

Vygotsky: from an archer to a win-win conflict dealer

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Introduction:

The objective of this study is, initially, to discuss in which way my understanding of the Zone of Proximal Development (ZPD) is reconstructed the more I study Vygotsky. After that, a compilation of key-concepts about ZPD is presented in order to organize a possible redefinition in a *bricolage style*. Later, the composing elements of the Theory of Activity will be on stage as possible charter marker in the analysis of conflicts which are inherent to ZPD. Finally, creativity and the collaborative-argumentative language will be discussed as being central pieces in the construction of a win-win ZPD .

Two little dolls and some arrows

*Hope is something not given,
It is to be created
Peter Braze Corcoran*

I first heard of Vygotsky was sometime between 1985 and 1988, in my bachelor degree course to become a teacher. In my first class about Vygotsky, I was anxious to learn about someone who, at that time, to me, had to do with what somebody less competent could do with someone more competent. When the lesson started, I remember a drawing on the board: two little dolls. One was bigger and had a big head. The other was smaller in all senses. From that day, I recollect an image of some arrows going from the big doll to the small one and vice-versa. Over these arrows it was written: Zone of Proximal Development (ZPD). From the back and forth of the arrows, the small doll got bigger and she learnt how to do something new. From this time, my key word is (i) peer who is wiser.

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As I kept on studying Vygotsky, I could understand that the ZPD is not a simple mechanic and linear transfer of abilities (Moll, 1990). Much less it is an appropriation of knowledge with the help of another person (Magalhães, 2008). As well, it is not an idea that the life of the man depends on supports (Clot, 2006). And, the ZPD is not a loan of the more conscious person to the less one (Bruner, 2000).

The ZPD is essential in the transformations of development

*Election is ours:
To form a global society
to take care of the Earth
and to take care
of one another
or risk our destruction and
the diversity of life.
Earth Charter*

I was very eager to know more about Vygotsky and his theory, so I started a research (Damianovic, 1998), in which I understood the ZPD as being related to the distance between the level of real development, determined by the independent resolution of situations and the level of potential development, determined by either the solution of problems under the orientation of an adult, or with the collaboration from more capable peers (Vygotsky, 1978).

ZPD which had been once arrows going from one person to another, apparently touchable and visible and very fast in its results, became an amorphous area. My key word at this time is: (ii) development.

My interest in development took me to a path to meet Marx (Marx & Engels, 1979) and notice that the human development is a result of the activity of work, here understood as a process in which man, changing the nature to satisfy his material and psychological necessities transforms himself. As Freitas (1999:112) presents:

“Vygotsky, incorporating and developing these ideas, understood that the development of psychic superior functions is processed by the internalization of the system of signs produced *culturally* (emphasis of Freitas). In this way, the individual change in the time of development has its origin in society and in the culture, mediated by language, which constitutes, in this way, the essential mechanism of transformation for the cognitive development.”

To notice the importance of the dialectical method, from a historically based position, which sees the man influenced by the environment, but coming back to it to transform it, has been fundamental to me. It has been from this quotation above that I could understand that development is considered as a transformation of the participation of people in socialcultural activities², which transform themselves with the involvement of the individuals in future generations (Rogoff, 2003). In other words, “when man is transformed by his participation in different activities, he is also able to transform these activities” (Szundy, in press). Two new key words are added to my thoughts of ZPD: (iii) social cultural activities and (iv) transformation in the participation of people.

From this time on, I understood the thought of Vygotsky to think it is “naïve to see the social as a group of people, as a collection. To him, the social is not a collection of individuals. The social is present, even if we are alone; the social is not outside us, not even among us. The social is in ourselves, in our spirit and in the body of each of us. Therefore, it is not because we say “social” that the question is answered. (...) The social is not on external object to be interiorized directly. (...) we become subjects transforming the social itself by the social per se (Clot, 2006: 23). A new key word comes to my mind: (v) community in the sense of social world³.

