

## Historical-critical pedagogy and its possibilities for the teaching of literature



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### ABSTRACT

This paper aims to present the contributions of Historical-Critical Pedagogy and Cultural Historical Psychology in the process of teaching and learning for children in early childhood education. A work like this is justified by the conception that the Historical-Critical Pedagogy has about the teaching and learning process, that is, that seeks to expand the possibilities of the learner, about the use of what is richest and most important in the sciences and arts. In this case, what we will treat is the literature focusing on the development and appropriation of values. To this end, this work used the bibliography as the basic source of the research, especially the texts in which it deals with

the methodology in the classroom, the Cultural Historical psychology and the children's literature anchored to the Historical-Critical Pedagogy. Using as authors: Demerval Saviani, Vygotsky, Gasparin and others, who were of paramount importance for the theoretical foundation of the work. The result achieved with this research was the understanding of the main concepts in relation to the importance of teaching literature and how it can assist in child development, as well as the appropriation of concepts and the learning of infants, based on the principles of Saviani's theory. We understand the importance of a teaching that allows, through knowledge, the emancipation of the student and social transformation. Given that the Dialectical Methodology of Knowledge Construction is the way for this emancipation to occur, from primordial concepts for development, adding Vygotsky's vision of such development, which is acquired through relations with the environment and with the social. In addition, we understand that the role of children's literature is essential for the intellectual and critical maturation of the infant. Through readings guided by the mediator, it is possible for the reader to experience the process of catharsis, that is, to have their own findings, internalize the reading content and appropriate it, thus creating a new worldview.

**Keywords:** Pedagogy, Psychology, Literature, Methodology, Vygotsky.

## 1 INTRODUCTION

When we talk about the essential character of education for the formation of students, we understand the precariousness of Brazilian education since a long time. Suafs failed attempts and a traditional, technical and novista teaching had no effect on the working class, what is perceived is only a mere reproduction of concepts impregnated in our society. In order to break these concepts, The Historical-Critical Pedagogy emerges, endorsed with the psychology of Vygotsky.

The purpose of our work is to make a journey about the concepts of Historical-Critical Pedagogy, its methodologies, and approaches. Next, the theory of historical-social psychology is presented, since it is essential that the teacher knows the processes of knowledge and learning of



infants, as well as concepts of the levels of cognitive development. Finally, we come to the part of literature as a form of teaching practice essential for the disruption of the reproduction of concepts and formation of critical readers and sensitive to social differences. From the psychological studies and the methodology of the Historical-Critical Pedagogy, it is possible not only to form questioning students, but a more humanized and egalitarian society.

## 2 HISTORICAL-CRITICAL PEDAGOGY AND ITS METHODOLOGY

We understand in our studies that to apply a theory or understand how it should work within the classroom, it is necessary to know the concept of the theory itself. That is, before dealing with literature within the classroom, based on Saviani's theory, Historical-Critical Pedagogy, we need to know better what this theory is and how it implies pedagogical practices and forms of teaching in the classroom.

The Historical-Critical Pedagogy arose from the need for new pedagogical practices, outside the traditional teaching, the new school and the technicist education. These forms of teaching and practices did not contain in their pedagogical methodologies the awareness of the historical social conditioning factors of education.

When we talk about Historical-Critical Pedagogy, it is interesting to understand its denomination. In Saviani's article *Beyond the Theory of Rod Curvature*, number 3 of Revista da Ande (SAVIANI, 2011), he says that at first he used terms such as "Dialectical Pedagogy" and "Revolutionary Pedagogy". After all, Saviani's idea was to bring a Point of view, which did not aim only to defend that the mechanisms used in school did not work satisfactorily and to point out school failure as a unique and concrete destiny. In fact, Saviani's goal was the opposite, he proposed a pedagogical practice applied to a concept that the school is determined by social structures, where the school influences society and society influences the school. From this concept, and having as paradigm the historical-dialectical materialism, in 1984 Saviani calls his method "Historical-Critical Pedagogy". To be of better understanding, let's break up this denomination:

**Historical:** This perspective understands that the school interferes in the social and the society interferes in the school, so there is a possible contribution and transformation.

