

Dossier: VYGOTSKY'S DEFECTOLOGY

Becoming a person through innovative inclusive education

Tornar-se uma pessoa através de uma educação inclusiva inovadora
Volverse una persona através de una educación inclusiva innovadora

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ABSTRACT

1. Referring to some of the leading publications on the so called “difficult problem” of human neurosciences (consciousness), this definition is compared with the conceptualization of consciousness proposed by Vygotskij and shared by the representatives of the Historical-cultural trend in psychology. 2. The socio-genetic conception seems, at the present-day state of the research, to give a better explanation of the “becoming a person”, whether normal or handicapped, since the higher mental processes develop according to culture and education. 3. It is argued that the foundation of this process derives from a learning dynamic which, not being successfully experienced and supported by research-activity in educational contexts, brings about a more or less meaningful disease. 4. Brief considerations about “personality” – a subject mastering all his/her higher psychic functions. 5. As a conclusion, every intervention, whether educational, re-educational or clinical, has to devote major attention to the carrying on research-activity in the school-learning, as an effective way for attaining inclusion.

Keywords: Consciousness. Personality. Cultural-historical approach to normality vs defect. Becoming subject of school-activity. Research. Inclusion.

RESUMO

1. Referindo-se a algumas das principais publicações sobre o chamado “problema difícil” das neurociências humanas (consciência), compara-se essa definição com o conceito de consciência proposto por Vygotskij e compartilhado pelos representantes da tendência histórico-cultural em psicologia. 2. A concepção sócio-genética parece, no estado atual da pesquisa, dar uma melhor explicação do “tornar-se uma pessoa”, seja normal ou deficiente, uma vez que os processos mentais superiores se desenvolvem de acordo com a cultura e a educação. 3. Argumenta-se que a base deste processo deriva de uma dinâmica de aprendizagem que, não sendo experimentada e apoiada com sucesso pela atividade de pesquisa em contextos educacionais, traz uma doença mais ou menos significativa. 4. Breves considerações sobre “personalidade” – um sujeito que domina todas as suas funções psíquicas superiores. 5. Como conclusão, todas as intervenções, sejam elas educativas, reeducacionais ou clínicas, devem dedicar uma maior atenção ao exercício da atividade de pesquisa no aprendizado escolar, como um meio efetivo para se alcançar a inclusão.

Palavras-chave: Consciência. Personalidade. Abordagem histórico-cultural da normalidade versus defeito. Tornar-se sujeito de atividade escolar. Pesquisa. Inclusão.

RESUMEN

1. Refiriéndose a algunas publicaciones sobre el llamado “problema difícil” de las neurociencias humanas (conciencia), se compara esa definición con el concepto de conciencia propuesto por Vygotskij y compartido por los representantes de la tendencia histórico-cultural en psicología. 2. La concepción socio-genética parece, en el estado actual de la investigación, dar una mejor explicación del “tornarse una persona”, sea normal o deficiente, una vez que los procesos mentales superiores se desarrollan de acuerdo con la cultura y la educación. 3. Se argumenta que la base de este proceso deriva de una dinámica de aprendizaje que, no siendo experimentada y apoyada con éxito por la actividad de investigación en contextos educacionales, trae una enfermedad más o menos significativa. 4. Breves consideraciones sobre “personalidad” – un sujeto que domina todas sus funciones psíquicas superiores. 5. Como conclusión, todas las intervenciones, sean ellas educativas, reeducacionales o clínicas, deben dedicar una mayor atención al ejercicio de la actividad de investigación en el aprendizaje escolar, como un medio efectivo para alcanzarse la inclusión.

Palabras clave: Conciencia. Personalidad. Enfoque histórico-cultural de la normalidad versus defecto. Volverse en sujeto de actividad escolar. Investigación. Inclusión.

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When Vygotskij – the founder of the historical cultural approach in psychology – focused upon human behaviour, he presented the topic of consciousness as priority. Moreover, in his first contribution to psychology (1925), identified it as the main problem of the psychology of behaviour.

As all psychologists know, this topic was not even taken into consideration – at that time – by scientific psychology, because of its not pertaining to the class of the observable objects.