The activity comes to my way as an essential element in the process of conscious confrontation of ambiguities

It is needed fundamental changes

² “The activity as a methodological principle serves as a way to find out the specificities of the social forms of human existence. This is because man does not simply adapt himself to the world, but changes it as well according to his necessities and interests” (Zlobin, 1990:57).

³ “the social world is made of a creative discordance, (...) it is a kind of confrontation around one object; fundamentally, the social world is a connection, one unfinished relationship (...) It is precisely because the social world is not finished that the agent takes as his/hers these conflicts – this not finishing of the social; therefore, he/she also appropriates of these conflicts, of the creative discordances that the world offers him/her. The social world to Vygotsky, is not a world of restrictions. It is at first one world of subversion of meanings and of artifacts and, in the second place, it is a world of unfinished conflicts, in which we can take our place. Because it is unfinished, we can put in the social world something which is ours. (...) The social is, at the beginning, one way of living; after it becomes the origin of new forms of life (Clot, 2006:25).

*In our values, institutions
and forms of life.
We should be aware that,
once our basic necessities are satisfied,
the human development refers
to being more,
not having more.
Earth Charter*

My enthusiasm to understand more Vygotsky has incentivated me to research the role of his theoretical backbones in the collaborative management of conflicts. From this wish, a new research came up: Damianovic (2004), in which I tried to understand the professional teaching development of State School English Teachers of Brazil when carrying out reflective sessions, which are understood as being an activity, that is “one form of existence which is concretized in the on purpose change of the objective-subjective reality” (Mateus in press:05). The reflective session considers that, when carrying out one activity, the agents also transform and develop themselves and vice versa (Davidov, 1999). It is a dialectical process.

In Damianovic (2004), the reflective sessions which were analyzed took place from one discursive organization that had its beginning in the necessity to construct contexts to develop teacher education inside a reflective context which was permeated by an informed critical praxis. However, the analysis revealed that it is needed to revisit the role of the participants in a reflective session and mainly, the role of their linguistic awareness in order to allow them to carry out a conversation which is structured over conflicts. In Damianovic (2004), I highlighted that the focus needs to change from the individual to the social and that the social activities should stop being only a way to relate isolated actions (Mateus, in press).

The essential element is the fact that any kind of conversation structured on conflicts to resolve problems shall need a language⁴ and one organization of this language to trigger one expansive learning. Mateus (in press), based on Engestrom (1996/2005), explains that this learning takes place in the process of conscious confrontation of ambivalences which, posted like dilemmas socially essential, generate actions which make emerge new forms historically new of activities. More key words come to my mind about

⁴ Language is socially constituted by diverse forces and voices which involve a multiplicity of meanings and the fight of power linguistically marked in the statement . It is a semiotic instrument which allows us to understand the responsive actions of the agent to other statements in a specific communication (Voloshinov,1929).

ZPD: (vi) collective historical transformation; (vii) creation of the new, (viii) rules and (ix) expansive learning.

At this point, ZPD was no longer to me a place or an instrument and it became one abstraction, one space of life which is inseparable from us who make it (Magalhães, 2008). I also started understanding ZPD as a revolutionary activity (instrument-result)⁵ (Newman & Holzman, 1993/2002) in the daily life of individuals who transform their understanding and their responsibility in and for the activities through their own participation (Rogoff, 1995). It is expected, with this responsabilization, that development is seen as a possibility of transformation of the participation of people in socio cultural activities, which are transformed with the involvement of individuals in future (Rogoff, 1995).

When I noticed the relationships explained above, Vygotsky and his followers made all the difference in my life. As an educator and applied linguist, my objective is to work for the participants (including myself) from the “most diverse activities in the imbricated net of institutions, to be able not only to be influenced by and shaped, but also, for us to be able to transform these same institutions. It is exactly this capacity of transformation which makes the activity – and thus, the ZPD - revolutionary ” (Szundy, in press: 08).

