

## THE EMOTIONAL DEVELOPMENT OF SCHOOL-AGE CHILDREN FROM THE CRITICAL-DIALECTIC PERSPECTIVE

### *O DESENVOLVIMENTO EMOCIONAL DA CRIANÇA EM IDADE ESCOLAR NA PERSPECTIVA CRÍTICO-DIALÉTICA*

### *O DESARROLLO EMOCIONAL DE NIÑOS EM EDAD ESCOLAR DESDE LA PERSPECTIVA CRÍTICO-DIALÉTICA*

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**ABSTRACT:** Considering the relevance of the critical dialectical perspective of studies related to the formation and the emotional development of the child, the objective is to present considerations and provocations about the development of affective-emotional aspects in children, in the first years of life so that there is a better understanding of these functions for the qualification of educational work. Therefore, bibliographical research and activities arising from the FOCUS research group - (Formation, Praxis and Emancipation in School Education: Implications of Historical Cultural Theory in Teaching, Learning and Human Development) linked to Cnpq and the State University of Londrina. It is observed that the theory that supports the discussion goes against the assumptions of traditional psychological theories, allowing to conclude that the child development proposed in this study is understood in the dialectical, historical, and systemic relationship between affectivity, cognition, the biological and the cultural.

**KEYWORDS:** Education. Emotional development. Affection. Historical-cultural theory.

**RESUMO:** *Considerando a relevância da perspectiva crítico-dialética nos estudos relacionados à formação e ao desenvolvimento emocional da criança, objetiva-se apresentar considerações e provocações sobre o desenvolvimento dos aspectos afetivo-emocional na criança nos seus primeiros anos de vida a fim de que haja um maior entendimento dessas funções para qualificação do trabalho educativo. Para tanto, procede-se à pesquisa bibliográfica e às discussões oriundas do grupo de pesquisa FOCO - (Formação, Práxis e emancipação na Educação Escolar: Implicações da Teoria Histórico-Cultural no Ensino, Aprendizagem e no Desenvolvimento Humano), vinculado ao CNPq e à Universidade*

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*Estadual de Londrina. Observa-se que a teoria que subsidia a discussão vai ao encontro dos pressupostos das teorias psicológicas tradicionais permitindo concluir que o desenvolvimento infantil proposto nesse estudo é compreendido na relação dialética, histórica e sistêmica entre a afetividade, a cognição, o biológico e o cultural.*

**PALAVRAS-CHAVE:** Educação. Desenvolvimento Emocional. Afetividade. Teoria Histórico-Cultural.

**RESUMEN:** *Considerando la relevancia de la perspectiva dialéctica crítica de los estudios relacionados con la formación y el desarrollo emocional del niño, el objetivo es presentar consideraciones y provocaciones sobre el desarrollo de los aspectos afectivo-emocionales en los niños, en los primeros años de vida para que exista Es una mejor comprensión de estas funciones para la calificación del trabajo educativo. Por tanto, la investigación bibliográfica y las actividades derivadas del grupo de investigación FOCUS - (Formación, praxis y emancipación en la educación escolar: implicaciones de la teoría cultural histórica en la enseñanza, el aprendizaje y el desarrollo humano) vinculado al CNPQ y la Universidad Estatal de Londrina. Se observa que la teoría que sustenta la discusión va en contra de los supuestos de las teorías psicológicas tradicionales, permitiendo concluir que el desarrollo infantil propuesto en este estudio se entiende en la relación dialéctica, histórica y sistémica entre afectividad, cognición, lo biológico y lo cultural.*

**PALABRAS CLAVE:** Educación. Desarrollo emocional. Afecto. Teoría histórico-cultural.

## Introduction

The present study is based on the premise that man develops from contact with other more experienced human beings, which implies a dialectical relationship between affectivity and cognition, the biological and the cultural. It is emphasized that since birth we present innate emotions, reflexes and spasms directly linked to the survival instinct and, for this reason, we seek here to weave considerations and provocations on the development of affective-emotional aspects in children in their first years of life so that there is a greater understanding of these functions for the qualification of educational work.

Furthermore, it is noteworthy that this work is based on the critical-dialectical method and on the assumptions of the Historical-Cultural Theory, chosen according to the understanding of man and his humanity as a product of established social relations, emphasizing that values, habits, language, everything that constitutes it, is socially and historically consolidated on the biological basis with which it is born.