In giving his definition of consciousness, nonetheless, looking for a new paradigm, enabled to the understanding of human cognitive and behavioural processes, Vygotskij wrote (1925, p.68): “Man does not only make use of physically inherited experience. Our whole life, work and behaviour is based on the tremendously broad use of the experience of previous generations which is not transmitted from father to son through birth. Let us provisionally call it historical experience”. Due to this historical component of human behaviour is the problem of consciousness that difficult to completely and adequately be accounted for.

This quality generates, indeed, a discontinuity in the developmental process, between the physiological functioning of all living organisms and the higher psychological forms of human knowledge and behaviour.

Vygotsky enjoyed using a vivid metaphor for describing the determinants of human reactions, as he still called them, at the starting of his conceptualization of a new psychological theory. The subjective experiences and the corresponding behaviours, at the moment they cross the threshold of consciousness are represented, by him, as a crowd of many thousand peoples in panic, urging before a big building, with very narrow outdoors. From these doors only a few of them will cross the limit, the others will perish (*ibid.*, p. 70).

So is, to him, human conscious behaviour always the result of an analogous catastrophic struggle, since, in adapting to the outer world, man creates by himself new events and stimula. The latter are based, as stated above, on the knowledge of others and on the experience of the previous generations.

Language is located at the foundation of both: knowledge and transmission of historical experience.

As many of the readers remember, Vygotskij considered this social-historical component of consciousness, tied to language, as its determining aspect, therefore explaining, through social experience, its same genesis. In the cases of native deaf-and-dumb children, to use the author’s words, in the form of a naturally predisposed experiment, we have direct evidence, of parallel running

the social consciousness and the acquisition of language (VYGOTSKIJ, 1925, Eng. transl. p. 78).

In his clinical writings about “Defectology” he defined, in fact, social experience as the unavoidable antecedent of human consciousness, thus giving an explanation for the common way, through which consciousness is generated in the child (VYGOTSKIJ, 1993). The social experience generates the intention, the willing to communicate with the other, and consequently, by means of the exposure to a specific language, gives way to the linguistic communication in ontogenesis:

Any physical handicap, be it deafness, blindness or inherent mental retardation, not only changes a person’s attitude toward the world, but first and foremost affects his relationship with people. Any physical defect, or flaw, is conceived as a behavioural abnormality. Even within his or her family, a deaf or blind child is first of all a special child toward whom one develops an exclusive, unusual attitude, which is different from that toward other children (VYGOTSKIJ, 1993, p. 76-77).

Moreover, writes the A.

... according to scientific pedagogical literature and common view, questions regarding handicapped children have up until now been posed and decided as mainly a biological problem... More simply speaking, from both, the psychological and pedagogical points of view the question has commonly be posed in crude physical and medical term. A physical handicap has been analyzed and compensated for as just that, a handicap.

And he goes on considering that

One must adopt the idea that blindness and deafness do not mean other than the absence of one of the means of forming conditional ties with the environment. The eye and the ear – called receptors in physiology and organs of perception or external senses in psychology – have a biological purpose: they alert the organism to distant changes in the environment.

But a scientific consideration of a biological compensation for a physical handicap has to take into account that

When observing sensations in handicapped children, Ia. P.Troshin noted that the common pedagogical view greatly over exaggerates the primary, fundamental significance of the sensory organs. Preservation of the sensory systems and their development in no way guarantee a higher, complex formation of the personality (*ibid.* p. 84).

These statements remind us to the concept of consciousness quite complex and central to Historical

cultural psychology, in which many aspects can be evidenciated. By assuming language, already existing in the external environment, the child enters in the human dimension, or, to say it with a Vygotskian term, following biology and physiology, becomes humanized (undergoing to *omination*)¹. But this process takes place only in the joint experience with the important, significant others. Through the concrete intercourse with the caregivers the subject's self becomes explicitly present to himself as human subject.

This aspect was called a "Vygotskian consciousness" by Keith Oatley (in MARCEL & BISIACH, 1988, p. 375) and it's development, as we all might remember, was explained by the joint-problem – solving predisposed by the adult caregivers in early infancy, as first by non verbal gestures and forms of communications, then with a growing repertoire of speech acts. The latter are as first addressed by the adults to the child, then by the child to the adults and subsequently by the child to the child's own self as problem-solver (VYGOTSKIJ, 1931/60).

