

PEDAGOGICAL ACTIVITY FOR ADOLESCENTS: CONTRIBUTIONS OF THE HISTORICAL-CULTURAL PSYCHOLOGY¹

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ABSTRACT. Adolescence, based on Historical-Cultural Theory, is a period of human development linked not only to biological but also social changes. It is a period of overcoming the structures of consciousness developed since childhood and incorporating adult life elements, especially concerning concepts or theoretical thinking development. In this theoretical article, we present the following problem: what would be a pedagogical activity that considers the concrete adolescent and allows his psychic development? For this, we bring data from the studies of Vygotsky (1996), Leontiev (1978, 2004) and Elkonin (1961) about adolescence and, from them, we have published indicatives for a pedagogical activity aimed at this audience. We argue that Historical-Critical Pedagogy is a possible path for pedagogical activity with adolescents. Its proper use provides access to the appropriation of knowledge historically produced by humanity, without disregarding that the student is a concrete being.

Keywords: Pedagogical activity; adolescence; historical-cultural psychology.

A ATIVIDADE PEDAGÓGICA PARA ADOLESCENTES: CONTRIBUIÇÕES DA PSICOLOGIA HISTÓRICO-CULTURAL

RESUMO. A adolescência, com base na Teoria Histórico-Cultural, é um período do desenvolvimento humano que está ligado não só a mudanças biológicas, mas também sociais; é um período de superação das estruturas de consciência desenvolvidas desde a infância e incorporação de elementos da vida adulta, principalmente no que tange à capacidade de pensar por conceitos ou desenvolvimento do pensamento teórico. Nesse artigo de cunho teórico lançamos o seguinte problema: como seria uma atividade pedagógica que leva em consideração o adolescente concreto e que possibilite seu desenvolvimento psíquico? Para isso, trazemos dados dos estudos de Vygotski (1996), Leontiev (1978, 2004) e Elkonin (1961) acerca da adolescência e, a partir deles, lançamos indicativos para uma atividade pedagógica destinada a esse público. Defendemos que a Pedagogia Histórico-Crítica é um caminho possível para a atividade pedagógica com adolescentes e sua boa utilização proporciona o acesso à apropriação dos conhecimentos historicamente produzidos pela humanidade, sem desconsiderar que o aluno é um ser concreto.

Palavras-chave: Atividade pedagógica; adolescência; psicologia histórico-cultural.

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ACTIVIDAD PEDAGÓGICA PARA ADOLESCENTES: CONTRIBUCIONES DE LA PSICOLOGÍA HISTÓRICO-CULTURAL

RESUMEN. La adolescencia, basada en la Teoría Histórico-Cultural, es un período del desarrollo humano que está ligado no sólo a cambios biológicos, sino también sociales, es un período de superación de las estructuras de conciencia desarrolladas desde la infancia e incorporando elementos de la vida adulta, especialmente el desarrollo de las funciones psíquicas superiores y la capacidad de con respecto a la capacidad de pensar por intermedio de conceptos o el desarrollo del pensamiento teórico. En ese artículo teórico lanzamos el siguiente problema: ¿cómo sería una actividad pedagógica que toma en consideración al adolescente concreto y que posibilite su desarrollo psíquico? Para ello, traemos datos de los estudios de Vygotski (1996), Leontiev (1978, 2004) y Elkonin (1961) acerca de la adolescencia y, a partir de ellos, lanzamos indicativos para una actividad pedagógica destinada a ese público. Defendemos que la Pedagogía Histórico-Crítica es un camino posible para la actividad pedagógica con adolescentes y su buena utilización proporciona el acceso a la apropiación de los conocimientos históricamente producidos por la humanidad sin desconsiderar lo que el alumno es un ser concreto.

Palabras clave: Actividad pedagógica; adolescencia; psicología histórico-cultural.

