technology tools that may be supporting the teacher in developing learning in the classroom.

Reading student No. 2's example shows the relationship with the Zone of Proximal Development (ZDP). Student No. 3 shows us that teachers use these concepts all the time, in a very natural and intrinsic way to their pedagogical work. We think that, at many times, we teachers don't know where Vygotsky begins and where he ends, such is his impregnation and importance. Student No. 4 says that the relationship with the environment and objects can develop learning in a playful way, as Vygotsky himself quotes

(1991, p. 117) "[...] that play contains all the tendencies of development in a condensed form, and is itself a great source of development."

5- Another important point that we listed in the survey was whether the students understood how cultural-historical theory could help with the challenges of teaching. So we asked them to write down a challenge facing education today and how Vygotsky's cultural-historical theory could help in the teaching-learning process.

Student N° 3- Language is one of the most important tools in Vygotsky's theory, because, by mediating thought, it helps to construct of knowledge. The use of technology in education should not just be about access to devices. Also about how students use language to organize and communicate what they learn. Student N° 4- Education in Brazil has made significant progress since 2000 To this day, schools across the country have proved to be very inclusive. it's good but we must always remember the importance of the great masters such as Vygotsky and others of his time who influenced the education of quality in Brazil and abroad. Student N° 5- The challenges are many, in every respect, because every day Laws, rights and duties are changing, and we must remain vigilant. defend our rights.

We believe that the students realize the importance of the author and his theories to help with the challenges of today, and they generally point out that communication and language can be of great value in overcoming these challenges.

## 6. Conclusion

By using Vygotsky's cultural-historical perspective as a theoretical framework for analyzing the perceptions of a group of pedagogy students at the Federal University of Tocantins regarding their training, we sought to understand how these students perceive the importance of this epistemology for understanding the universe of children and adolescents in their processes of creating and constructing knowledge.

What the research shows is that although the federal university is a

democratic space that guarantees the right to quality education, we still have a long way to go, because it is in this space for the construction of scientific knowledge that students from the interior of Brazil have the opportunity to get to know and appropriate dense, complex readings that require a good level of involvement so that they can understand, make their connections and move towards the construction of a critical consciousness, experimenting with revolutionary pedagogical praxis.

All the students recognize and perceive the importance of an education that respects the historical and social context and that values culture, experiences, and is based on Vygotsky's Historical-Cultural Theory. This is of great importance not only for the construction of knowledge, but also for the construction of personal, professional and collective identity, with teachers as agents of social transformation.

## Vygotsky y la concepción Histórico-Cultural: aportaciones a la Formación del Profesorado

### RESUMEN

Este artículo busca reflexionar sobre la concepción histórico-cultural y los aportes de la teoría de Vygotsky, analizando su influencia en la formación de profesores de la carrera de Pedagogía, desde la perspectiva de estudiantes de la Universidad Federal de Tocantins - campus de Arraias. Para ello, partiremos del desarrollo del pensamiento infantil en un estudio bibliográfico, basado en algunos teóricos de esa concepción, tales como: Alexis N. Leontiev, Alexander R. Luria y Lev S. Vygotsky. También presentaremos una encuesta realizada con estudiantes del curso de pedagogía de la UFT-Arraias, con el fin de reportar las informaciones recopiladas en línea, en investigaciones de recolección de datos a distancia, utilizando la herramienta Google Forms. Cinco estudiantes participaron del estudio y evaluaron sus percepciones sobre los aportes de la concepción histórico cultural para la formación de educadores. Finalmente, se entiende que, como nos dice Vygotsky (1987), la relación entre lenguaje y pensamiento es el centro de todo desarrollo psicológico. Para comprender cómo se produce el proceso de aprendizaje en los niños, es necesario comprender las relaciones entre el niño, los adultos, los objetos y el conocimiento. Luego del estudio realizado en la UFT Arraias, fue posible constatar cómo los estudiantes perciben la importancia de la concepción histórico-cultural dentro del proceso de formación docente y otras teorías de Vygotsky para los desafíos contemporáneos, reforzando la necesidad de currículos que abarquen los estudios del teórico mencionado de manera interdisciplinaria.

**Palabras clave:** Vygotsky. Histórico-Cultural. Formación Docente.

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