**Criticism:** Because it has clarity and awareness of social interference within education. It aims to highlight the importance of school and work as systematized knowledge.

Saviani's method brings the rescue of the importance of the school, the reorganization of the educational process, focusing on the systematized knowledge (much worked on in this theory) through which the specificity of school knowledge is defined.

From the socialization of systematized knowledge, Saviani elaborated the "Dialectical Methodology of Knowledge Construction", which allows, through knowledge, the emancipation of the



student and social transformation. This view argues that knowledge is not something transferable but built from relationships. This subject is dealt with by Vygotsky, and will be discussed in the next title. In this methodology, the content needs to be worked with the student, and the teacher is a kind of mediator who uses reflections on the object of study and the concepts studied.

This is a theory of great relevance for Brazilian education because it evidences a differentiated method of work, specifying itself by steps that are essential for the development of the student (First step: Social Practice; Second Step: Problematization; Third Step: Instrumentalization; Step Four: Catharsis; Step Five: Social Practice).  
(citation p. 4 CRITICAL HISTORICAL PEDAGOGY: FROM THEORY TO PRACTICE IN THE SCHOOL CONTEXT, João Gasparin)

The five steps of the dialectical methodology of knowledge construction are explained in the quote above. In the sequence, for didactic reasons, will be approached separately and unraveled:

**The Social Practice:** It is the moment in which there is the mobilization of the students. The teacher exposes the content and objectives of the activity. From this moment on, students are asked to talk about what they already know about the subject, their knowledge acquired through social relations, their experiences and daily life. The mediator, that is, the teacher, notes on the board the contributions of the students. This is the role of the teacher, who will challenge the students to expose their empirical perceptions, the common sense about the object of study.

It is essential that the educator has a previous preparation, a well-prepared lesson plan, organizing their questions and what goal they want to achieve.

It is essential that the teacher has mastery over the content to be taught, adopting best practices and ways of acting, reflecting on the need of their students, so that they can solve the doubts regarding the content taught.

The clear determination of teaching objectives is the basis for the selection of the most appropriate methods, teaching techniques, resources, materials, forms of evaluation and contents to achieve them (MARTINS, 1989, p.24)

**Problematization:** The social practice has already been exposed by the student, from that moment on, the confrontation of practice and theory is initiated. The teacher then, based on his previously elaborated planning and the questions raised in the first stage, will determine what are the knowledge that they need to master and what are the focuses that must be explored so that the study is meaningful for the student. The teacher prepares the questions and defines what the dimensions studied will be, guiding the analysis and appropriation of the content.

In this phase, the teacher with his role of mediator, passes to the student a first vision, simplifying concepts and preparing the student to analyze and absorb the contents in their dimensions, that is: social, cultural, scientific, philosophical, literary, etc.



In this phase of problematization, it is pertinent to present questions involving the most interesting subjects for the students at that time. The teacher can bring the curiosities and questions raised by the students in social practice, guiding the discussion to the central focus previously established by the educator.

The mediator, during these discussions and searches for answers with the students, unveils the learning object and can arouse interest in the knowledge presented.

**Instrumentalization:** It is the stage of effective learning. The teacher presents the listed content to be analyzed, compared, generalized and classified. During this dialectical process, the confrontations of ideas, visions and scientific knowledge take place brought by the students. This process of analyzing, judging and criticizing, which produces important concepts for the development of knowledge, is termed by Vygotsky as the Zone of Proximal Development.

At the moment of instrumentalization, the teacher presents the strategies and resources designated in the preparation of the lesson plan. The diversity of activities and different resources offered to students, can bring greater learning success within the classroom, given that each student has a learning style and different cultural capitals.