I aim at working with these revolutionary activities which have as an objective the development in the transformation of the participation of the human being in social cultural activities, giving a possibility to, as we transform the culture, make part of it! “When we become agents of the development of our community, we transform the development of the culture of our community and, in this way, we have the responsibility and become interdependent of it” (Liberali, 2008:07).

Collecting ZPDs: pieces to organize my thoughts

*The appearance of a global civil society
has been creating new opportunities to
construct a democratic and humanitarian world.
Our environmental, economic, political,
social and spiritual objectives
are interrelated and together*

⁵ Instrument-to-result is an instrument identified and acknowledged as of a possible use for a determined objective. Instrument-and-result is an instrument specifically designed to create what we would like to produce (Newman & Holzman, 2002).

*we can propose and make come
true comprehensive solutions.
Earth Charter*

In order to understand better ZPD at the beginning of the twenty first century, I organized a few comprehensions of it in order to allow me to sew a definition of ZPD.

Autor	Definição de ZPD
Vygotsky 1978	Distance between the level of real development, which is usually determined by the independent solution of problems, and the level of potencial development, determined by the solution of problems under the orientation of an adult or in collaboration with more capable peers.
Newman & Holzman 1993	Represents the unit of learning-and-development and, therefore, the psychological unity of history - the place of the revolutionary activity.
Bernstein 1993	Stage of ideological battles for new ways of work
Engestrom 1996	<p>A terrain to be inhabited and explored by the means of a multidirectional movement inside the possibilities. This zone creates intersectioned traces which allow each person move in a more effective way, independently of the direction to be taken. In this zone of intersections and of boundaries with others, full of history and power, each one tries to adapt him/herself and, simultaneously, struggle to overcome the boundaries. This leads to critical conflicts which head to new paths which expand the collective comprehension of the zone of development and create meanings which are temporarily steady. When the agents reach a certain level of domain of this zone, the process of new zones restart .</p> <p>The ZPD is a distance between the actions present in the daily life of the individuals and the new forms of activity, socially and historically constituted, which can be collectively generated as a solution to situations of conflicts that take place in the everyday life.</p>
Clot 2006	ZPD doesn't consist in helping the agent to make what has been anticipated to him/her. ZPD consists of creating a picture in which the agent will be able to do what could be impossible in his/her own activity. ZPD is a place, in a certain way, in which the psychological or social favors the agent in order to make him/her find possibilities not realized ⁶ .
Magalhães 2007 a e b	<p>ZPD is a zone of creative action, one transforming "practical-critical" activity, in which collaboration and criticity are fundamental to the possibilities of the creation of "new paths" (development). The focus is on the creation of new meanings in which the social mediations are a "pre-requisite" (instrument) and "product" (development).</p> <p>ZPD is understood as a space for radical transformation of the system of activity, which can take place when one of the participants stablishes one conflict and the development is reached through the resolution of this conflict, in such a way that transcends its contradictions.</p> <p>ZPD is a space of life which is inseparable of ourselves who produce it.</p>
Szundy (in press)	ZPD is a zone of conflict in which knowledge is constructed in a spiral way, which implies the creation of practices and situations in the classroom which allow the engagement of the students in collaborative activities, which take into consideration the interactive processes existent in the most various social contexts.

Table 1: ZPD and some definitions

⁶ Each of us is full, in each instant, of possibilities not realized. That is, the activity is a minimal part of what it is possible (Clot, 2006).

Based on the explanations in the above table, it is important to highlight that the ZPD is related to a collective development which does not take place in circles, but in a spiral full of paths that pass by a same point and that advance to a transformation. Liberali (2008:07), based on Engestrom (1996), explains that, “as we understand the development as a collective process, and not simply as an individual one, we can see that the collective transformation means change in the course of the life of each person, along with the life of other people, in a process of construction of new collectiveness. In this direction, besides being vertical, it is also a horizontal movement of crossing boundaries in different worlds and not only ascending in the scales of competence and of maturity”.

