

CULTURAL-HISTORICAL THEORY AND EDUCATIONAL PRACTICE: SOME RADICAL-LOCAL CONSIDERATIONS

TEORIA HISTÓRICO-CULTURAL E PRÁTICAS EDUCACIONAIS: ALGUMAS CONSIDERAÇÕES RADICAIS

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ABSTRACT: We emphasize that pedagogical practice was not just a way of validating and testing scientific findings but it has also, to generate new hypotheses and new challenges and research directions. This relationship between research, knowledge, and practice was recognised from the beginning days of the cultural-historical tradition, such as Vygotsky's focus on practice for resolving the crisis in psychology. In a dialectical conception, pedagogical research should be developed as an interaction between theoretical conceptions in the cultural-historical tradition and the demands and needs of the societal practices. This article illustrates this idea concretely, using the idea of radical-local teaching and learning (HEDEGAARD; CHAIKLIN, 2005). The discussion starts with a brief comment about the dialectical tradition; then we illustrate one way to engage with the idea of full human development, viewing this in terms of personality development. We first explain the general idea of radical-local teaching and learning as a way to address the practical problem, and then show how it embodies the philosophical concerns of the dialectical tradition. The main idea is that core conceptual relations within subject-matter areas have to be related specifically to children's life situation so that this academic knowledge can become integrated with local knowledge, thereby qualitatively transforming children's everyday concepts and their possibility to use this knowledge in their local practice. We want to highlight the idea of how working with subject-matter content in a radical-local perspective can provide conditions for children to develop theoretical thinking and motive orientation, which is relevant to personality development, and which can be oriented to their full human development.

KEYWORDS: Dialectical tradition; Radical-local teaching and learning; Historical-cultural approach.

RESUMO: Enfatizamos que práticas pedagógicas não são somente formas de validação de investigações científicas, mas são também formas de se gerar novas hipóteses e novos desafios para a pesquisa. Essa relação entre investigação, conhecimento e prática foi reconhecida nos primórdios da teoria histórico-cultural quando Vygotsky discutiu a prática como forma de resolução da crise da psicologia. Na concepção dialética, a pesquisa pedagógica deve se desenvolver em interação com as concepções teóricas presentes na tradição histórico-cultural e as demandas e necessidades da prática social. Este artigo ilustra

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essa ideia concretamente, utilizando a ideia de radical-local ensino e aprendizagem (HEDEGAARD; CHAIKLIN, 2005). A discussão começa com um breve comentário sobre a tradição dialética, então, ilustramos um caminho para relacionar com a ideia de totalidade do desenvolvimento humano, considerando-o em termos do desenvolvimento da personalidade humana. Nós primeiramente explicamos a ideia geral sobre o modelo radical-local de ensino e aprendizagem como uma forma de chegar ao problema prático e então mostramos como esse processo se insere numa tradição dialética. A ideia principal é que concepções teóricas relacionadas como assuntos/temas-problemas precisam ser relacionados com as situações de vida das crianças de forma que os conhecimentos acadêmicos integrem-se aos conhecimentos locais/do contexto social dos sujeitos, com a finalidade de transformar qualitativamente os conhecimentos cotidianos das crianças para que possam utilizá-los nas suas práticas sociais. Queremos enfatizar o quanto a proposta de trabalhar com assuntos/temas-problemas numa perspectiva radical-local possibilita condições para o uso desses conhecimentos na prática social local dos sujeitos para que eles possam desenvolver pensamentos teóricos diferenciados e orientar o desenvolvimento de sua personalidade na sua totalidade histórica e social.

PALAVRAS-CHAVE: Tradição dialética; radical-local ensino e aprendizagem; perspectiva histórico-cultural.

INTRODUCTION

“Pedagogical practice was not just a way of validating and testing scientific findings. It also generated new hypotheses and new challenges and research directions”
(CHUDNOVSKII 2009, p. 21).

Chudnovskii’s statement — part of his analysis of Lidiia Bozhovich’s scientific legacy — can be understood as a significant general principle for all cultural-historical approaches to educational research, highlighting the importance of engaging with problems of pedagogical practice as a strategy for good scientific investigations. This interactive relationship between research, knowledge, and practice was recognised from the beginning days of the cultural-historical tradition, such as Vygotsky’s focus on practice for resolving the crisis in psychology (see CHAIKLIN, 2011, p. 139-142, for a discussion). But it is still too common to see researchers trying to address problems of practice by focusing primarily on theoretical conceptions. In a dialectical conception, pedagogical research should be developed as an interaction between theoretical conceptions in the cultural-historical tradition and the demands and needs of the societal practice being investigated. From this point of view, it does not make sense to seek a full or perfect understanding of a particular theorist (e.g., VYGOTSKY; DAVYDOV), and then seek to generate prescriptions for practice or attempt to describe existing forms of practice using their theoretical concepts. Rather, as

implied by Chudnovskii's statement, one must seek to move back and forth between theoretical concepts and practical problems, where each movement is likely to require a researcher to transcend the limits of theoretical concepts while responding to the challenges of the practical situations.