What are the learning styles or channels? According to the neurosciences, the human being learns through three learning channels: auditory, visual and synesthetic (related to movements). While we can utilize all the senses to learn, each has a predominant learning style. (ZARDO, E. E.; LIMA, R. C. Student social practice and teaching theory. p. 11)

**Catharsis or Synthesis:** When the student systematizes, elaborating writings and making their own findings. Finally he internalized that learned content, that is, he has an in-depth conception about it. The evaluation of the teacher can be carried out in different ways, what matters is that he has a new vision and a new posture before the dimensions that were worked in the classroom.

**Final Social Practice:** It happens when the student manifests a new posture in the face of social challenges. That is, the learner now has a goal of social transformation. The Initial Social Practice is qualitatively altered by the mediation of pedagogical action.

Given the above, it is necessary to clarify that the "steps" mentioned above are moments that occur throughout the teaching and learning process. It does not mean to affirm, that they occur in a linear and chronological way. Knowledge for Historical-Critical Pedagogy occurs in a spiral, not as rungs of a ladder.

An example of this statement is what happens with the knowledge of botany; When children are in early childhood education, they learn about flowers, the parts that make them up, they know some different flowers. This is the ultimate social practice. Upon entering elementary school, that knowledge about flowers becomes the initial social practice for learning more in-depth knowledge of how plants feed, how they reproduce, when they die they become fertilizer for other types of plants,



etc. In this sense, for the pedagogical conception defended in this work, the point of arrival of a school content is the starting point for other contents.

This method aims to promote activities in the classroom, favoring a dialogue between teachers and students with their cultural background, pace of learning and development, without leaving aside the systematized knowledge and the processes of transmission- assimilation of the contents.

### 3 VYGOTSKY AND SAVIANI, THEIR APPROACHES

It is evident that psychological research can provide precise and necessary scientific knowledge, on which Pedagogy can rest. From the studies and psychological processes of learning, the teacher can have for himself an ally and remove the traditional idea that everyone learns in a predetermined way and has the same opportunities to learn. This view would be what Bourdieu said about the school being a propagator of social inequality, that is, alien to thought processes and alien to the different types of cultural, social, economic and symbolic capitals within the classroom. The studies of educational psychology, especially the one we will treat in this chapter, Vygotsky's Historical-Cultural Theory, break these paradigms and deepen a scientific reflection on the process of obtaining knowledge through social relations.

It all starts from very early, in early childhood, the period from 0 to 06 years of age, which is a very important developmental time. In this phase, the processes of speech, learning capacity and social initiation take place. It is in this period that the brain is working at full throttle, absorbing new knowledge, and accommodating what has already been experienced.

The Cultural Historical Theory, understands man as a historical being, built through his relations with the natural and social world.

Knowledge is acquired through the interaction between subject-object in mediated social actions. Vygotsky argued that children could learn by exploring the environments in which they are inserted, creating their learning mechanisms long before entering school. These processes of development take place through socialization, after all, the brain is an open and changeable system, and our mental functions are born from the relationships we have with the environment. We are humans going from the interpsychic to the intrapsychic plane. Creativity, logical reasoning, and mental functions are born from our action with the environment, that is, from the experimentation of the world.

The brain is the basis of the psychic activity that each individual brings with him at birth. However, for him, this basis is not immutable, since, in the permanent internalization of culture and interaction with the other, the human brain has been developing new functions created throughout history. (Developmental Psychology - Alexandra Xavier 2015, p. 29)



The human being is molded from the linguistic signs, after all, words are the means of his communication with the world and with his own consciousness. Language produces meanings and when externalized, is confronted by social values and all kinds of relationships.

The human being is constituted through the mediation of words, through which he internalizes the values, ideas, customs, behaviors, finally the ways of being and thinking of a culture. In this internalization, he converts what are socially produced elements into his own aspects, that is, he goes, to starting from the external environment, building their higher psychological functions. (Developmental Psychology - Alexandra Xavier 2015, p. 29)

Everything he learns from these cultural and social values can be internalized, modifying the way he thinks and acts, as well as creating more symbolic material and meaning for the world. These studies also showed how the human being is able to learn through the learning of the other, that is, it is not necessary for the child to burn himself in a candle, so that he learns that the candle burns. With her mother's knowledge, she can internalize it without experiencing it.