Thus, to reflect on the child in their first years of life and the mediating role of the teacher who works directly with them, stimulating the development of social elaborations about themselves and the world around them, the aim is to present some of the concepts

relevant to the study of affective-emotional development in early childhood, such as the development of higher psychological functions and emotion as a basic psychic function.

Furthermore, it is understood that studies involving child development are essential, as the physical, cognitive and psychological stimuli carried out during childhood directly and indirectly influence adulthood. Therefore, it is expected that this work can contribute in some way to early childhood education, as well as for teachers to rethink their way of perceiving and acting in pedagogical work with children.

For this, initially an analysis will be made on the basis that structures man (physical, social and psychic), as well as, in the second moment, it will seek to evidence the relationship between the social, emotional and affective triad, essential aspects to the integral development of the child. And, finally, considerations will be made about the analyzes and dialogues carried out to achieve the research objective.

### **The biological, social and child development**

Disagreeing with the main psychological trends of his time, Vygotsky was concerned with overcoming them, seeking a scientific psychology capable of understanding, describing and explaining typically human psychological processes and, based on the assumptions of Historical-Dialectical Materialism, “[...] about society, human work, the use of instruments, and the dialectical interaction between man and nature” (REGO, 2000, p. 32, our translation), established his thesis of human development linked to social relations and culture. In this way, it can be said that Vygotsky and his collaborators sought a more comprehensive psychology that would overcome the mind-body duality, defending the integrality of man as a species and a social being immersed in culture.

As mentioned above, Historical-Cultural Psychology is based on the critical-dialectical method, which is characterized “[...] by the movement of thought through the historical materiality of the lives of men in society, that is, it is about to discover (through the movement of thought) the fundamental laws that define the organizational form of men in society through history” (PIRES, 1997, p. 83, our translation). In other words,

[...] as Althusser says, "in dialectical materialism it can be considered, schematically, that *materialism* represents the aspect of theory, while *dialectic* represents the aspect of method" (1969, p. 46). One refers to the other. It is materialism that gives dialectics its historical character, as it expresses the principles of the concrete conditions of knowledge production, that is: (a) the distinction between the real and the knowledge of this real and (b) the primacy of the real over knowledge. The first of these principles, in

addition to allowing an escape from rationalist and empiricist conceptions, implies the fact that between reality and knowledge of this reality there is a gap in which the subject's productive activity operates. The second makes the real the starting point of knowledge [...] that is not lost in the knowledge production process. The object of knowledge is not the real itself, nor is it a mere object of reason. It is the real transformed by man's productive activity, which gives him a human mode of existence (SIRGADO, 2000, p. 47, our translation).

It is understood that the aforementioned approaches define new analytical concepts regarding human functions, as well as the understanding that every human being lives in a process of constant transformation considering his historical-cultural development. Above all, one can identify some preponderant assumptions to the Vygotskian theory: Psychological functions have a biological support; Social relationships developed in a historical process in which the individual establishes with the environment interfere with psychological functioning; The man/world relationship is mediated by symbolic systems.

Based on these foundations, Vygotsky (2010, p. 698, our translation) demonstrates that “[...] man is a social being, who, out of interaction with society, will never develop in himself those qualities, those properties that he would develop as a result of development system of all humanity”.

Social interactions are, therefore, a fundamental axis of the human constitution. His studies primarily address the social interactions of individuals in which knowledge is developed through their relationships with the environment in which they live, producing and appropriating a culture in an interconnected way. Thus, it is essential to understand what culture it is, since this study is based on a historical and dialectical approach and, according to Malanchen (2019), there are several concepts about this word, with different meanings and under various points of view.

Therefore, Malanchen (2019) asserts the relevance of understanding the concept of culture within a critical perspective, relating to the history of human beings and the formation of social beings. Therefore, to understand what culture is, within the proposed perspective, it is necessary to understand how man is humanized in the course of history.

Summarizing what culture is, Malanchen (2019) highlights some points that influence its appropriation: it results from the action of work, from the activity of man in nature, thus, culture is material. In this movement, non-material or symbolic elements emerge, such as language, ideas and knowledge. And, finally, the appropriation of culture, which is a process that takes place collectively, together with other men, through social interactions, occurs in favor of the humanization process.