This article illustrates this idea concretely, using the idea of radical-local teaching and learning (HEDEGAARD; CHAIKLIN, 2005) to illustrate a research practice that draws on theoretical ideas from the cultural-historical tradition, while engaging with the societal conditions of pedagogical practice. The discussion starts with a brief comment about the dialectical tradition, because the article will show how general theoretical ideas from this tradition can be used in relation to specific pedagogical practices, while the demands of specific practices will raise challenges for these theoretical concepts.

DIALECTICAL TRADITION

Most researchers who are familiar with the cultural-historical tradition know that there are intellectual relationships between the ideas of Lev Vygotsky and the ideas of Karl Marx, but it is less common to see this relationship described in detail. Chaiklin (2012) has argued that it is productive to consider the ideas and research interests of Marx and Vygotsky as reflecting a more general tradition of thought, where the interest is to understand ideas and issues that were important sources of motivation and orientation in Vygotsky and Marx's work – rather than focus solely or primarily on the relation between Vygotsky and Marx.

One might be tempted to say that Marx and Vygotsky are working in 'the dialectical tradition', but it is interesting to note, as a simple historical observation, that there is no institutionalised academic tradition that can be called 'the dialectical tradition.' This is surprising to us, given that we have freely referred to the 'dialectical tradition' for many years as a way to indicate epistemological and ontological conceptions derived from Marx and Hegel, and adapted to the cultural-historical tradition by such researchers as Ilyenkov (1960/1982) and Davydov (1972/1990). Chaiklin (2012) has addressed this question briefly, identifying some of the ontological, political and methodological concerns that might appropriately be identified as part of the dialectical (and cultural-historical) tradition.

For example, Hegel and Marx were directly concerned with the consequences of societal life forms on human development. This idea may appear obvious today to persons who are familiar with the cultural-historical research tradition. But consider

how such an idea might appear in contrast to a belief (common in the 19th century and still common today) that a person's capabilities were determined at birth, perhaps as a divine gift.

This is one example of an ontological idea that seems to be appropriate to include within a dialectical tradition. This ontological idea is part of an intellectual tradition that starts around the end of the 18th century, oriented toward the concept of freedom and the problem of full human development. *Freedom* is a historical concept, whose meaning changes in relation to different conceptual perspectives. For example, a liberal view of freedom (e.g., free to do as one chooses) contrasts with a dialectical conception, which is understood in relation to full human development, where one's free choice often must be to choose conditions that support the development of all. These ideas were also important motivations for the work of Marx and Vygotsky.

Chaiklin has suggested using the metaphor of 'dialectical river' as a way to think about the dialectical tradition – to indicate that there are many currents of ideas that flow within this river, rather than a single, systematic source. From this point of view, researchers working with cultural-historical theory in relation to societal practices might consider that they are contributing to the development of a living dialectical tradition, where this tradition is drawing on many ideas, where Vygotsky and Marx are only part of the stream, and where they too are drawing on ideas within this river.

We want to raise the general idea of using theoretical considerations from the dialectical river as an orienting perspective for articulating general goals for research. For example, consistent with this tradition, one could argue that the aim of practice (including research) is to create conditions to support full human flourishing (CHAIKLIN, 2012). The idea that humanly-created conditions have consequences for human development opens vast regions of exploration. This orienting point is consistent with cultural-historical theory, where a main focus is on analysing and supporting children's development as a consequence of their participation in everyday practices (e.g., HEDEGAARD, 2009).

While the philosophical perspectives are important for articulating general objectives for research (in relation to human life), these perspectives do not usually provide concrete ideas about how to realise them in relation to specific practices. One of the challenges in working in the dialectical and cultural-historical traditions is to find ways to work concretely with specific investigations that can be interpreted meaningfully in relation to these philosophical issues, where these contradictions can be overcome by addressing concrete problems of practice, while drawing upon the theoretical conceptions.