Introduction

In the transition period between childhood and adulthood, we find adolescence. For Historical-Cultural Theory (HCT), this is a period of human development in which biological/organic and social changes occur. In addition to sexual maturation, interests change, mainly due to the new social relationships established, and the possibilities of communication are expanded, adding to the growing accumulation of appropriations that also broaden psychic development possibilities.

In general, social influences arising from a specific historical and social context are inherent in individuals as well as adolescents, and these undergo constant changes. We are not referring to a passive adaptation to reality but to an appropriation made actively. It would be a process of conscious reflection of reality, not as a simple mirror, but as a reflection in which the individual actively analyzes and positions himself in the face of social determinations.

Thus, the individual's (subjective) psychic formation is built from outside to inside, in a constant movement of relationships full of contradictions. The adolescent observes, experiences, and evaluates parents and other people's behavior, converting them into references of human beings. He synthesizes the characteristics together with the social values historically objectified and keeps building and reconstructing his personality.

The HCT emphasizes the fundamental role of education in individuals' psychic development, especially regarding the development of Higher Psychic Functions (HPF) and theoretical thinking. The latter is related to an expanded capacity to understand reality/social practice. It is a capacity that allows the subject to theoretically think about the practice, to relate and interrelate the facts, using concepts for this.

The appropriation of systematized knowledge, mainly derived from sciences, arts, and philosophy, as they are the most sophisticated knowledge produced by humanity, can boost psychic development. Considering this, the concern cannot be targeted only with 'what' to teach but also with 'how' to teach. In this environment, we present the following problem: what would be a pedagogical activity that considers the concrete adolescent and allows his psychic development?

To answer the problem, we bring classic HCT studies on adolescence, especially those carried out by Vygotsky (1996), Leontiev (1978, 2004) and Elkonin (1961). Such studies, despite being carried out in the last century, inspire us to think about the current reality. They help us understand some aspects of adolescence and the influence of education in the development of these individuals' psyche.

To think about the pedagogical activity, we used authors from Historical-Critical Pedagogy (HCP), such as Saviani (2008, 2011) and Duarte (2013). Like HCT, such pedagogy is grounded on Marxist bases. They bring guidelines that we consider indispensable to indicate a pedagogical activity aimed at the adolescent public, especially for defending the appropriation of the knowledge historically produced by humanity, without disregarding that the student is a concrete being.

Many Brazilian and international study groups and researchers have broadened the discussion based on HCT and HCP classics. As an example, in a search in the Brazilian Digital Library of Theses and Dissertations (Known in Brazil as Biblioteca Digital Brasileira de Teses e Dissertações - BDTD), we find the theses of Motter (2018) and Anjos (2017), and the dissertations of Rigotti (2018), Castro (2019) and Noguchi (2020). Such researchers are essential contributions to think about adolescents' pedagogical activity given their psychic development.

The contributions brought by Marxist-based psychology and pedagogy present good evidence for a pedagogical activity that expands the conditions for theoretical thinking development. That is the thesis we intend to demonstrate. The understanding of theoretical thinking is included in a complex system of phenomena. To understand it, it is necessary to seek its essence and dynamics, a task proposed in the text.

Methodological assumptions

One of the tasks taken by HCT researchers was to create scientific psychology based on Marxist assumptions. Vygotsky (2000) pointed out that a new psychology would require a new epistemological and methodological approach to study the human being in its historical totality.

Lined methodologically in historical materialism and with a dialectical view of the object of study, Vygotsky (2000, 1996) and Leontiev (1978, 2004) studied the human being as a conscious and activity producer. They also studied HPF and personality formation as a synthesis of multiple social determinations. For them, social relations are the explanatory principle in studies in the field of psychology, and the analysis of the process (genesis) is the central category in order to be able to find the causes of the studied processes.

The analysis method launched by Vygotsky (2000) recommended three moments, namely: analysis of the process and not of the object in which the dynamic-causal nexus is sought; explanatory and non-descriptive analysis to search for causes; and genetic analysis to search for the essence, to identify what the processes were like before they became fossilized. It was with these assumptions that the authors of HCT carried out their research.