It is noteworthy that the Historical-Cultural Theory presents the human being in an interiorized way with social relations. Therefore, it can be understood that the mental actions of human beings are consistent with the cultural, social and historical context, as awareness is understood as a practice of coexistence in society, guided by social life itself, through its transformations and experiences lived.

Vygotsky and his collaborators sought to explain how typically human characteristics, behavior and development of individuals are formed, these questions being the basis of the Historical-Cultural theory that emphasizes the importance of life in society in the constitution of ways of acting, perceiving, representing, think and develop. In this perspective, psychic development is constituted from social relationships, making each individual learn to be a man according to the stimuli they receive, so that the historical changes that occur in society and material life produce changes in human nature (FONTANA; CRUZ, 1997).

According to Historical-Cultural Psychology, man is an eminently social being and, therefore, human characteristics develop as a function of the contact that the subject establishes with the environment through social interaction, hence the importance of the adult-child relationship, since the adult is the child's mediator with the world, being responsible for the transmission of accumulated historical and social knowledge, since “[...] mediation, in general terms, is the intervention process of an element intermediary in a relationship; the relationship then ceases to be direct and becomes mediated by this element” (OLIVEIRA, 2016, p. 26, our translation).

For Vygotsky, children use social interactions that are loaded with mediating instruments to access information and argues that, as he highlights, states, points, underlines, mentions, reflects, discusses or enunciates Oliveira (2016, p. 27, our translation) “[...] man's relationship with the world is not a direct relationship, but fundamentally a mediated relationship”, in which the development process occurs in a spiral and inseparably encompasses the biological characteristics and the stimuli received from the environment, supporting the idea that there are elementary psychological functions and that with the appropriation of the elements of life in society by the subject, these functions end up being modified and transformed into higher psychological functions.

Understanding the subject's formation as a process, it starts from the idea that the bases for the development of higher psychological functions are established from the first months of the child's life, which goes through three major phases, namely: intrauterine life; the postnatal period; and the “period of relative stability in the baby's cultural formation”

(CHEROGLU; MAGALHÃES, 2016, p. 94, our translation) marked by direct emotional communication.

It is noteworthy that in the uterine period there is the physiological growth that will subsequently provide the conditions for psychic formation, so much so that the nervous and circulatory systems are the first to be formed, allowing the fetus to start to react to the sounds and touch of involuntary way, that is, without understanding what is felt or heard, generating emotional bonding responses that cause the mother's mood changes and the biochemical factors that support it to affect the development of the fetus (CHEROGLU; MAGALHÃES, 2016).

Also according to Cheroglu and Magalhães (2016), shortly after birth, the baby begins to act in accordance with the social environment that surrounds him, that is, he starts to respond to the stimuli of the adults around him, since belly and after birth the baby does not survive without the presence of an adult, and the radical change of uterine life to the postnatal period which corresponds on average to the first 45 days after birth, called by Vygotsky, as the period of passivity due to the dependence that the child presents at the moment when he starts his psychic activity.

According to Vygotsky (2002, p. 40, our translation), “[...] from the first days of the child's development, their activities acquire their own meaning in a system of social behavior” and, after the first 45 days, the cortex and nervous activity has a significant development according to psychic and social life, which marks the end of the postnatal period and from the 2nd and 3rd months, passivity turns into interest and the baby starts to manifest its first reactions social and to perceive the affective expressions between him and the adult (CHEROGLU; MAGALHÃES, 2016). That way,

[...] each of these transformations creates the conditions for the next stage and is itself conditioned by the preceding stage; in this way, the transformations are linked as stages of the same process and are, in terms of their nature, historical. In this respect, higher psychological functions are no exception to the general rule applied to elementary processes; they are also subject to the fundamental law of development, which knows no exceptions, and arise along the general course of a child's psychological development as a result of the same dialectical process, rather than as something that is introduced from outside or from inside (VYGOTSKY, 2002, p. 34, our translation).

From the dialectical understanding of development, it is understood that higher psychological functions comprise mental functions that manifest human behavior characteristics such as memory, abstraction, planning, thinking, voluntary attention,

intentionality, perception and diverge of elementary psychological functions that are constituted from biological determinants, similar to functions present in animals, as elementary psychological functions compose involuntary and immediate attitudes and behaviors related to external environment stimuli (VYGOTSKY, 2002).

