

**Patricia Mercado, Natalia González,  
Federico Ferrero, Lucia Beltramino (Eds.)**

*Production contexts of Lev Vigosky's  
theory at 120 years from his birth.  
Updatings and prospects of research in  
education and learning*

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This book is an unprecedented contribution to the education field in Córdoba. It aims at repositioning and highlighting the author's work through a political and collective deconstruction on learning processes. At the same time, it attempts at showing those processes' influence on the individuals within the contemporary historical context. The authors that take part in this book belong to the Chair "Learning Theories" and to the research team of the Project "Learning and Inclusion" of the Educational Sciences School and to the Philosophy and Humanities Faculty's Research Center of the National University of Córdoba. In addition, there are some contributions from other parts of the Argentina and from the neighboring country of Brazil.

During her 2016 management, the vice-Dean of the Philosophy and Humanities Faculty, Alejandra Castro, specifies in an introduction to this text the stance of this Faculty as to guaranteeing the right to an education and the purpose of an inclusive higher education.

The Head of the Educational Sciences School, Silvia Servetto, completes the concept by referring to the importance of discussing Vigotsky's view on reality and how he conceives it throughout his work.

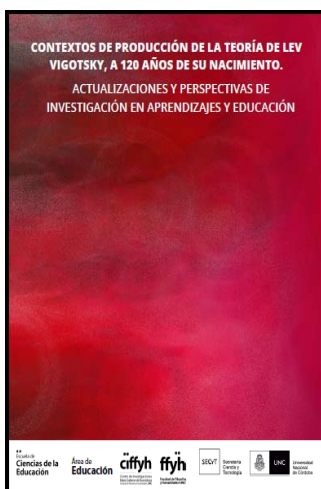
In that sense, and as a way to launch the debate, Professor Cecilia Ziperovich goes deeper when she considers her professional approach to Vigotsky's work. As a result, we can envision the ample scope of questions from his work, which Ziperovich transcends by recovering contributions from –Vigotskian and posvigotskian– socio-cultural standpoints that offer a unifying dimension in the understanding of educational practices from some political, cultural, cognitive and subjective perspectives. She digs deeply and synthesizes the relevant and necessary components to analyze the unit that contains the teaching and learning processes.

The text intends to retrace the link text-context where Vigotsky locates his work –of a philosophical, political and scientific basis– in a context of special historical changes

such as the Russian Revolution, in philosophical sources like Spinoza, Hegel, Marx, psychology, literature, poetry, art, among others, that identify his production as a Theory of the subject, Theory of the conscience, socio-historical and cultural Theory, Theory of the development of the psychic functions, as well as a learning Theory.

In the subsequent parts to Ziperovich's text, we find the foundations to conceptualize learning as a process of appropriation and subjective reconstruction that emerges from the interweaving of mediations and interactions between individuals in situated social and cultural practices. While there is emphasis on the cultural aspects, the unit of analysis is the individual in context or mediators, not the isolated subject.

At this point, the texts of Patricia Mercado, Natalia Gonzalez, Micaela Perez Rojo, Lucía Beltramino and Carola Rodriguez keep a steady argumentative outlook and show us how to open a dialogue with the main theoretical categories of the work of the revisited author, by making continuous reference to school practices in diverse situations. The au-



thors mentioned above write from the research project ended in 2017 *“Learning and inclusion in secondary school: Intersubjective mediations in educational situations. A case study”*, (UNC) where they inquire into pedagogical positions connected to the socio-cultural theories of learning in the Vygotskian categories of –zone of proximal development– mediating instruments –conscience loan– critical thinking, among others, and recover contributions of the project in progress, such as the conceptualization of inter and intra-subjective processes of appropriation in the unit subject and educational situation. In that sense, and from their records and reconstructions of situated pedagogical practices, they analyze mediated actions from a myriad of significations in school settings, in this case, in high school. They work on the different kinds of inter-subjective exchanges between teacher and students or between peers, and if these educational situations set up individuals’ socio-cultural inclusion.

In that regard, Federico Ferrero adds to the social and historical building of the field and deals with the predictive algorithms of learning at college from a critical perspective. He analyzes the Signals system created by Purdue University in the US. As the author explains, the aim of that program is to analyze huge amounts of data with the purpose of detecting students “at risk” in real time by understanding the concepts as political-pedagogical tools able to simplify or add meaning to the learning experience.