We meet here a form of self consciousness which is generated, like in the romantic science, conceptualised by Lurija in clinical field (1976), by means of a joint communication, and passes, therefore, through the Other.

Historical cultural conception of higher psychical functions, which Lurija (1976), stated he had borrowed from Vygotskij, has elucidated the nature and the genesis of self awareness not just in the general terms of the "emergent properties of mind", but identifying a concrete content for the reflective consciousness, causally related to the communicative and social functions of the entire human cognitive system or, to use the Vygotskian definition, of the interfunctional system of consciousness (1934).

The model of self, implied for by the Vygotskian and Lurijan historical cultural conception of consciousness, is, nonetheless, not just a result of a mirror reflection of the physical, bodily, self. It stems, and is made up, from the active experience the self has, of the physical and social world and its content, consisting in the internalization of our perceptions: of the physical effects of our actions and of the social impressions of us, that the others have; the latter are, verbally or non-verbally, conveyed back to us (K. OATLEY, in MARCEL & BISIACH 1988, p. 379).

Making reference to the further conceptualization of the human Activity by A. N. Leont'ev (1975), once the subject perceives whatever experience and conveys it to the consciousness through the sensorial image, not only self is generated, but a new personal sense is accordingly elaborated. Both concepts, sensorial image and personal sense, consisting of a peculiar meaning created by the

individual subject, in no case are based on a passive reflexion of the social sense. Sensorial image generates in everybody the sensorial texture of consciousness, corresponding to the personal experiencing of social objects (LEONT'EV, 1975, it. transl., p. 116).

Supporting the ideas expressed by Vygotskij, modern neuropsychology and cognitive sciences gave evidence of non verbal forms of consciousness, when subliminal stimula are effective in facilitating subsequent perceptual and semantic judgements, as documented by Marcel (1983).

At the same time, studies on split brain have documented that there is more an interaction among the two hemispheres than a modular division of functions, as previously believed.

Well known studies by Gazzaniga gave evidence of a capacity of the left hemisphere of naming visual information, presented as strictly lateralized to the right hemisphere, in a case of patients who underwent to surgical brain operation. He wrote (GAZZANIGA, 1988, p. 221):

It is possible to show how the right hemisphere can set up a left hemisphere specific response without the left hemisphere being able to consciously access the information inserted by the right brain. In short, the findings suggest that response behaviours can be set up and carried out without conscious awareness of the elicited behaviour prior to its occurrence.

Finally, this evidence makes Gazzaniga claim that: "...assessing what the brain is doing seems to be function of an interpreting module residing in the left hemisphere" (ibid, p. 233). So there are findings of modern neuroscience claiming for an "interpretive function acted upon the whole brain functioning" (by the left hemisphere) (ibid., p. 236).

If we refer to the findings of more than a classic psychological research, like, to quote but some, the studies by Colin Cherry (1953) about the dichotic acoustical experience, giving evidence of a reconstructing a unitary meaning from different messages sent to the two ears, or again, if we analyze the classical contribution by Bruner and Goodnow (1947), where an organizing influence upon the basic processes of perception of physical dimensions, a form of modular aspect of consciousness, is documented by subjective elaborations, like value and need, we can conclude that in modern science of consciousness a precise model of self is implied for, in the sense exposed by Keith Oatley. That is to say, a central instance like the entire sense of Self, or, in later periods in life, personality, influences consciousness (OATLEY, in MARCEL & BISIACH 1988, p. 378). As we remember, Bruner defined value and need, consequently, as pertaining to the subject,

¹ The entering into the human dimension over the course of the evolutionary process: humanification.

or as he writes, *autoctone*, determinants of behaviour (BRUNER, GOODNOW, 1947).

2

The socio-genetic conception seems, at the present-day state of research, to give a better explanation of the “becoming a person”, whether normal or handicapped.

Same Keith Oatley claimed that what we experience as consciousness is, like the phenomenologists have argued, a process of knowledge and at the same time knowing that we know, but that this experience stems from the socially derived experience of the sense of self “as director and as part of the comparison processes of consciousness” (ibid., p.378). In no case can the model for self be identified according to a simplified physiological functioning.

This statement reminds us to the definition for “personality”, already proposed by Allport (1961), as the manager, the Master controlling all the other psychical functions.

“Personality” is a concept scarcely used by the neuroscientists and by neurologists and much more by clinical professionals, educators, psychologists, psychoanalysts and re-habilitationists.

