

Chapter 38

Dimensions of emancipatory education from freire and vigotsky perspective: human development

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ABSTRACT

This research aims to point out education as a fundamental part of integral development, with the commitment to prepare students for a more prosperous society. As well-planned, education can contribute to the formation of more skilled individuals in a peaceful and sustainable society, forming people in all dimensions, especially throughout life, having as a proposal: construction of collective knowledge for protagonism and social transformation.

Keywords: Emancipation, Autonomy, Social Protagonism, Social Transformation.

1 INTRODUCTION

The contributions of Vigotsky and Freire to Emancipatory Education are based on social protagonism and autonomy. Freire's methodological basis expresses much more the method of learning than the method of teaching, prioritizing the experiences and peculiarities of each student, highlighting socio-cultural aspects being based on dialogue for autonomy and emancipation. Para this purpose advocates a popular education that instigates a positioning of the oppressed layers that should not conform to the exploitation of the ruling classes.

From vigotskyana's perspective, interaction is the key to the development of human development towards autonomy, understanding that social relations enrich experiences in favor of learning. Cultural influence also establishes the context, which in turn defines meaning to the subject that is developing and internalizing the existing culture. It is very interesting to analyze freire and vigotsky's line of thought making an approximation, even though we know that there are some counterpoints.

The first observation that must be made refers to the Marxist tendency. Marx's current questions the social structure of ruling classes and classes dominated in all spheres of society (politics, religion, culture, economy, family among others), according to him this system aggravates social inequality, but science and research must point ways to emancipation.

Freire and Vigotsky's concern in this same sense, emphasizing development, dialogue and reflection strategies for autonomy and social transformation for emancipation, is noticeable. Marx's philosophical current focused on social and dialectical factors, with the aim of developing human consciousness, directly influenced freire and vigotsky's studies, but his theoretical arguments were more dedicated to psychology and pedagogy.

2 MATERIAL AND METHODS

The method used in the research was the descriptive bibliographic, because it allows us to collect reference data allowing us to point out the differences between Freire and Vygotsky. We use bibliographic sources of classical and contemporary authors (ebook, repositories and scientific journals) for the discussion of the symptoms. Freire fought for the inclusion of the less favored, their freedom, emancipation and the right to be heard. Vygotsky fought for the inclusion of people with physical and intellectual disabilities, so the concern of both focused on the transformation of social reality. During the research we also collected data in books and Scielo database, we selected works by Freire, Papalia, D. E.; Olds, S.W.; Feldman, D.; Saviani, and Vygotsky's works so that we could glimpse the path traced by both of them in favor of an egalitarian society for all. We travel through human development in Papalia's studies; Olds; Feldman; with the purpose of understanding Freire's reflexive critical thinking and Vygotsky's sensitivity in the intentionality of how human development occurs in favor of learning.

3 RESULTS AND DISCUSSION

Freire's educational methodologies and practices have left a legacy to this day, which contribute to the various ways with a quality education for our children, young people and adults of emancipatory nature. The didactic material constructed from dialogues between students and teachers that for Freire was considered fundamental, because it aimed to evidence knowledge and vocabulary that were part of the universe of communication of students leading to an investigation, theme and problematization (teachers and students overcome a magical view by a critical view of the world, for the transformation of the lived context). According to Freire (1987, p.120): "the good teacher is the one who stands together with the student and seeks to overcome with the student his not knowing and his difficulties, with a relationship of exchanges where both parties learn."

In this context, the theoretical contributions aim at a literacy to understand and interpret what happens in reality valuing the popular culture in which the student is inserted, a Freirian approach that deepens the knowledge of the permanent process of liberation seeking answers to social, economic and cultural problems enabling realization as an active participant subject in the society in which he lives for reading the world. The work *Pedagogy of Autonomy*, Freire (2011) records that teaching requires aesthetic and ethics, understands that both walk together and education should worry about the moral formation of the student. According to Freire (2011, p.18), the necessary promotion of naivety to criticality cannot or should not be made the distance of a rigorous ethical formation alongside aesthetics, decency and *boniteza* hand in hand.

In Vygotsky's studies, the proximal development zone theory is a very relevant concept, explaining when the student can perform a task or solve a problem independently or even when he needs help, the student develops his intellect according to the intellectuality that is inserted. According to Vygotsky, "...

an essential characteristic of learning is that it awakens several development processes internally, which work only when the child interacts in his environment," (Vigotsky, 1896-1934, p.5).

For Vigotsky, language is essential to form the mind and build knowledge as long as dialogue is established in pedagogical relations and processes. His ethical-political point of view reveals that dialectics must break with the traditional passive paradigm and unable to reflect to a posture that consists in the sharing of knowledge for emancipation and full exercise of citizenship. The philosopher understands aesthetics very connected to art and education because it is the historical educational process of the human being, considers essential art and aesthetics in the educational field for biological mechanisms due to sensory perceptions, (VIGOTSKI, 1925/1999).

Vigotsky destudied himself in a dialectical historical materialistic approach, expressing psychology as a science at the service of educational practice, evidencing the importance of language as a vehicle for training, while for Freire dialogue is linked to the conflict that disaccommodates. Both defend the people's call for positioning and struggle in order to exercise a full citizenship that implies dialogue, autonomy and emancipation.

4 CONCLUSION

The formal education in which the school is responsible, have been assuming a new role that is no longer teaching content that no longer dialogues with each other, but rather prioritize and instigate the study of the social and political historical context. Both referenced theorists stimulate ethnographic research with social connections and experimentation, where all individuals are engaged with a learning in their skills and broader roles in society and in the world. The constant transformations experienced in school, such as 'teaching' are based on the development of skills and the identification of possible, promising and pleasant paths in an uncertain and unpredictable world leading to a transformative and emancipatory education in the construction of a critical look of the educandos.

However, human development and the dimensions of education open spaces for research on the contributions of Vygotsky and Freire. Today, the educational processes of equity and quality for a humanist, constructivist and meaningful education, generates transforming beings in the community and preservation of social, historical and cultural identity. Therefore, the need to deepen reflections, studies and research to better know ourselves and students in an interdisciplinary character, which requires specific knowledge and knowledge and contextualized with emancipatory, liberating and inclusive education.

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