The process of interaction between child and adult has a central function in the process of internalization of concepts. As stated earlier, the linguistic sign and social interaction can change the way the child performs his functions. That is why the teacher within the classroom is a "social mediator" as he organizes the teaching and its lesson plan according to the needs for child development.

The school exists, therefore, to provide the acquisition of the instruments that enable access to the knowledge elaborated (science), as well as the access to the rudiments of this knowledge (SAVIANI, 1994, p. 15).

A very important point in Vygotsky's theory is the process of concept formation. For the author, a concept is much more than just a set of connections assimilated with the help of memory or an automatic mental habit, but rather an act of thought.

The formation of concepts is the result of a complex activity, in which all the basic intellectual functions, such as attention, logical memory and capacity for comparison, begin in childhood, with their maturation happening in adolescence.

Within the theory of concept formation, Vygotsky presents spontaneous concepts and scientific concepts.

A spontaneous concept originates from concrete situations, in turn, the scientific concept involves a mediated attitude towards the object (VYGOTSKY, 2005, p. 135).

Vygotsky also elaborated the theory of the zone of proximal development, aiming to explain how learning generates development. The author states that there is a relationship between the level of development and the potential capacity to apprenticeship. Vygotsky then postulates that there is not only one level of learning, but at least two, which we will talk about next:



**Real developmental level:** It is when the child does not depend on the help of others to solve his problems, he is able to solve them on his own.

The level of development occurs when the child begins his or her discovery phase. It is necessary for other people to assist the child in this process. So that there can be cognitive and physical development, the sociability between the child and the mediator serves as a starting point for their interactions with the environment in which they are. The school is fundamental in this, because it is only in the school environment that the teacher works with mediations such as didactics, to facilitate the understanding of the infant and his development. Vygotsky highlights real development as something that the individual is already able to accomplish on his own. Like, for example, when the child has knowledge about the numerical symbols, even without knowing their function. It is at this point that the school, as mediator, has the role of assisting in the discovery of the functions of the numerals. Therefore, real development refers to the functions already matured, the tasks that the child already performs alone.

**Level of potential development:** This is when the infant depends on the collaboration and help of others to solve their issues.

Proximal development concerns the processes and functions that have not yet matured and are in formation, in a state of potency. This development, in each phase, becomes real development and provokes the emergence of new potentialities, characterizing an approximation between potential development and real development. This approach is provoked by the teacher through the pedagogical intervention, thus creating the zone of proximal development.

**The zone of proximal development:** It concerns the distance between the real level, where the infant can solve his problems independently, and the potential level, which is determined through solutions under the guidance of others.

The zone of proximal development is essential within the school, it is in it that the interventions of other people and the physical environment occur in human development.

Therefore, the education represented by the teacher, is one in which the child maintains permanent interactions in the school, and this has a duty to know the levels of the students, thus giving him the opportunity to direct teaching to more advanced stages, directing the learners to their potential strength (MARIA CRISTINA PETENUCCI, 2008 ).

#### **4 LITERATURE AND ITS SOCIAL FUNCTION.**

Literature is the oldest art in the world, having its beginning in Prehistory, where the rock arts were performed, maintaining continuous evolution. But, it is in the Roman Empire that its denomination happens. The word *Literature*, in its etymology, comes from the Latin "Littera", which means letter. However, the meaning of the art of writing was not as an expression of art but as every form of writing. Nowadays, when we talk about literature in its character of formation and education,



it is to think of the formation of humans, formation of a more conscious civilization capable of acquiring its emancipatory character and appropriation of art.

To talk about literature is to talk about Antonio Candido, something is explicit, art is social because it suffers action of the environment and exerts influence on it, besides having a role of social institution, because it is from the language that it is communicated.