In this article, we illustrate one way to engage with the idea of full human development, viewing this in terms of personality development (HEDEGAARD, 1988; CHAIKLIN, 2001). The practical problem is subject-matter teaching for schoolchildren. We first explain and illustrate the general idea of radical-local teaching and learning as a way to address the practical problem, and then show how it embodies the philosophical concerns of the dialectical tradition. Then we give a couple of examples from a radical-local teaching project to illustrate the general idea more concretely.

RADICAL-LOCAL TEACHING AND LEARNING

Radical-local teaching and learning is a conceptual perspective grounded theoretically in the cultural-historical tradition, which provides principles for constructing instructional approaches in concrete educational practices. The main focus of radical-local teaching and learning is the use of subject-matter teaching to support children's development in relation to the societal conditions within which they live. This focus is grounded in an assumption that schoolchildren's cultural background and current historical conditions can and should have consequences for the content of teaching. The designation *radical-local* is meant to emphasise the integration of general intellectual concepts ('radical' in the sense of 'root') with local content and conditions in the children's lifeworlds (which may not always be physically local).

Important inspirations for this approach include Vygotsky's arguments for the role of instruction as leading development, Davydov's (1972/1990) elaboration of the idea of theoretical thinking, grounded in concepts, the ideas of developmental teaching, developed by Davydov (1986/2008) and his collaborators, and Hedegaard's (1988, 2002) further development of Davydov's approach with her double-move approach to teaching and learning.

Each of these ideas has profound implications and consequences for how to conceptualise and pursue research objectives. Vygotsky's idea, which was important in his formulation of the idea of zone of proximal development (CHAIKLIN, 2003; 2013), implies that instruction needs to be focused on creating conditions that help children to their next development, rather than adapting (or reducing) the form and content to pedagogy to a level that is assumed to be 'appropriate' for a particular developmental age. Davydov's idea draws attention to different forms of knowledge, and the importance of theoretical thinking in developing learning activity. The idea of developmental teaching provided a concrete example

of how one could analyse subject-matter and organise instructional interventions to support the development of theoretical thinking. The double-move approach built further on developmental teaching by focusing on the relation between the child's interests and orientations and the demands of the subject matter. The radical-local idea elaborated the double-move approach further, by focusing on the content in relation to the historical and societal conditions in which the children live.

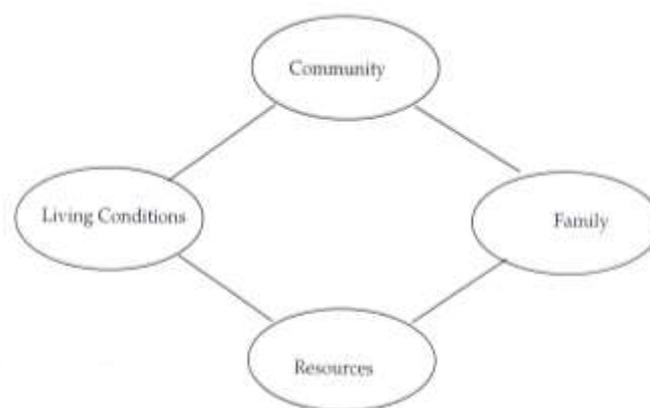


Figure 1 - Core model of conceptual relations that mediate living conditions

KEY IDEAS OF RADICAL-LOCAL TEACHING AND LEARNING

The main idea is that core conceptual relations within subject-matter areas have to be related specifically to children's life situation so that this academic knowledge can become integrated with local knowledge, thereby qualitatively transforming children's everyday concepts and their possibility to use this knowledge in their local practice.

An example of a conceptual model for analysing some aspects of societal life is shown in Figure 1. The conceptual relations between family - living conditions - resources - work can be used to characterize all societies, where rising to concrete (i.e., theoretical thinking) would involve using these relations to interpret particular historical conditions. Such a model might be used as part of social studies teaching, where the main idea is to help children acquire the capacity to think theoretically about their local and historical life conditions.

Facts alone are not sufficient. Children need some way to make sense of these facts. The basic idea of theoretical thinking is to use abstract principles to analyse concrete situations (DAVYDOV, 1972/1990). These principles are often formed in conceptual models that express basic relations in a problem area, and provide an analytic tool for

developing and organizing substantive content. The use of conceptual models in teaching gives the possibility to help children learn to use them as tools for analysing concrete phenomena and solving problems. The idea with the model in Figure 1 would be to help children develop intellectual tools so that they could use the model to analyse and understand concrete conditions in their life situations, such as living conditions in their community.