For this reason, the elementary psychological functions combined with the social learning made possible from the first days of life, allow the development of higher psychological functions, as they develop only in humans due to their eminently social characteristic and brain activity and plasticity, characterized by the intentionality of actions and the interaction between biological and social factors. Vygotsky (2002) also emphasizes that psychic development comes from the internalization of psychological functions and that these do not eliminate elementary psychological functions.

### **Social, emotional and affective development**

As social beings, emotions and affectivity are present in all established relationships, being higher psychological functions that have been in constant development since the beginning of life, stimulated and closely related to the relationship you have with the adults around (MUKHINA, 1996).

Emotion is a superior human process that has the characteristic of mutability, which justifies the study of the child's emotional development. Thus, aiming to strengthen the relationship between emotion and development, we should start from the understanding of “[...] emotion [as an] affective state, comprising feelings of well-being or malaise that have a precise beginning, it is linked to a specific object and of relatively short duration and includes organic activation” (ALMEIDA; MAHONEY, 2005, p. 19, our translation).

The child's gradual insertion in the world of culture implies the relationship with more experienced subjects who care for and educate them, aiming at humanization based on the constant relationship with the already established system of meaning, thus “[...] there is a dynamic semantic system that represents the unity of affective and intellectual processes, [...] in every idea there is an affective relationship between man and the reality represented in this idea” (BARBOSA, 2011, p. 19, our translation).

In this sense, it is understood that emotional development "involves increasing the ability to feel, understand and differentiate increasingly complex emotions, as well as the ability to self-regulate them, so that the individual can adapt to the social environment or achieve goals present or future” (RUEDA; PAZ-ALONSO, 2013, p. 1, our translation).

The intrinsic relationship between social and emotional development is noted, as from social relationships, the individual starts to understand and name the basic emotions such as joy and to develop, understand and name moral emotions such as shame and pride resulting from the current internalized social norms (RUEDA; PAZ-ALONSO, 2013). Vygotsky does not call it “emotional development” but presents in his speech the innovative idea of the development of emotions considered as the transposition of lower affects into and with higher affects. That way,

There are no feelings that by birth right belong to the superior category, while the others would be linked, by nature, to the inferior category. The only difference lies in its richness and complexity, and all our emotions are capable of acquiring all degrees of evolution of feelings. Each emotion can only be qualified from the point of view of its degree of evolution, because the only theory of emotions that can be described as satisfactory is one that can be applied to all degrees of development of feeling. (VIGOTSKI, 2004, p. 213 *apud* CÓRDOVA, 2006, p. 183, our translation).

Put another way, Vygotsky understands that the feelings and emotions of any human being are constantly changing, which is to say that even the most elementary emotions also become more complex. Thus, establishing a rule: All emotions undergo degrees of change throughout the subject's development and are interrelated with other types of transformations. According to the Historical-Cultural Theory, emotions are eminently present in the process of language development - sign system of greatest relevance to man - since emotion guides thought and it is also influenced by our thoughts, in a way that:

[...] thought presents itself as a dynamic and complex set generated by needs, interests, impulses and emotions that configure particular senses. A sense that in the foreground it does not have a communicative function, but a mediation of behavior, "speaks to itself", internal language (CAMARGO, 2004, p. 165, author's highlights, our translation).

In this sense, the child, being active in his own development, through the established relationships, develops psychically, re-elaborating his way of seeing and understanding himself and the world in which he lives. Thus, it is up to adults in their surroundings, the role of fully stimulating the child, understanding the cognitive and emotional characteristics so that they can re-elaborate and rebuild their knowledge, aiming at the development of their psychic structure to support increasingly complex emotional bases.

In this assertion, at school, the teacher will mediate the child's contact with the world around him intentionally. In view of this, it is the teacher who can provide conditions for the child's integral development in the school environment through dialogue, the interaction



between adult/child, child/child and the organization of space, enabling, through educational practices, significant experiences in for its humanization, given that the child's contact with the elaborated culture expands its relations with the world, making its psyche more complex.