One of the criticisms made by Vygotsky (1996) to the traditional theory in the understanding of adolescence was precisely in what he called 'methodological defect' due to the separation they made between biological and social, understanding them without correlations. Despite recognizing changes in the content of the adolescents' thoughts, they denied the evolution in their intellectual operations (form). In other words, traditional theory accepted changes in the content of thought due to social influences. However, its form was understood only as biological maturation, and, thus, they denied the analysis of the development process. For the author, the fundamental content is in the crisis process and maturation of the adolescent's thinking.

From a methodological point of view, there can be no breaks between content and form of thought. They are two moments in an entire process linked by a fundamental nucleus. In adolescence, from the domain of concepts (higher level), intellectual activity and its content changes. For Vygotsky (1996, p. 59), "[...] concept formation is precisely the core that unites all changes produced in the adolescent's thinking".

Through the possibility of concept formation, a new world opens up before the adolescent. He starts to perceive beyond the phenomena of an object, and he can theoretically think about objective reality/social practice. This allows for a new process with social and personal more in-depth understandings.

It is necessary to be clear that the formation of concepts does not occur naturally in adolescence. It is a dynamic process. For its development to occur at a higher level, the appropriations achieved in previous periods are fundamental. School education deserves particular emphasis in this process if it offers "[...] the enrichment of the universe of meanings [...]", according to Martins (2016, p. 18).

The school education's role in human development

It is necessary to understand, albeit briefly, a little of the human ontogenetic development, that is, the humanization process (in the sense of appropriating human characteristics) when reflecting on education's role. Babies, at birth, have the biological characteristics of the species. However, they need to appropriate the social characteristics: they need to learn to smile, language, personality, perform activities, be children, be adolescents and so forth.

According to Leontiev (2004), human beings develop elementary activities, as well as many animals, and higher ones. Regarding the higher activities, 'reasons' and 'ends' do not need to be causally linked to achieve the objectives; that is, the human being uses actions and operations that do not necessarily contain direct links with the activity's end. The higher activities were and are only possible in the collective process of man's action on nature (work), as they involve and direct to another human faculty, language. The human being's objective conditions generated the need for work and, concomitantly, language, both for communication and reality-conscious reflection.

The language was fundamental to free human beings from the immediate actual image and transposed reality to the brain through its meanings. Leontiev (1978) states that individual consciousness can only exist in social activity and language. In other words, linguistic meanings are the only ones that allow the awareness of phenomena.

In adolescence, Vygotsky (1996, p. 113) emphasizes thinking, pointing it with a "[...] central, basic, decisive meaning for all the remaining functions and processes [...]" in the structure of the development of consciousness/conscious personality. The author also highlights that the "[...] acquisition of the concept formation function

constitutes the basic, main link of all the changes that take place in adolescent psychology” (p. 113).

From this process of psychic restructuring, the higher intellectualization of all functions and the ability to think through concepts, the conditions of worldview and oneself are expanded. The social situation of development also drives new interests.

Elkonin (1961) explains that the interest in a specific area of knowledge or activity to others’ detriment is widened by knowledge’s realistic character in the adolescent period. This requires special measures to establish connections among knowledge. The school’s importance in its pedagogical activity is highlighted to increase the interest in the study.

For Leontiev (2004), adolescence is marked by increased criticism in social relationships in which individuals are included and by expanding such relationships. In this phase, indeed, theoretical interests appear for the first time. Likewise, Vygotsky (1996) warns that, in adolescence, new content forms the intellectual activity. The content of the adolescent’s thinking is directly linked to the new forms of intellectual activity. He comes to understand the world of objective social consciousness and the world of social ideology.

In adolescence, Elkonin (1961) adds that there is intense assimilation of the mother tongue syntax and an increase in speech and writing vocabulary, which provides language development and helps formulate mental actions. Related to such actions is the abstract thinking that, little by little, frees itself from the concrete and sensorial content.