These tools are worthless, however, if children have no interest in formulating questions or, having formulated questions, do not know specific procedures for seeking answers. Children's interests and motivation for the content of teaching come through their active exploration of problems, conflicts and contrasts. Additionally, a focus on content from their lifeworld as a direction for their explorations, often serves to engage their interest, provided they have a way to actively explore this content. For everyday concepts to be integrated with academic concepts, both subject-matter concepts and children's everyday concepts have to be taken into consideration in planning educational tasks. But the scope of subject-matter teaching should not be limited to children's knowledge and experience; as children master intellectual tools (concepts and investigative procedures) for a given content area, they become able to explore a problem area more systematically. Supported by the academic concepts, they often have interests and possibility to explore topics that go beyond their local situation. The development of theoretical thinking (using investigative procedures in relation to core conceptual relations) is an important part of motive development, as these actions make it possible to act in relation to motives. The challenge in planning educational tasks is to engage with the children's life situation, while integrating conceptual models (i.e., academic subject-matter content) in a way that supports the development of motive orientation, knowledge, and skill.

The development of motive orientation is central to personality development. The main aim of the radical-local approach to teaching and learning is to support personality development. This includes, for example, to help children acquire intellectual tools that allow them to engage with conditions and practices in their life situation. At the same time, this aim can be understood as reflecting an attempt to confront ideas of full human development (in terms of developing motive orientation, knowledge and skill) that support freedom (as a capability to act competently in chosen situations that one needs to be in).

This example illustrates how a research engagement with concrete problems of practice (in this case subject-matter teaching), can at the same time provide a way to

engage with general philosophical problems in the dialectical tradition. Note that these general philosophical interests are not addressed directly in the content of instruction; rather they are embodied or manifest through the ways in which we work with specific instructional content. The remainder of this article illustrates this point by elaborating some examples of radical-local teaching and learning.

INSTRUCTIONAL APPROACHES TO RADICAL-LOCAL TEACHING AND LEARNING

There may be several possible instructional approaches that could realise the main idea of radical-local teaching and learning. In our case, we have worked with the ‘double move’ approach (HEDEGAARD, 2002), which was inspired by Vygotsky’s analysis of everyday and scientific concepts, and Davydov’s account of theoretical thinking (1972/1990), his ideas on learning activity (e.g., 1999), and his developmental teaching-learning approach (e.g. 1986/2008). While Davydov was oriented theoretically to the idea of personality development in relation to instruction, his analyses and investigations focused primarily on subject-matter learning, without relating it to the children’s lifeworld, and without taking into account that children have an active relation to the material with which they are working.

The double move approach gives a more prominent position to children’s personal knowledge and interest, as well as more attention to children’s family and community background. It also gives a way to address the goal of working with subject-matter knowledge, structured in models of core conceptual relations. Each teaching session is planned according to theoretical principles that aim to integrate themes from the children’s everyday world along with their experiences and imaginations with the subject matter concepts – where class dialogue is important for this purpose (see HEDEGAARD, 2002, Chap. 6; HEDEGAARD; CHAIKLIN, 2005, Chap. 6 for more details). Therefore we have used this approach in constructing instructional activities that aim to realise radical-local teaching and learning.

INTEGRATING ACADEMIC AND EVERYDAY CONCEPTS USING MODELS IN A RADICAL-LOCAL TEACHING AND LEARNING PROJECT

We want to highlight the idea of how working with subject-matter content in a radical-local perspective can provide conditions for children to develop theoretical thinking and motive orientation, which is relevant to personality development, and which can be

oriented to their full human development.

The examples presented here come from a radical-local teaching learning project conducted within an afterschool program at a local community centre in East Harlem, New York City (HEDEGAARD; CHAIKLIN, 2005). Participation in the project was voluntary and open to all 8-12 year-old schoolchildren who came to the centre. Most of the children came from Puerto Rican families (a significant cultural minority in New York City). The aim of the project was to make a significant step in addressing the problem of how to provide the children with tools (in this case, social science concepts and investigation procedures) for analysing their societal conditions so that they can explicitly relate their own cultural traditions and history to the more dominant cultural tradition within which they lived. At the same time, we wanted to address widely-held goals for formal education, which focus on personal development of children in relation to their historical and cultural conditions.