However, it is noteworthy that for this to occur, these professionals must understand about child development and have appropriated the knowledge to be transmitted, so that they can assertively direct the child on the learning path of the intended contents, therefore, it becomes imminent that the teacher develops fully, qualifying the emotional and affective aspects so that developmental teaching situations based on the integrality of the subject are possible. In this way, the relevance of the qualification of psychic functions correlated to affective aspects by teachers is verified, so much so that although much of Vygotsky's known production is related to the cognitive dimension, he did not stop worrying about affective aspects, so that it sought to analyze human formation in a dialectical and integral way. According to Rego (2000), Vygotsky's productions directly related to affectivity, such as: "The biological basis of affection", "Study of emotions", "The problem of developing interests", among many other works, were not yet translated, making it difficult to circulate the author's assumptions about the theme. However, it is noteworthy that his works highlight the inseparable relationship between affective and cognitive aspects, overcoming the dualistic view of man.

Among the psychological phenomena, affectivity is at a level of difficult access, as its conceptualization and definition of methodologies for the study and analysis of the subjects' emotional and affective development is complex, therefore, for the delimitation of the research, we will understand at this time as affectivity, according to Marinho (2010), the way human experiences are perceived and expressed through various emotions, feelings and sensations that become increasingly elaborated, identified and controlled, being a fundamental part of psychic life of all subjects who are culturally stimulated to appreciate certain affective reactions to the detriment of others. In other words, affectivity comprises:

[...] knowledge built through experience, not restricted to physical contact, but to the interaction established between the parties involved, in which all communicative acts, by demonstrating behavior, intentions, beliefs, values, feelings and desires, affect relationships and, consequently, the learning process (MARINHO, 2010, p. 16, our translation).

Vygotsky, in his studies, shows affectivity as a process and product of human interactions conditioned by the cultural and social environment, for this reason he endeavored to deconstruct and/or re-elaborate fragmented theories between body-mind, reason-emotion in

force. This fragmentation questioned by Vygotsky is also due to the fact that Psychology is a newly constituted science, so that the characteristic discussions of this science were previously delegated to the field of Philosophy, whose theories were not sufficiently capable of understanding man in his entirety (CAMARGO, 2004).

To reiterate the advance expressed in the Historical-Cultural Theory about emotions and affectivity, it is worth recalling part of the studies related to the theme that were developed over time. According to Camargo (2004), in Ancient Greece, Aristotle already questioned about the theme and postulated their relationship with ethics, insofar as, for him, emotions are related to the community's moral belief. Aristotle also emphasized the influence of feelings on the attitudes of individuals. Thus, a great relationship can be seen between the postulates of Aristotle and Vygotsky.

Camargo (2004) emphasizes that from Aristotle's propositions to the Renaissance, few studies have focused on affectivity, which may come to be related to morals and Christian philosophy that subjugated emotions – passions – to the flesh. In the mid-16th century, under Renaissance influence, Descartes inaugurated a vision known as Cartesian, based on the duality in which emotion and reason were considered independent. Taking advantage of this idea, Spinoza, in the mid-17th century, postulates that reason submits emotion and, later, David Hume, relates moral beliefs to passions.

The ideas presented throughout the 16th and 17th centuries about emotions and affectivity are pursued for many years, suppressing or complementing them, but without many expressive structural changes. For this reason, Camargo (2004, p. 137, our translation) makes a great historical leap to the nineteenth century, when he emphasizes that “[...] emotional life begins to be scientifically named and feelings are placed in the realm of intelligence and will” by Darwin, who relates it to animal instincts, and by James-Lange who begins to interpret emotions as the result of a situation, that is, as a perception of the situation.

Also, according to the historical overview on emotion and affectivity developed by Camargo (2004) at the beginning of the 20th century, scientists such as Walter Cannon started to dedicate themselves more extensively to the physiological origin of emotions, which already represents a significant advance, a Psychology had denied affective studies for decades. Thus, researchers such as John Dewey begin to relate emotions even to evaluative beliefs.

Following this trend, behaviorist scholars relate behavior to emotional behavior; Sartre considers it necessary to study the literal meaning given to emotions; Klaus Scherer relates emotion and learning processes; Zajonc, at the beginning of the 20th century, indicates the

independence of experience and emotional expression. Finally, numerous scholars dedicated their research to the affective-emotional field, but they were questioned by Vygotsky as they segregated types of emotion and affection, biological and social, culminating in divergent general laws (CARMARGO, 2004). Thus, Vygotsky (2004 *apud* CÓRDOVA, 2006, p. 185, our translation), considers that,