Davydov (1996), the outstanding scholar, representative of the cultural-historical psychology, focussing school-activity (both in educational and instructional forms) maintains that, in the frame of this trend in psychology, starting use the term “personality” stresses the specific human level of becoming “subject of the personal activity”.

Analyzing two different concepts like consciousness and personality in the context of psychological research, we find evidence of being both submitted to a developmental process. A. N. Leont’ev (1975) observed that we do not refer to the newborn as to a personality, from a psychological point of view, though the newborn has, of course, to be thought as subject of human rights.

Perner & Dienes (2003), by means of a survey of classical contributions in genetic psychology, as well as in neuropsychology, identified five strategies useful for determining the age, in which children attain self-awareness. It wouldn’t be possible exposing their analyses here.

The reference to a developmental acquisition of consciousness and self consciousness is supposed, anyway, to stress that personality, as clearly explained by A. N. Leont’ev (1975), is not the result of a genetic endowment, but a later acquisition in life. As already stated in the previous exposition, the former level is connected with a meaningful conscious activity, which passes inside, becomes interiorized, by means of the sensory image, which predisposes the world image, basis for consciousness.

3

But the conscious experience of the world has to attain, according to him, the complete subjective dimension, proper to the formation of personality as subject of a productive activity. In fact, the creation of meanings belongs to personality.

The subjective meaning, which an activity acquires, is what he defines the personal sense, as already exposed above. Whatever social meaning has to be recognized as personal, or, to say it more precisely, as charged of personal sense.

Now this brings us to re-thinking the way we usually intend learning, in order to better understanding the interrelations between younger generations and learning, especially if school activity is concerned. Social activity of learning through instruction, both for normal and handicapped children, has to correspond to a need by the pupils.

In his writings about Defectology, Vygotskij (1993, p.191) explains quite clearly his conception, moving from the consideration of contemporary comparative research, which:

... proceeds from the general assumption that the laws governing the development of normal and abnormal children alike are basically the same. In the same way, the laws governing vital activity remain fundamentally the same, whether for normal or ill-functioning conditions in an organ or organism of the body.

This observation becomes the cornerstone, he maintains, of the comparative study of children.

Where something atypical unfolds before us, something which deviates from the norms of development, those same regularities, now appearing in an entirely different complex of conditions, take on a qualitatively individual specific appearance, one which is not an absolute copy or photographic replica of childhood development... Thus, comparative research must always maintain dual tasks in its field of vision: 1) establishment of general law and 2) uncovering their specific manifestations in the different variants of child development (same text).

The further argumentations by Vygotskij bring to the statement that for the handicapped or retarded child is the collective experience more problematic, resulting in a series of characteristics impeding the normal collective relations, cooperation and interaction with others. This condition brings about, in its turn, underdevelopment of higher mental functions, but, he observes, if we cannot directly eliminate the failure in the elementary function, it is quite possible with the development of higher mental functions predisposing a special education, this way affecting not only the manifestations but the very

cause of it, which means: "... struggle not just against the symptoms but with the illness itself" (1993, v. 2, p. 199)

A review of the scientific literature makes possible to observe that, in Western psychology and pedagogy, there has long been a not complete understanding of the problem of school instruction.

Moreover the nature of an effective human learning, according to Davydov, involves the whole personality as complex structure (VEGGETTI, 2004, 2006), bringing about a major improvement of personality which he defined as "developmental", improving advancement.² As we all know, the learning theory conceptualized by Davydov is called by him *Theory of developmental learning*, which is the title of his last book (DAVYDOV, 1996).

This process of becoming a personality through developmental learning, as well to Vygotsky and Makarenko, two giants of, respectively, psychology and education, starting operate in Soviet Russia and Ukraine, becomes personal after it was interpersonal. However, even on the basis of personality, learning cannot uniquely rely on a process of internalization, but must necessarily be attached to joint experience and communication and to the sense of them, or, to remind Leont'ev, to a creation of the personal sense, or subjective meaning, of it. Davydov asserts (DAVYDOV, 1996, p. 85): "... appropriation and development cannot act as two independent processes, since they correlate as a form and content of a single process of a person's mental development".