A particular aim in this project was to help children develop a general understanding of the core model shown in Figure 1, so that they could use the model to analyse concrete conditions in their life situations. Rather than tell children directly about the conceptual relations in the model, the idea is to use many different examples of a particular relation, embodied in different activities and investigations, so they can develop a concrete understanding of the relation and how it can be investigated. (This is the basic idea of developmental teaching as developed by Davydov). The radical-local dimension is to develop this model by using content from the children's life situation. Over the course of the entire project, we worked with three main themes: (a) living conditions in Puerto Rico and New York City at the beginning the 20th century, (b) current living conditions in New York City, and (c) current living conditions in their East Harlem community.

To achieve this aim, four main, interrelated teaching objectives must be addressed simultaneously: (a) introducing children to substantive content about Puerto Rican culture and history, while (b) developing their capacities for formulating theoretical models that can be used as tools for analysing this substantive content in relation to their lived world, (c) forming their interest in and motivation for investigating this substantive content, and (d) developing knowledge of specific procedures for evaluating and elaborating conceptual relations in models (i.e., social science methods).

Each teaching session was planned with attention to these four objectives. In this way, the children could acquire knowledge of the history of where they are living (i.e., New York City) and the place from which they (or their family) had emigrated (i.e., Puerto

Rico, which gives them the possibility to integrate different kinds of social worlds: the world of their parents, their own community, and the larger community of New York City, as well as ways to form a critical understanding of the formation of their current living conditions.

In this presentation we highlight the use of models in teaching and ways that everyday and academic concepts can be integrated, while engaging with the children's life situation. The examples are meant to illustrate more precisely how one can work with subject-matter teaching in a way that engages with general educational goals, while supporting personal development. Processes of motive development and academic concept development (including the ability to use conceptual models generally across different situations) occur over a longer period, through many practical experiences. We do not trace those processes here, but hope that the presentation gives a sufficient impression of the kinds of activities conducted across and within teaching sessions, so that one can imagine how this way of working could realise the general aims of radical-local teaching and learning to integrate academic and everyday concepts in relation to motive development.

CREATING THE FIRST CORE RELATION

We describe the series of activities used across several teaching sessions to formulate and investigate the relation between the general social science concepts of 'living conditions' and 'family' (see Figure 1). In the teaching activities described here, the contrasts in the three main themes were focused on the relation between family and living conditions. The aim was to develop the children's understanding of this relation by using basic methods of historical research, while introducing them to some aspects of their culture and history that would be unknown but interesting to them.

We started by giving the children photographs that were selected to show the family and living conditions in Puerto Rico around the beginning of the 20th century. In the class dialogue, we focused on the differences between the life then in Puerto Rico and the life now in New York. This historical contrast helped to highlight specific aspects of family life and its relation to living conditions.

The children then learned how to use interview methods, first practicing on the teacher and parent aides in the classroom, after which they interviewed their parents or grandparents about how life used to be in Puerto Rico. They continued their investigation by preparing and asking questions about family life and living conditions to a 90-year old man, who had emigrated from Puerto Rico to the United States in the mid-1920s. Based on their interviews, the children and the teacher created a chart that compared living conditions in the

family in Puerto Rico at the beginning of the 20th century and in their community in New York in the present days.

To introduce more contrasts about living conditions in New York City and Puerto Rico, the children saw a film about a Puerto Rican boy's everyday life in New York City in the mid-1980s, followed by another film about the life of a peasant family in Puerto Rico in the 1930s. This film also focused on their relation to the landlord and his family. Through viewing these films, together with their interviews and personal experience of living in New York City, the children had empirical material for comparing a Puerto Rican way of life in the past and a contemporary life in New York City, with a focus on the relation between family and living conditions.

INTEGRATING ACADEMIC AND EVERYDAY CONCEPTS — EXEMPLIFIED IN A SINGLE RADICAL-LOCAL TEACHING SESSION

To show processes by which academic concepts can be integrated with everyday experience, we describe the interactions in a single teaching session, and discuss how these interactions contribute both to developing a learning motive as well as more general motives about using these concepts in relation to societal issues (in this particular case in relation to social justice).

The following presents a single 45-minute teaching session, describing the activities and discussions that occurred during the session, followed by an interpretative explanation of how these interactions contribute to the integration of academic concepts with everyday concepts.

The particular session described here occurred just after the children had seen the second film (about four months into the teaching year). The comparisons between the peasant family and the landlord family in the film led the children to bring up the distinction between being poor or rich today and at the beginning of the 20th century, which was the specific focus of this teaching session.