The main trait of adolescence, presented by the authors, is the ability to think through concepts (theoretical thinking), to make more complex generalizations due to the accumulation of appropriations necessary. However, as this capacity is not acquired by simple biological maturation but by consciousness development, the school must enable access to humanity’s most advanced knowledge to enrich the universe of meanings. In this sense, according to Cañedo, Zanelato e Peña (2019), it is essential to ensure didactic actions that enable students to make the relationships between the study object’s properties and the appropriated concepts.

The defense of teaching scientific knowledge at school is unanimous among authors based on HCT and HCP and the foundation that learning generates and directs development. It is necessary to reflect on how to carry out this task in school education in such a way as to assist and enhance the psychic development of these adolescent students. Thus, it is necessary to understand better the adolescent phase’s characteristics and its dynamics in personality formation.

Personality formation in adolescence

Vygotsky (1996), Leontiev (1978; 2004) and Elkonin (1961) do not deny biological influences in adolescence. However, they do not consider them without a close relationship with the social determinants. In this sense, Vygotsky (1996) highlights three points of maturation that serve as a basis for understanding the peculiarities and contradictions of adolescence: sexual, general organic and social.

Organic and sexual changes are easier to perceive in and by adolescents. They contribute to changing the image they have of themselves. In social relationships, they perceive themselves as ‘not children’, by the position they occupy, by the tasks assigned to them, by the way adults treat them. Besides, a central issue, addressed by Vygotsky (1996), is the change of interests, since, in adolescence, new interests appear and are extinguished or reconfigured the previous ones.

Vygotsky (1996, p. 24) highlights that the adolescent's conduct starts to operate with internal and external changes, that is, "[...] in a system of internal interests and a system of external incitement influences radically different [...]". Although childhood interests disappear, some habits remain, and, therefore, adolescence cannot be analyzed considering only the individual's behavior. The author also highlights that sexual maturation (a new biological basis) allows the development of new interests, which is the preparatory phase for adolescence.

Vygotsky (1996) presents two studies by PL Zagorovski (1929)⁵ with several adolescents, in which there were a negative and a positive phase between them. In the first, low school performance and decreased work capacity are portrayed, fundamentally in tasks of a creative nature. On the other hand, they are interested in reading.

Vygotsky (1996) explains that this is due to the adolescent's transition to new intellectual activity forms, still in formation. He also draws attention to the fact portrayed in the research that the moment of negativity and the moment of positivity in adolescence cannot be seen as standardized/homogeneous, as they suffer direct influence from the social environment. Then, for Vygotsky (1996, p. 37), interests are "[...] the main and determining factor of the structure and dynamics of each phase" and "[...] the conversion of attraction into interests is the real key to the problem of the age of transition" (p. 42).

Elkonin (1961, 1987) says that concerning the formation of personality, the collectivity's role increases upon entering school, and in adolescence, he becomes an active member of it. That is, adolescents maintain an active social life, carry out activities with their peers, and are very interested in the adults' world. As individuals approach adult activity, the factual content of their activity substantially changes.

According to Elkonin (1987), throughout the development, there are periods when relations with knowledge objects (subject-object) predominate and others when relationships between people (subject-subject) predominate. During adolescence, the latter, called intimate-personal communication or communication with peers, expands and becomes a determining activity for a personality formation.

Elkonin (1987, p. 121) emphasizes that "[...] personal communication constitutes that activity within which the general points of view about life, about the relationships among people, the future itself are formed; in a nutshell, the personal meaning of life is structured".

The contact with colleagues, expanded during adolescence, also generates the desire to be accepted and respected. Dragunova (1980) warns that it is not uncommon for adolescents to attract their peers' attention and arouse sympathy when they are dissatisfied with their position among their peers and violate social conduct rules.