Raquel Krawchik, specialist in Psychology, and Graciela Felices, educational psychologist, have tackled Vygotsky from their professional practices on education and health and acknowledge some key and foundational principles to determine the centrality of learning in the development of subjects “of words”, with a conscience, an elevated thought and a compromise with culture. In the same way, they reconsider the educational processes that, nowadays, imply profound political reasons for a pedagogical involvement, justifying situated social practices, mediated by the interaction through communication and the production of knowledge.

Ricardo Baquero’s work represents at present and in Argentina the socio-cultural standpoints and the learning. From an integrative approach of psychological, social and semiotic processes it shows the progress in the dialectic unit of the external and the internal,

the biological and the social, in the constitution of the subjectivities as cultural processes. To that end, he centers on the epistemic theses and their derivation to the practices, in the cultural studies or cultural diversity’s problems, in their legacies and crossroads.

On the other hand, Erika Fagotti Kuchariski and Romina Elisondo’s works considered the way in which Vygotskian categories can dwell in the recovered life stories, in the teaching practices, in its limits and scopes, avoiding running the risk of studying them out of context; or in what ways the format and the contents, knowledge and thought, sense and meaning need to broaden by being rebuilt and articulated according to each particular situation. The autobiographical stories were constructed by students from Río Cuarto University and from a tertiary level school in that city. Their trajectory was possible thanks the presence of affective scaffolding and support which facilitated the interaction with others and the construction of their identities.

Authors Diana Yamila Rigo, Ana Ricceti, Marcela Siracusa y Rocío Belén Martín, Arabela Beatriz Vaja and Erika Natalia Ciochettogo through the issues of trajectories, identities, contextual diversities and historically situated social practices. The last three researchers work in the context of the National University of Villa María and the autobiographical stories let them inquire into infinite possible worlds to explore the format and expression of learning through different environments.

After that, Clezio Dos Santos researches the teaching of geography in *Baixada Fluminense Río de Janeiro* by analyzing urban and rural drawings from the complexity of our author’s work. In his study, he is concerned with the importance of the cultural context and the interactions in the construction of identities.

Claudia Baca focuses on questioning the learning of the written language at school, the learning/development category in the initial literacy. In her research, she retrieves, as a kind of complement, Piaget, Emilia Ferreiro and Vygotsky’s contributions. She explicitly states that context is a central component to meaning in learning apart from promoting interactions.

Next, Sandra Gómez suggests the systematization of fundamental aspects of psychological theories that constitute an axis in the building of knowledge: Piaget and Vygotsky. Far

away from the confrontational position, she presents Piaget's epistemological project and Vigotsky's question on the origin of the superior psychological processes.

Finally, Juan Pablo Balmaceda and Milagro Ayelén Flores display the Maillín experience that makes possible inter-subjective expressions in the Youth Movements scene in Argentina.

This text, that will possibly illuminate other projects, is not ambitious. As Moacir Gadotti (2011:10) points out (in relation to Gramsci): *"To honor an author is to read him critically. The making of a dogmatic reading is out of the question; as if [Vigotsky in our case] were a totem to be worshiped. Rather, we should reread it in the light of the contradictions that characterize his thinking and the ones of our time. It is in that sense that he is still current: not to be repeated by followers but to be reinvented..."*

The contemporary political situation in our country and continent that recurs in supporting a neoliberal model of development questions the socio-cultural views with other concepts that void the state role and go back to individual responsibilities, merits and to the subjects' success or failure at school. In learning terms, we value the repositioning of the socio-cultural approaches to back up why, mostly at present, the word "Learning" should not be linked to individual approaches.

There is an idea that permeates this work: That of documenting, generating historical, collective and public reflection that bets on continuing to consolidate sustained practices on principles of the common good and attention on the construction of democratic subjectivities; perhaps this is a moment of reinvention of the political-pedagogical, like Gramsci's contribution to the building of a site of resistance.

As I read the text, I am moved by the possibility of continuing listening to more original productions in this higher education time and space, and in this instant, I regain the poetry of the Argentine poet Roberto Juarroz when he says:

"...and that is why when all remains silenced, the lacking dialogue will continue knocking like a crazy battering ram on all the doors, because behind one of them must be the missing part to this incomplete dialogue..."

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"Revelation", sculpture. Diego Gómez