The content of human development is realized in communication, in appropriation, in upbringing in education and in basic instruction, if, and only if, and when, predisposed. This happens in case of normal and handicapped or retarded children in the same way.

However, considering higher psychological processes would not be complete if another process on which Davydov, and self Vygotsky, concentrated was not mentioned. Discovering the new, relies on the process of imagination, since the latter is capable of attaining the model of any phenomenon or object. "Discovery" as a kind of theoretical knowledge cannot be transmitted in a completed form. (DAVYDOV, 1996, LAZAREV & MARTIROSYAN, 2004). Thus Davydov follows Vygotsky (1930), also focusing on imagination, as the process responsible for creativity.

However, to the latter, or, more precisely, to both of them, imagination and creativity are not conceivable without the support of a rich everyday-experience. This reminds, again, to social experience. Davydov recommended the use of an experimental-like approach

for the formation of conscious theoretical knowledge, so that the discovery of every event or phenomena, in the history of science, could be re-created by the pupils.

All what stated should convince us that the importance of the historical cultural theory and of its further development by the Vygotsky's followers in post-Soviet Russia for the formation of young specialists in education can be very meaningful for projecting instruction for normal and special – needs pupils (VEGGETTI, 2018, p. 148-149).

4

Brief considerations about "personality". The etymological meaning of the word "personality" in Latin languages stems from the word "*persona*", the person, and comes from the Latin "*per sonat*" (sounding through) indicating: in the ancient Greek theater, the mask, through which the actor usually played a role on the scene. The reference to the etymological meaning conveys to us the idea of the essence of personality, being based on the playing the role of subject in his/her life.

Nonetheless if we consider different psychological conceptions of personality, somehow this meaning gets lost, or, at least isn't always put at the first place.

Allport (1961), reminded above, focused upon the managerial function of personality with respect to all the other psychic forms. Freud identified three different levels of it, like *Id*, *Ego* and *Super-ego* subsequently appearing in life, with the growing of the individual subject in culture. The becoming older withstands, somehow, to the free satisfaction of basic libidic needs, where *libido* defines the basic energy of life and the attempt to pursue pleasure and avoid pain. An energetic model was also proposed by Kurt Lewin in the 30's of last century.

The last model was positively considered by same Vygotskij, since it presents an explanatory concept for behavior. Moreover, on the ground of the same concept (of energy-field) the Polish psychologist Blyuma Zeigarnik found out the so called Zeigarnik-effect, evidentiating the major difficulty the child has in forgetting the problems he cannot solve, or, conversely, the difficulty to distract him from a problem, he still wasn't able to solve. Somehow all these conceptions stress a character of charge, every meaningful action has to the subject, but adopt different terms with reference to a similar energy.

For the Russian pedagogist Blonskij (1919), master of Vygotskij, a peculiar consideration is devoted to the subjective meaning of working experience, and Leont'ev (1975) explicitly maintains, as already exposed, the elaboration of personal meaning as the final aim of the growth of personality.

It could be interesting to consider that J. Bruner the first, among Western psychologists, to present the

² Proposed to render the Russian expression "razvivajuščij" in Italian as *maggiorante*, bringing about major improving. (VEGGETTI, 2004, p. 112) which is different from being simply developmental, in the generic sense of undergoing developmental processes of growing up.

Vygotskian theory³ about Thinking and Speech (1962) to the western scholars, defining it as a theory of instruction, only at the end of 20th century (1990) came to something analogous, writing about the acts of meaning, in terms of a signification stemming from acting.

This brings us to another interesting analogy, to be just mentioned here. Kozulin wrote that such a point was already introduced by Vygotskij and, to him, can the Vygotskian theory thought of as implying an Activity conception.

The making up of a meaning, of whatever activity, as pointed out by Leont'ev (1975), occurs only when, and only if, the object becomes the focus of pupil's personal need and he wants to master it. The meeting of the internal and external values for whatever need again occurs as an electric charge, where the latter meets a personal value.

If instruction, or every educational tasks, are concerned, they should be meaningful for the learner himself, though at the same time they also represent, no doubt, a social value. From the standpoint of a psychologist, education and instruction as a formally predisposed curriculum or prophile, are always associated with stable changes in the student, as pointed out in the most common classical psychological definitions of the learning process, among others by the American psychologist Hilgard (1962).