Because it involves diverse movements to cross frontiers, ZPD is undoubtedly, a stage of ideological battles to develop the ways of working (Bernstein, 1993), which should be ways related to conflicts inherent to revolutionary activities (Newman & Holzman, 1993), aiming at the creation of new forms of social activities to the everyday actions (Engestrom, 1996). ZPD is not help, but one space of life, a zone of creative action (Magalhães, in press), in which the agent meets possibilities not realized (Clot, 2006) for the creation of new meanings in which social mediations are pre-requisite and product (Magalhães, in press).

ZPD invites creativity and argumentation to come in

*We should take the decision to live according
to a universal responsibility sense,
identifying ourselves with all
the Earth community and
with our local communities.
Earth Charter*

To define ZPD seems easier than seeing it in life and even more complex is the task to try to understand the role of language in this revolutionary activity which involves the human being. Man is a complex system, not only due to the high level of vulnerability of the place where he/she lives, but also because of his high level of intelligence, which allows him to let him be modified by what happens around him and, equally, it allows him to introduce modifications in the world (Leffa, 2008). Our world in the beginning of the twenty first century registers the necessity of processes of urgent collective transformations in a society which has become more global, in which people need to learn

how to interact with the diversity of others to act in a future that promises to be ambiguous (Moran & Steiner, 2003) and suffering.

Keeping this in mind, the flexibility of the language of man seems to be essential to let his creativity⁷ exist: not only where there is the creation of big historical works, but also in places in which the human imagination combines, changes and creates anything (Moran & Steiner, 2003).

Like the play for the children, creativity creates a SPD which offer people the possibility to adapt actively to the environment and modify it. ZPD transforms the creator though the personal process of experiencing the creation and also transforms other people, via the creation of knowledge and innovative artifacts which will be divulgated through culture to be appropriated by other cultures. Creativity is the means and the objective of the personal and cultural development (Moran & Steiner, 2003).

According to Liberali (in press:09), based on Vygotsky (1999), “the creative activity refers to the human plasticity, that is the capacity to transform himself and conserve the marks of this transformation. It depends on social relationships, that is, the experiences shared with others serve as a basis to the formation of essential elements to the creative activity of each person. It is the richness of the sharing and the diversity of previous hybrid experiences of each one that give the possibility to a larger number of elements of reality and chances of a wider and innovative combinations of experiences. The products created by the collective have a strong role over the reality with an active force in the transformation of this reality, forming then, one creative path”.

However, someone who is involved with transformations for emancipatory knowledge⁸ shall be attentive to the language of argumentation, that might auxiliante to manage changes in the conflituous process of the collective transformations.

A central part in the construction of these new organizations is collaboration⁹ which, despite the fact it constitutes the discourse of ZPD, alone it does not take to development, to change of totalities in the transformations. In order to make this happen, it is necessary to be acknowledged and questioned the contradictions among: the object of

⁷ “Creativity is fundamental in the richness of a more elevated level of thought because it makes possible to operate with images which are not in the perceived reality (Góes & Cruz, 2006: 42).

⁸ The emancipatory knowledge, according to Liberali (in press), involves: reflection upon the context; awareness of it; the action over the context to provoke its transformation; and active participation in history.

⁹ In this search of personal and cultural transformations, it is worth remembering that our individual actions are motivated by the actions of the others and produced from the actions of the others once that all participants are involved in a collaborative way in the negotiation, in the creation of new meanings which presuppose new organizations of the involved ones (Liberali, in press).

the activity, the collective construction of the objective of the activity, the instruments, the necessities of the participants, the motives to act, the reasons for the choices made, the rules which embrace the relationships, the roles of the participants in the division of work and the quality of the division of work. Besides, it is necessary that conflicts are established and focused on (Magalhães, in press).

With so many aspects to be taken into consideration, it is necessary that collaboration organizes one language which is structured on the argumentation (Magalhães, in press). According to Liberali (in press), one argumentative-collaborative position, assumed by the battle between different points of view serves of support or counter-point to different forms of thinking. In this way, to make it possible one synthesis, the different angles are confronted to the different possibilities, which allow choices to be made by the inclusion of some ideas and exclusion of others.