Literature has been a powerful instrument of instruction and education, entering the curricula, being proposed to each one as intellectual and affective equipment. The values that society advocates, or those that it considers harmful, are present in the various manifestations of fiction, poetry, and dramatic action. The literature confirms and denies, proposes, and denounces, supports and combats, providing the possibility of living the problems dialectically. (Antonio Candido, from the essay "The right to literature", in the book "Various writings". 3rd ed. revised and expanded. São Paulo: Two Cities, 1995).

When we talk about children's literature, we think directly of booklets that have the power to modify children's behavior and reinforce values. It is in childhood where the habit of reading is formed and, therefore, it is possible to affirm that children's literature has a social function, because it has its formative function: presenting models of behavior and moral standards to facilitate the integration of the infant in society. What we want to address is that the social function of literature is to facilitate the critical understanding of man and thus to emancipate himself from social dogmas. This is possible through the critical reflection and questioning provided by reading. This vision of literature of an emancipatory character must be initiated in childhood.

From this sense, in view of Vygotsky's theory on the process of concept development, contemporary children's literature helps the child to develop concepts, such as presenting doubts about the world that lives, opening space for reflection and questioning from reading, so that the process of internalization of concepts happens, discovering different realities and, who knows, reproducing the internalized concepts, from a mediated reading.

On the other hand, classical tales do not prevent logical reasoning, because they do not dull the intelligence of the child. They involve, rather, the sharpening of his artistic sensibility and the balance of the dream with the real. It is a stimulating game – the child knows that what he is reading is not true, but pretends to believe it – it is the magic of the imaginary, so necessary for child development (THE SOCIAL FUNCTION OF READING CHILDREN'S LITERATURE, Clarice Fortkamp Caldin)

It is worth mentioning that literature for children needs to be worked with a well-designed project (as was said in the topic of methodology) and with books according to the age of the student. This is a process of mutual enrichment, the mediator helps the infant not only to think in a more sensitive way, but to constitute a living dynamic. The greater the chances of the infant discussing concepts, the greater his critical and revolutionary potential.





## 5 CLASSROOM EXPERIENCE

To exemplify the theory of teaching literature in the classroom, following the critical historical pedagogy, we will use the data and research of the article "*The Act Of Reading In Historical-Critical Pedagogy And Its Possibilities In Basic Education*", (FERNANDES; FRANCO, 2020). In the article in question, a teaching practice is carried out with the students of the 1st year of High School.

At first, after the advance planning, the teachers perform a work with the content of reading and literature. To start, the song "Cálice" by Chico Buarque is used as an initial instrument, in order to raise awareness among the students about the subject that would be worked. After the music, the reading of the short story "holocaust" by Caio Fernando Abreu begins, as a reading instrument that brings the possibility of analysis and understanding of social reality. As a synthesis, it was proposed that the students write their own short stories, and then the act of reading was carried out.

For the topic of the content worked in this text, the teachers highlighted as objective to analyze the tale "holocaust" and the context of its production, in order to perceive the dimensions: conceptual, historical, social, cultural, political, legal, affective, psychological, aesthetic, among others, that are placed in reading and society. As instrumentalization, the teachers used oral exposition and analysis of the literary text "Holocaust". (FERNANDES; FRANCO, 2020 p.35)

In the article, Fernandes brings the dialogues between the teacher and the students, according to the practice of the activity above. Something that is evidenced is the methodology of Critical Historical Pedagogy in use:

PB: Why this name Holocaust? B1: A blackout?

PB: This holocaust comes from sacrifice. In the time of the Hebrews it was used to name a series of sacrifices, practiced by the ancient Hebrews in honor of the gods, where the sacrifice was totally burned.