In adolescence comes out the first ideals of people with whom adolescents want to look like. Adolescents have these people as concrete images to imitate and use them as a basis for comparison with other people's actions and themselves. Elkonin's (1961, p. 544) explanation is that it is only later on, or closer to youth, that these individuals will be able to "[...] generalize isolated personality qualities and synthesize them into an image of an ideal man".

At this stage, the adolescent also begins to assess individuals' personal qualities, which becomes a criterion of authority. In childhood, the teacher and parents, for example, are authorities for the position of adults they represent; in adolescence, adults' authority is won by the personal qualities they have.

⁵ The reference information found in Vygotsky (1996) is only: Zaporózhets, AV, 45, 366.

Adolescents highly value the bonds of friendship and are very demanding to their friend; on the other hand, they are easily mistaken when assessing the friend's personality, precisely because of the difficulty of perceiving the whole. By exercising the ability to assess personality qualities, adolescents develop self-consciousness and evaluate their personal qualities (Elkonin, 1961).

Dragunova (1980) adds that books, films and games are a way of experiencing impossible experiences and emotions for that moment. The adolescent imagines himself in those scenes and situations and makes a kind of preparation for the future. He goes through different emotions/feelings, which helps him in 'graduating' as an adult.

Elkonin (1961, p. 545) says that "[...] the fundamental source for knowing yourself is the social assessment of your conduct and activity". Such an evaluation would be a criterion to analyze the correspondence between the adolescent's conduct and the social demands surrounding him. In this phase, the school community's social opinion is of paramount importance, and the adolescent becomes concerned with forming positive qualities for his social environment. He is very sensitive to the assessment made of him by those around him, which can generate insecurity and shyness, for example.

Adolescents are in an affirmation phase as adults, and many conflicts are generated by considering themselves that way. They do not perceive in other people the same attitude towards themselves. They feel they are adults; they believe in their possibilities of carrying out tasks for and with adults, however many still see them as children and do not accept their incorporation into adult life.

When entering the stage of adolescence, new psychic formations will be present and, at the same time, the search for overcoming the previous formations. Vygotsky (1996) highlights that identifying the fundamental and close development level is essential and indispensable for practical issues related to education and learning.

So far, we have tried to show, based on HCT, the importance of school education for the process of psychic development in the adolescence phase and some characteristics of the formation of the personality of these subjects, because we consider such classical and necessary knowledge for what we propose: to launch indicative for a pedagogical activity that has content and form to meet the adolescents. For this, we propose to follow the paths of Historical-Critical Pedagogy (HCP).

Historical-Critical Pedagogy: some possibilities

HCT presented many indications related to the formation of the adolescents' personality, and these can be used as a basis for thinking about pedagogical activity. As an example, Dragunova (1980, p. 142) points out that the path would be the participation of adolescents "[...]in work with adults and at the same level as them, enjoying great confidence from their part [...]", as this would form in them "[...] a feeling of responsibility, independence and dexterity".

In the study process, discussions and debates regarding school content should be intense, and adolescents' opinions should be valued, respecting the right to have a point of view. The teacher does not need to agree with the student but must present valid arguments for reflection and a new understanding of the subject.

Elkonin (1961, p. 549) highlights the need for a particular attitude from the teacher towards the adolescent, despite

[...] on the one hand, for constant attention to her conduct, for her firm and invariable direction and for maximum demands, and, at the same time, for the ability to do this in such a way that she does not feel constant and irritating protection, a disregard for her dignity, a devaluation of her strengths and capabilities, an unnecessary limitation of her freedom and independence.

Therefore, it is necessary a maximum requirement in learning that manages the development of superior capacities without being childish. It is also necessary to value and respect what the student already knows and include new reflections of reality, not by imposition, but by studies, by convincing through the presentation of evidence.

Besides, throughout the text were also exposed other indications of attention that the teacher needs to have concerning adolescence, as group work and the use of books, films and games. These are questions of pedagogical work instrumentalization and need to be considered. Further studies related to language would also be relevant since through it and its meanings, the conscious reflection of reality is formed, and the thinking conditions by/with concepts are formed.