If we want one ZPD in which we can create, construct and connect, we depend on one another and we need to: (i) know the different points of view to know how to act with the other and (ii) recognize that the points of view are different. The question is how each one looks, evaluates and acts towards one given situation (Liberali, in press). We need to deal with the conflicts in order to be able to transform our participation in and for the transformation of our social cultural activity.

The elements of Theory of Activity as possible parameters to analyse conflicts

*At the same time
we are citizens from different nations
and yet from the same world
where the local and global objectives
are tightly interdependent.
We all share one responsibility
towards the present and future
well being of the human family
and of the living world in its amplitude.*

Earth Charter

According to Ninin (2008), the Theory of Activity has its roots in the cultural-historical psychology and Vygotsky is one of its first representers. His first studies about activity triggered a series of others (Leontiev, 1978; Luria, 1986/1998; Cole &

Engestrom, 1993 and Engestrom, 1999). Ninin (2008) explains that this theory has been elaborated with the purpose to understand social transformations in a perspective in which it is possible, dialectically, to establish a connection between the social and individual structure, giving more consideration to the actions practiced by the individual. The Theory of Activity has as a focus the complex nature, situated and distributed from one human doing and offers us one possibility to look at the work which is realized by individuals in a conscious manner. Its focus is in the development of conscious in situations of social activity.

I believe that as human beings, if we are more aware of the elements that compose one revolutionary activity, we will be linguistically more beacons to organize our argumentation once we will have in common these elements, understood by me as criteria, on which we can base ourselves to analyze dialectically our practices in a revolutionary activity in which we are involved. The Theory of Activity considers one net of contextualized elements, elucidated in the table which follows. They interrelate in a coherent and interdependent manner and involve the agent, the object, the community, their artifacts, rules and division of work.

Contextual Elements	Definition
Agent	Refer to the person or group of people, with different histories of life, who are engaged in an activity and whose point of view is taken to analysis. The agents, in a system of activity, are responsible to establish moments of conflicts, as well as to deal with these conflicts, aiming at making our of them impulses for learning and developing. The study of the conflicts in a reflective-critical way is a factor which will lead to the development and to the transformations in the social area because the involved one negotiate points of view and look for the understanding of them in the level of collectiveness.
Object	It is the target of activity, in relation to which the agents act and feel one necessity. It can be something material, a plan, common ideas, anything which can be shared and is in transformation while the activity occurs. It is strongly marked by relations of power which emerge in the multiplicity of voices, supported by historical-cultural traditions, and by the interests of the community and by the knowledge that each agent involved has of what he wants to construct.
Community	It can be understood as a group of people, with different perceptions and understandings. This group shares the object of the activity.
Cultural Artifacts	They are all the means that the agents have at their disposal to influence the object of the activity and to transform it in a result. They can be concrete or abstract, for example: language, signs, symbols, procedures, machines, methods, laws, forms or organization of work etc. They have the role of mediators between the elements of one activity. They are created and transformed during one activity and carry with them one culture which is formed by their own history of development.
Rules	They are laws, norms, patterns, politics, strategies, ethical issues in the social plan and in the community, values, believes used in the development of the activity, which serve to regulate actions and interactions among the agents involved. They can be implicit and explicit.
Division of work	It is understood as the explicit and implicit organization of one community. It refers to the form in which the tasks are divided: horizontally among the members of the community and vertically in relation to the power and status of the participants.

Table 2: Contextual elements of the Theory of Activity (from Ninin (2008), based on Engestrom (1999))

As Ninin (2008) highlights, during the development of one activity, the relationships among the agent, object and community are measured by cultural artifacts, rules and division of work. These mediator elements are responsible for the movements, at sometime of development and at other time of conflicts in the activity. However, they are always directed to a result.