The teacher started the session by asking the children to tell some of the things they saw in the movie in the previous session, and to make a list of these things. One child spontaneously asks to use the categories for living conditions and to make a chart, as they had done with their interviews. All the children contribute and are somewhat excited. They follow eagerly as the teacher writes down their answers about the living conditions, lying over the table to see her writing. The children have a lot of comments and are eager to discuss the different aspects of living conditions in the movie.

The children spontaneously introduce the terms ‘rich family’ and ‘poor family’ to refer to the two families in the film, and start by characterizing the differences between houses in which they live, the characteristics of tobacco crops, and then the role of money, where the children say that the rich man got money for his work, but the poor man did not. One child introduces the point that all the persons in the poor family worked, including the children, and that they needed shoes and clothes but that the rich family had everything. Another child points out that the radio used batteries.

The teacher recapitulates twice the living conditions that the children described from the film. The second time she uses general categories to classify their descriptions: clothes, electricity, farms, work, transportation and entertainment, and then contrasts that the poor people worked in the farms that were owned by the rich people. This process provides a start to engaging the children’s conceptions of characteristic of living conditions with academic concepts.

The children discuss differences between the poor and rich. Several get very indignant about the difference in living conditions between the rich and the poor. Some complain that this is not fair. One jokes about it and says its fair, but then hurries to add that it is not fair, and that he is joking, and that the poor family cannot buy the same things as the rich one. One says they have different experiences. Another child comments that we all have different experiences and it influences the way we think. A third makes a comparison between the rich people today and the rich people in Puerto Rico, saying that they are alike today, because they all have a lot of stuff. They do not use their hands to wash clothes and they use money to buy things. The teacher stresses this comparison and adds that the rich do not work, but now we work for money. Somebody says that the rich give money to the poor. One says that they should all share.

DISCUSSION OF THE TEACHING-SESSION EXAMPLE

In this example, we engage in practices, in the sense of helping children to acquire general intellectual practices, which they can then use to analyse societal practices within which they live. Academic concepts — such as examining the relation between living conditions and family relations — do not come initially from the children, but they are able to recognize examples of this relation from their everyday concepts. At the same time, children’s interest is created because instructional tasks are directed at relations, which give them an opportunity to use intellectual tools to explore content related to their everyday life in new

ways, and to elaborate their everyday understandings through academic concepts.

In this example, one can see the children's engagement with these tasks. The children had pressed the teacher to show the film about the peasant family, after she wanted to postpone it. We would not normally expect children to be excited to see a relatively old film in Spanish about life in Puerto Rico (where the teacher translated a good part of the dialogue), or thrilled by the task of formulating characteristics of living conditions that they observe. We interpret this engagement as a sign that they have started to master some analytic tools and substantive issues, and have an interest to work further with these tools and ideas. We also take this as a sign of the development of a general motive orientation to learning. Similarly, their engagement with questions about rich and poor is viewed as contributing to personality development, where they start to connect their subject-matter analysis to fundamental relations about social justice and the organisation of society.

This focus on relevant topics does not result in a dilemma or contradiction in which the teacher must choose between academic relevance and personal relevance. It is necessary, however, to help children integrate their experience and information into a theoretical model or perspective for understanding the significance of events and conditions, and not simply draw on children's experience or provide them with specific historical facts that are culturally relevant. Ideally, such a model or perspective functions as a foundation from which children can continue to analyze and interpret their life situation. By bringing the methods of investigation of a subject-matter discipline into the classroom as a working approach, the teacher, in collaboration with the children, can develop specific substantive results which can be related to the children's concrete situation. More generally, through this process, one aims to help children acquire knowledge and skills for understanding and developing better relationships to their life conditions. In developing the capability to work with this content, the children are developing motive orientations and skill to work in relation to these motives – but it is integrated in the ways of working with the content (not as a separate focus on personality development).

CONCLUSION

This article has introduced the idea of radical-local teaching and learning as a concrete approach for using instruction to support the development of schoolchildren. At the same time, we have tried to show that this approach to teaching and learning is motivated by more general concerns found in the dialectical tradition, such full human development and

freedom. It is important to notice that these concerns are not the direct content of instruction; rather the idea is that subject-matter teaching should be conducted in a way that enables children to develop motive orientations and capabilities that are likely to support full human development and freedom. At the same time, we have tried to show that these general philosophical interests must be confronted through attempts to address concrete problems of pedagogical practice. These concrete activities challenge our understandings of the meaning of those philosophical concepts, while those concepts continue to challenge the adequacy our concrete practices. This interplay between research and other societal practices reflects an important insight and demand in the dialectical tradition (CHAIKLIN, 2012).

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