Based on knowledge, hitherto exposed, about the adolescent phase's constitutive characteristics, it is believed that a contribution to the school could be the implementation of Historical-Critical Pedagogy (HCP) in the pedagogical process activity with adolescents.

Saviani (2008, 2011), based on historical and dialectical materialism, proposed Historical-Critical Pedagogy. The author analyzed and pointed out the limits of the stages of the traditional school's pedagogical work and the new school and, aiming to overcome these limits and then he launched the HCP.

For such Pedagogy, the development of the human psyche is promoted by education, and learning enables the development. In it, the teacher's teaching task's valorization is restored and defends that the school must work with more elaborate and increasingly complex contents so that, with its internalization, the development of higher psychic functions occurs.

When learning the most sophisticated content, students also learn a way of thinking, as they modify their mental actions of reflection and analysis. For Duarte (2013, p. 26), "[...] art, science and philosophy synthesize the historical-cultural experience, constituting mediations that increase the possibilities for human beings to dominate external and internal circumstances from which they make history".

In this matter, HCP defends the teaching and learning processes for the development of the psyche, which entails expanding the conditions for the appropriation of knowledge, so that in adolescence, it is possible to think using concepts.

Saviani (2011) warns that the pedagogical activity needs to consider two fundamental aspects: selecting the contents to be taught and the appropriate ways to do so. About the first, he defends classics' teaching, that is, those contents that have historically established themselves as fundamental, as essential. Such contents must be studied in their dynamics and a constant relationship with the present.

Regarding the forms, it deals with the "[...] organization of the means (contents, space, time and procedures) through which, progressively, each singular individual realizes, in the form of second nature, the humanity produced historically" (Saviani, 2011, p. 13). In addition to the content and form already pointed out by the author, we highlight the importance of considering adolescents' specific characteristics, the audience involved in the process.

To overcome, by incorporation, the traditional method and the new school method, Saviani (2008) points to new methods that should be revolutionary, as described below.

They will be methods that will stimulate the students' activity and initiative. However, they will not give up the teacher's initiative. They will favor the students' dialogue among themselves and with the teacher, but without failing to value the dialogue with the culture accumulated historically. They will take into account students' interests, learning rhythms and psychological development, but without losing sight of the logical knowledge systematization, its ordering and grading for the transmission-assimilation process of cognitive content.

For this, in its five steps, HCP gives us elements to think about possibilities for pedagogical activity. However, such steps should not be understood as a didactic transposition mechanically sequenced but as a dynamic and contradictory system for the teaching process as a whole.

The first step consists of initial contact with the content to be studied and, in this case, the starting point is not only the teacher, as in the traditional school, nor the interests exclusively of the students, as in the new school, but rather the social practice that is common to both teacher and student. It should be noted that this is the same social practice, but the teacher and students have varying degrees of knowledge about reality, and the teacher, having already studied the topic before, must have a more comprehensive view than that of the student.

Regarding the first step, it would be possible to value, through dialogue, what adolescents already know about the content to be studied and what they would like to know. It is also an opportunity for them to have contact with the knowledge already appropriated by their colleagues. According to Gasparin (2003), the students' expressions give evidence of their current level of development to the content (syncretic knowledge) and help in the establishment of the higher level they should reach (synthetic knowledge). The delimitation of the two levels will assist in the selection of the pedagogical processes to be adopted.

To exemplify, we can think about working on the content 'Theory of the evolution of man'⁶. The teacher would start by identifying the knowledge already appropriate concerning the content, be it at school, at church, in films, in short, anywhere. Such a task could be in the form of dialogue in the classroom, which would probably generate a debate, and the teacher would observe and record what the adolescents already know. It would then be time to register doubts and curiosities, that is, what they would like to know about the subject.