To deal with the conflicts of the human living, man needs to understand himself as an agent in different revolutionary activities. The activities “do not exist without an agent who is engaged in it. The activity is the main mode of interaction of man with the exterior world. Therefore, the initial element and the one with a fundamental importance is not the activity per se, but precisely, this interaction between man and his inseparable relationship with the reality around him” (Brushlinsky, 1990:123).

If the man has a better understanding of the elements which compose the activity, this will be able to be a “basic method to understand the activity in connection with the appearance of a certain type of attitude towards the world and the way to live in the world” (Shvyrev, 1990:02). I believe that the elements of the Theory of Activity can auxiliare the discursive argumentative organization of man towards the attitudes he will evaluate collectively in the revolutionary activity realized.

If, to Vygotsky, the thought does not express language but it is realized in the language, “the thought does not wait that language reflects it as if it were totally ready without language. Actually, the thought does not wait for anything, it comes with the language; and usually, we find out what we think, talking to someone about what we think. Therefore, language realizes the thought” (Clot, 2006:22). From the conceptions of Clot, the relationship that I make is that the more our knowlegde¹⁰ about argumentative language is based on common criteria to the agents of one revolutionary activity ¹¹,the more organized it will be the realization of out thought about the activity on focus and the more coherent it will be the managing of the innumerous conflicts which emerge in the battle of the dialectical relationships lived in the revolutionary activities.

¹⁰ “The knowledge is a resource to think, but the thinking has not got its source in the knowing; the thought has its source in the activity, in the action, in the test with the real” (Clot, 2006:26).

¹¹ It is important to highlight again that the “activity is understood not only as an external change in the reality, but also as a transformation in the internal world of man, in which he is able to notice his own potentials during the development of his relationships with the external world, including the subjective worlds of his peers.”(Shvyrev 1990:04). If the man transforms the language used to carry on the revolutionary activities, I believe he will act more aware and, therefore, will be able to make more coherent choices.

Keeping in mind that the agent appropriates¹² himself of tools if these tools: (i) respond to the conflicts in the activity, and (ii) if and only if these tools respond to the conflict in his activity (Clot, 2006), I expect that the agents that manage conflicts notice that the language of argumentation can be a tool to auxiliare them to manage conflicts in the arena of life. In this way, the elements of the Theory of Activity can also offer parameters in order that the argumentative tool answers the conflicts at battle.

ZPD looks for a win-win consensus

*The spirit of human solidarity
and of affinity with all life
is revigorated when we live
with reverence towards the mystery of being
and with gratitude for the gift of life and
being humble in relation to
the place man occupies in nature.
Earth Carter*

According to Ninin (2008), the negotiation is an act practiced by the involved ones in a process of interaction which searches one consensus in respect to conflicts. It considers the leaving points and takes into consideration not only the voice of each interactant, but also the roles he plays in the context on focus, his actions and the meanings which have already been constructed in relation to the historically and culturally accumulated. I think that this search for a consensus can be organized from the argumentative thinking, based on Adam (1992) and Bronckart (1997), which implies the:

- Existence of a thesis, supposedly admitted, in respect to a given theme;
- Proposition of new data about the previous thesis;
- Orientation of a conclusion or new thesis, which force is determined by the respective weight of the support and of the restrictions

In other words, the prototype of the argumentative sequence presents itself in four phases:

- The phase of the premise, in which it is proposed one constatation to start from;
- One phase of presentation of arguments, that is, of elements which orientate for a probable conclusion;
- One phase of presentation of counter-arguments, which operate in a restriction in relation to the argumentative orientation and that can be supported or refuted;

¹² The appropriation is a process of reconstruction of the artifacts in instruments; it is a true process of recreation (Clot, 2006:24).

- The phase of conclusion (or new thesis), which integrates the effects of arguments and counter-arguments.