The set of empirical facts that challenged the organic theory was not sufficient for Vygotsky. This required not only the indefinite accumulation of data, but especially the generalization of a new theory of emotions. His text represents his first steps towards the new theoretical reformulation that would allow him to leave the biological quagmire that remained a prisoner of psychological theory. His approach did not negate the role of biology in emotions; Vygotsky claims that the material basis of neurophysiology is the premise of a materialist account of emotions, but argues that it is, by itself, insufficient theoretically and psychologically. Second, he revalues the role that philosophy has in rethinking the theoretical aspect of psychological psychology and who knows how to locate philosophical problems in its scientific work, just as the psychologists Piaget, Wertheimer and Kohler, Vygotsky proposes as a fundamental task in his text: [...] to create the first foundations of a psychological theory of affects that is fully aware of its philosophical nature, not subject to higher generalizations appropriate to the psychological nature of the passions.

As seen, the previous postulates were widely questioned due to the fact that Vygotsky requires from Psychology a theory that applies to the general development of emotions and its importance in the formation of the affective-volitional web of thought, social, cultural, cognitive, not leaving aside the organic, but reworking the assumptions of the relationship between the organic and the social. It is recognized, therefore, the significant work developed by Vygotsky on affectivity, however, he had not had enough time to complete his studies, leaving gaps that started to be researched by other exponents. As Vygotsky is a multidisciplinary theorist, interested in everything that refers to the human, willing to work on an innovative methodology, he does what to this day continues to be corroborated by numerous researchers.

Vygotsky's conceptions about the functioning of the human brain are based on his idea that higher psychological functions are constructed throughout man's social history. In their relationship with the world, mediated by culturally developed instruments and symbols, human beings create forms of action that distinguish them from other animals. [...] Vygotsky therefore rejected the idea of fixed and immutable mental functions, working with the notion of the brain as an open system, of great plasticity, whose structure and modes of functioning are shaped throughout the history of the species and the individual development. Given the immense possibilities of human achievement, this plasticity is essential: the brain can serve new functions,

created in human history, without the need for morphological changes in the physical organ (OLIVEIRA, 2016, p. 24, our translation).

In this sense, the search for knowledge about man in his entirety - Vygotsky's main objective - constitutes a contemporary issue, mainly at the heart of education and allied to issues such as emotion and affectivity. It can be affirmed, therefore, that for the Historical-Cultural Theory, the understanding of child development permeates the dialectical, historical and systemic relationship between affectivity, cognition, the biological, cultural, in short, everything that constitutes the individual. This is in line with the assumptions of traditional psychological theories that had a strong tendency to fragment the evolutionary and affective aspects.

### **Final considerations**

The choice of theoretical foundation used throughout the work had as main objective to emphasize the socio-historical aspects as constituents of integral human development, in which emotion and affectivity are developed from socialization and the bonds related to it. Likewise, it was based on the dialectical relationship between affectivity, feelings and emotions, relating it to the realization of the synthesis of knowledge involving school-age children, aiming to raise considerations about the development of affective-emotional aspects of these subjects, within the theoretical-methodological framework of the critical-dialectical perspective, so that there is a greater understanding of these functions for the qualification of educational work. It is evident that issues related to social interactions that reflect on conscience were addressed, understood as the practice of coexistence in society, guided by social life itself, through transformations and lived experiences. In this sense, as social beings, emotions and affectivity are present in all established relationships, being the object of constant transformations, with the adult having the role of physically, cognitively and emotionally stimulating the child to re-elaborate and rebuild their knowledge aiming at the development of its increasingly complex psychic structure.

Furthermore, the advance in the understanding of emotion is recognized as a determinant for the teaching and learning process, supporting the understanding of the teacher, the student and the interaction between them, greatly contributing to studies aimed at the teaching-learning process, overcoming the fragmented view of the child and advancing the understanding of the role of the school in children's lives during their development.

It is also understood that emotions and affectivity are fundamental parts of human integrality and that they are intrinsically related to cognitive and motor aspects, for this reason, they must be considered during the pedagogical action, which highlights the mediating role of the teacher and the need for sufficient formation to fulfill this task, consistent with the legal provisions that focus on the child's integral development.

Closing this work, it should be noted that this initial and provocative text also aims to raise questions about the importance of emotional and affective aspects for children and teachers in the school environment, providing new educational debates, as it is understood that we are beings in constant transformation and that the teacher is responsible for constant improvement, also bearing in mind the dynamism and complexity of our society that directly influences educational institutions and effectively humanizing educational practice.

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