This survey of what they already know and what they would like to know must be constant throughout the process since, with each new content and new discoveries, there is a reconfiguration of that knowledge. The professor could also point out curiosities and propose research that would boost interest in the subject.

Teachers cannot control adolescents' volitional and affective aspects in appropriating humanity's knowledge in its richest expressions, which is his constant challenge as a problematized person who drives and directs towards research and discoveries that are becoming more complex.

During the problematization, the teacher has the opportunity to raise several questions about the most varied dimensions of knowledge to be mastered, or rather, to raise questions about social practice. Such questions can be directed both to the

⁶ The term man was used to refer to members of the human species (social beings). Likewise, throughout the example we will keep the term.

practical knowledge and the theoretical of the content, which would cover adolescents' interest, without limiting themselves to them.

It is also possible to expand these dimensions to cover the interests and doubts exposed by them. This step enables an interdisciplinary character of the content to be studied. The problematizing questions will deal with several dimensions, such as conceptual, historical and social, economic, political and so forth. Once again, we emphasize that this step must be understood as constant throughout the teaching process.

To expand the example, the teacher could ask the following questions: What is evolution? What is evolutionism? Which are the most intelligent monkeys? How do they differ and resemble men? Is man an animal? (conceptual/scientific); Have there been changes in man over the centuries? On what? How long and in what places did the found fossils live? (historical and social); What is creationism? (religious); Which professionals research on the evolution of man and how do they carry out their research? (economical).

The dialogue, carried out in the first step, can generate many other questions. All of them may create interest and curiosity for the subject to be studied. Besides, it allows adolescents to perceive themselves as an integral part of the pedagogical activity and not mere recipients.

Instrumentalization is the third step, and, according to Saviani (2008, p. 57), "[...] it is a question of appropriating the theoretical and practical instruments necessary to solve the problems detected in social practice". Such appropriation can be proposed both by direct or indirect transmission from the teacher; that is, the teacher can "[...] indicate how the transmission will be effective".

This step refers to the appropriation of the contents and will occur during the studies as conditions are generated from answer the questions elaborated in the problematization. For this, the teacher can propose an expository class, studies and research in groups, exposure of discoveries, experiences, debates, analysis of films and books, games etcetera. There are countless possibilities to answer the questions raised in the problematization.

As previously mentioned, the work with the collectivity must have special attention from the teacher. In adolescence, this is a strong point of interest and the communication with peers and with the adults with whom they live directs towards the formation of personality.

The teacher needs to gain his authority with the adolescents. One way is precisely to give various possibilities for appropriating knowledge, making them feel accepted and participating in the process and creating spaces for confronting ideas with coherent arguments. From the studies carried out and the problematizing questions, there will be a change in the syncretic knowledge pointed out in the first step. With the appropriation of scientific knowledge, they (syncretic knowledge) will become better elaborated; they will become more 'sophisticated' and become synthetic knowledge.

The fourth step is catharsis. Saviani (2008, p. 57) explains that "[...] it is about the effective incorporation of cultural instruments, now transformed into active elements of social transformation". He further explains that catharsis was understood in the Gramscian sense as "[...] the superior structure elaboration in the superstructure in the men consciousness".

In the activity pedagogical, catharsis refers to the exposure of synthesis of what was appropriate about the studied content and/or "[...] show how close hewas to solve

the problems previously raised” (Gasparin, 2003, p. 127). For the author, catharsis reveals how much the adolescent managed to appropriate the analyses and his new view of reality. The content studied is a historical and social product created by humanity, which helps understand reality as a concrete one. In a pedagogical proposition in which the student is not a passive but participative being, the teacher can plan situations in which the student exposes his mental synthesis on his own, whether with observations, exhibitions, questions, and so on.