It is important to be alert, in this process, to what Liberali (2007) explains as being the authoritarian discourse (situations of win/lose), in which there is an imposition and a demand of some type of opinion. According to Liberali, it should prevail the internally persuasive discourse (situations win-win), which lead to an ideological transformation of the individual and the collective awareness. The differences are given, mainly, for the distinctive organization of the discourse situations (Liberali, 2007). The table which follows explains the discursive organization of the win-win situation.

	Situation Win-Lose	Situation Win-Win
Point of start	Conflict/ controverse among people	Conflict of ideas / concepts
Objective	Persuade / convince	Learn and expand ideas in a dialectical form
Object	Opinions	Different ideas
Quality of argumentation	Instrument-to-result: <ul style="list-style-type: none"> • Predominance of opinions and suggestions to construct principles to evaluate and determine actions in the classroom; • Lack of questions to expand the argumentative position presented; • Presence of the authoritarian voice which imposes one perspective of common sense; • Lack of emphasis on the conflict of ideas and in the possibility to reconstruct points of view; • Lack of collective meanings 	Instrument-and-result: <ul style="list-style-type: none"> • Analysis, development of support and expansion of ideas emphasized to the a integration between generic and specific knowledge ; • Understanding that argumentation is part of an object in construction; • Perception that new meanings are permeated by different ideas (senses) from the agents of the activity, who struggle to understand together and to, dialectically, draw new options to the future; • Notion that the construction of meanings is one revolutionary activity

Table 3: Argumentative Situation (Liberali, 2007)

ZPD and the managing of conflicts: some reflections back forward for a responsible choice

*Stimulate the flourishing of
the future of life
is the destiny of*

The reflection proposed in this article is to use the components of the Theory of Activity (agent, object, community, cultural artifacts, rules and division of work) to organize the *different ideas* (object) of the discussion, which generate the conflict of *ideas /concepts* (points of start) inherent to the revolutionary activity.

When we are in conflictuous situations, we usually easily notice what the theme is, that is, what is being talked about. Also, we usually perceive the point of view of who speaks about the theme. However, almost always the criteria, on which the agents are developing their points of view on, are cloudy and, normally, not revealed. It is at this moment, *when learning and when expanding ideas in a dialectical form (objective)*, that the components of the Theory of Activity can make the conflictuous situation less obscure.

When the revolutionary activities are analyzed, generally, the criteria to determine points of view go round its own composing elements. In this way, if in one internally persuasive discourse organization, the agents have an explicit notion of Theory of Activity elements, less complex it will be the collaborative construction of the win-win situations because the agents *will support and expand their ideas, emphasizing possible integrations* among the beaconing elements of the Theory of Activity.

In this way, the counter-arguments and the support to them will be presented to a possible co-construction of new meanings in a win-win situation, that is *permeated by different ideas (senses)* of the agents of the activity, that *struggle to learn together and to, dialectically, draw new options to the future.*

To have an effective freedom and the capacity to draw a new requires from each one the duty to reflect on the decisions taken and this involves responsibility (Liberali, in press). With responsibility, I rescue my key-words (i-viii), collected as I have studied Vygotsky, and I finish this article in the following way. The propose here is, initially, to instrumentalize the agents involved in revolutionary activities with the use of internally persuasive collaborative argumentative language in order to offer them a chance to be able to (i) as peers, look for through the (iv) transformation of the participation of the people, (ii) the development and the (vi) collective historical transformation, from (iii) socio cultural activities that, based on (viii) rules, (vii) create a new (ix) expansive learning of the (v) community.

“History can only be understood from the development of the own individuals” (Zlobin, 1990:29). This development is illustrated in behaviors which never get calm (Vygotsky, 1978). And, for not settling down, they need one linguistic organization. As Clot (2006) highlighted, each of us is full of possibilities not realized. It is up to us to create our space of life, our ZPD, which is inseparable of us who produce it. We can create it to be a win and lose ZPD, or a win-win one. It is up to the free man (Liberali, in press) to make choices, not because he is afraid, but because it takes a position for a better future in the social-historical-cultural understanding of who he is, when, where, why, what for and who to he acts inside his limitations and historicity.

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