PB: What did you feel when you read the short story? B1: Fear

B2: Thriller B3: Malaise

PB: You saw how Caio Fernando de Abreu is detail-oriented when talking about the characters, about the louse, the pain, the wounds. The situation of the people there was very difficult, they were burning everything they had in the house, until one hour there was nothing left, then they began to sacrifice themselves. Caio Fernando de Abreu lived at the time of the military dictatorship, so, just as we talk about Chico Buarque, he was also exiled. He portrays the massacre of young people for not having freedom of expression, he portrays all the repression of the time and in this tale shows the suffering of the people. (VERBAL INFORMATION,) (FERNANDES; FRANCO, 2020, p.36-37)

We can identify in the dialogue above, the **Social Practice**, that is, the moment of mobilization of the students, where the teacher exposes the content to be worked and makes inquiries about the experiences and knowledge that the students know about the Holocaust. After the answers, the teacher (mediator) proposes the reading and asks the students to identify if the title relates to the content of the story, then causing the students to move to the **Problematization** phase, at which time the teacher



will identify what knowledge the students need to master and then passes a vision simplifying the concepts and preparing the students for a deeper analysis and appropriation of content.

Later in the article, it is proposed that students elaborate a short story:

If you had to write a short story, portraying a social problem, what would you write about? Develop a short story that portrays a problem, such as the one presented in the short story "holocaust" (loneliness, fear, insecurity, among others), using the dimensions worked (historical, economic, social, cultural, ideological, power, political, aesthetic, affective, ethical, among others), relating to issues of the present day. (STUDY GROUP, PLANNING OF FACULTY-STUDENT WORK)  
(FERNANDES; FRANCO, 2020 p.36-37)

It is at this moment that the **Instrumentalization happens**. The teacher presents the content that will be worked, and the strategies of the activity.

Finally, the short stories are made, and the results were:

The problems raised by the students in the tales demonstrate feelings experienced in concrete reality, such as fear, loneliness, anguish, insecurity, indifference, among others. To analyze the dimensions addressed, a table was organized, establishing for each dimension, the passage in which the student sought to evidence. (FERNANDES; FRANCO, 2020 p.36-37)

Then occurring the process of **Catharsis**, that is, when the student can write and make their own findings, internalizing the content learned and appropriating it. Consequently, the last process that is associated with the previous one, the so-called **Final Social Practice**, in the case of the research students, was the tales themselves, which was perceived under historical, social, power, ideological and aesthetic views. This practice is related to the new posture of the student before what he learned and internalized.

The study of the tale "Holocaust" in the light of Historical-Critical Pedagogy enabled the students to recognize themselves as part of human history, to experience the context of the other and, with this, to refine their sensations and perceptions of the surrounding reality. This movement performed by the students interferes both in the development of their psychic functions, in their individual formation, and in their constitution as a social being. The tale by itself does not have the power to modify the social reality, but it can bring to the subject a rethinking about the history of humanity and its behavior in the face of the continuity of this great history, where by revealing this world, it can enable the reader to build a new history, as observed in the students' productions. (FERNANDES; FRANCO, 2020 p.43)

## 6 FINAL CONSIDERATIONS

When we work with students within the classroom, we are not only "transferring" systematized content, on the contrary, the teacher has the role of transforming lives within the school environment. When we talk about students and schools, we talk about a formation of society, and the Historical-Critical Pedagogy and its methodology, can revolutionize the way of teaching.

It is evident that for a quality teaching in early childhood education, it is necessary to understand the psychological aspects of the learning process and maturation of the child. Vygotsky concludes that



such a process happens through socialization with others. After all, when we talk about the formation of the child, according to Vygotsky, it is at this stage where the minor, from the linguistic sign, learns concepts and internalizes them becoming his own.

Keeping this perception in mind, we conclude that children's literature plays a primary role in their formation. The books according to their age group shape the conduct of the little ones, and then following the dictates of Saviani's theory, the "mediator", that is, the teacher, has the role of assisting the little ones in their readings, and urging them to discuss them.

The research conducted by FERNANDES; FRANCO was essential to exemplify Saviani's theory in practice and pointed out that it has effectiveness with students, thus bringing a new perspective, a hope for a more developed, critical, and sensitive society to the problems of society. And literature, the oldest and most beautiful art in the world, acts by creating catharsis for young people, as well as showing them a different worldview from the one they live, that is, as Vygotsky presents earlier, the capacity for experimentation without experiencing action.



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