Returning to the example of a class on the theory of the evolution of man, it could be asked the elaboration of a text exposing the main differences between creationism and evolutionism, or to have a debate in two groups in the room, in which one defends evolutionism and the other creationism; or even to present to the class a synthesis of what they have learned about the research on the differences and similarities between man and monkey. It could also be requested a critical analysis of the film *Quest for fire* and raise several questions related to the dimensions mentioned since the first problematizations.

The last step is a return to social practice. It is an interesting step, especially for adolescents, since it begins to analyze how it is possible to apply appropriate social practice knowledge. At that moment, the notion of collectivity can be expanded, as everyone's actions determine improvements or not in practice. If well directed, it can understand the logic and the social of the studied contents, providing opportunities to think about practice, not only to intervene immediately but also to broaden their understanding.

All steps allow exercising the consciousness of self. In the example of the class, previously mentioned, it would be possible to jointly propose practical actions based on the appropriate knowledge, such as studying more about the subject, watching other films, reading specific books that go deeper into the subject, visiting a museum, analyzing the effects of religion and science in people's lives.

Finally, with HCP, it is possible to value what the adolescent already knows and advance scientific knowledge. Unlike Traditional Pedagogy, it provides conditions to understand such concepts as dynamic, history, and constant construction.

The adolescent can feel like an active member in the production of his knowledge, appropriate the objectification that has already been produced by humanity and create new objectification, perceiving knowledge as a movement between theory and practice. It is possible to theoretically understand the practice in adolescence through a teaching and learning process that provides knowledge in scientific, artistic and philosophical areas.

Final considerations

In the present work, we present studies by classic authors from HCT because we believe they are fundamental to think about the current reality. From them and HCP, we point out indications for a pedagogical activity that favors the development of theoretical thinking and a way of working aimed at adolescents, making them feel part of the knowledge production process and not merely a recipient of information.

Such classics were used to show the specificities of adolescent subjects and the formation of their personality. It was possible to verify that in adolescence, the subject struggles to overcome the development achieved since childhood, by incorporation, and reach adulthood. In this process, social relations change, the

position that the individual occupies in society changes, expands personal communication, and values more collectivity.

With that, he feels the need to be accepted by colleagues, idealizes people he wants to look like in the future, obtains bonds of friendship, and establishes companionship rules. Another important point is that the adolescent no longer wants to be treated as a child. He wants to be welcomed and feel a part of the adult world.

During adolescence, depending on how his access to knowledge was made, the necessary conditions for the formation of concepts are present, expand his capacities to produce more complex generalizations, and use theoretical thinking to think about social practice. The school has a fundamental role in this process by providing access to the knowledge best developed by humanity since the appropriation of such knowledge expands HPF development possibilities.

HCP has this purpose, and for this reason, we consider it the right choice for working with adolescents. Pedagogical work proposed by it takes into account what students already know and what they would like to know, problematizes the contents, helps to increase interest and curiosity beyond everyday knowledge; it makes possible both activities with direct transmission and those in which adolescents research and build knowledge, relates classical knowledge to current knowledge (or uses it to understand current issues), demonstrating its historical construction by humanity, which helps them to feel part of the process and not alien to the world of science; opens up to collective work, work with films, games, literature, among many others that can be done in forms of dialogue; prioritizes the appropriation of scientific, artistic and philosophical knowledge; and provides a dialectical view of knowledge construction.

These factors enable the formation of theoretical thinking; that is, they make it possible to think through concepts, to think about social practice theoretically. Discussing and understanding social practice and understanding himself as an agent of this practice is the starting point for both not feeling alienated from social issues and not naturalizing the social relations established in capitalist society.

The purpose was to point out indications for a pedagogical activity aimed at adolescents. We recognize the limits and the need to expand this research, both on the theoretical basis, with deepening of classics and contemporaries, and on the empirical basis, with direct contact with teachers and adolescents from specific groups, for example, students from the peripheries who work and study concomitantly. Besides, it is known that applying HCP requires significant effort since, for this, too much HCT and HCP theoretical knowledge is necessary to reflect and propose changes in pedagogical activity (technical competence).

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