Re-education, re-habilitation, in case of special educational needs due to deficit or retardation, also have to be based on a transformation. The clinical psychological approach, of whatever type or paradigm, also presupposes learning and therefore a process of personal changing (MENDES LEAL, 2003).

Not by chance Davydov conceived learning as a general form of life, arguing that human life is, in its essential dimension, the result of an endless learning process (1972, 1988, 1996). Re-considering the development of higher psychological functions, the higher levels of thinking are tied to instruction which generates them, improving their quality. More about this follows.

5

Reflection and cooperation as components of human experience have both to be considered central to school education and instruction. Vygotsky (1931/60) and a group of his associates provided education and psychology with a systemic model for the development of all higher mental functions, devising language as its tool. Perception, memory, attention, classification, reasoning, all higher cognitive processes undergo profound interfunctional changes, when they act according to a meaning,

represented by the aim to accomplish a learning activity. But this happens if the object of learning corresponds to an individual need. Here a connection with the person is needed, or better to say, according to Leont'ev the person is born, identifying, in the process of learning, a need for an activity to engage in. Davydov (1996, p.92) focuses attention precisely on the question posed above, when he asserts that:

... the appropriation of the forms of culture by the individual represents to us a predisposed way for developing his/her consciousness [and, consequently, that] ... a fundamental task arises before science: to define how the content of spiritual development of humanity becomes its forms, and the appropriation of these forms by the individual is the content for the development of his/ her consciousness.

Examining the specific features of human learning, he was able to identify a new cognitive process of higher order. He carefully studied this new form, or aspect, of cognitive process, generated on the basis of an effective learning-activity. He worked for several decades on the definition and analysis of such a process in close cooperation with the Russian epistemologist and logician E. Ilyenkov. Theoretical thinking, also referred to as dialectical, can be considered a thinking process defined as H.O.T. (Higher Order Thoughts, R. J. Sternberg 2000) in modern English literature on psychology of knowledge. This form is able of capturing, getting, all the essential features of any object or event. It is distinctly related to the so-called empirical thinking, devoid of logical inferentials. Some main processes characterizing theoretical thinking are: meaningful analysis, planning and reflection.

Important taking into account that this form of thinking is not connected with educational processes, especially if traditional schools are considered. Important to remind that traditional schools are based on trasmission of topics by disciplines. No research of news or even designing of new. According to Davydov, the powerful form of theoretical thinking is generated by research processes (1988, 1996). As we remember, he wrote that the lack of research in life is a source and symptome of disease. So, according to him and to his close coworkers Rubzov V. V., Zuckerman G. A., Venger L. A., to name but some of them, research – activity has to be introduced in basic school and instruction. A new type of school is supposed to give way to an organized problem-solving activity based on group cooperation, according to specific criteria, which Rubzov has well exposed (2008). Consequently, a new Historical-cultural School was devised, in Russia, for the acquiring of a projecting activity, by which new forms of joint learning could bring together pupils of different culture and social experience. A sort of extended inclusion.

³ The title of this book remained a problem. In Russian and in the foreign editions the two substantive Thought and Language do not fit to the Vygotskian description of them as processes, which could have been probably rendered better with Thinking and Speaking.

Research becomes indeed a true inclusive form of instruction, since it presupposes no distinctions among teaching and learning persons. Moreover, has a research process to be based on the discovery of new, when the available knowledge doesn't cope with new problems.

Coming to a conclusion, pursuing the task of discovering new ways for problem-solving is deeply connected with research-activity. The latter activity seems to be a more suitable way for facing the generally recognized question of every traditional school, functioning at the present-time, in many countries, consisting in the not preparing learners to the future.

A future, which nobody, neither adults, teachers, nor younger pupils, know. If so, a better way for preparing youngsters to this perspective could be predispose for them the discovery of new through research.

This stems also from the entire evidence given in a longitudinal research, realized on the basis of a project by same Davydov, along 8 years in a basic school of Moscow, recently published.

The authors Zuckerman and Venger (2010, p. 143) synthesize the second part of the research observing that the way pupils become autonomous subjects of their learning activity at school, starts when they accept to take the risk of participating in the shared construction of new knowledge. Moreover: "The development of this autonomous subject takes place at the moment he/she participates in shared problem-solving by means of a joint research of new forms of acting". This seems to be the main challenge expecting whatever form of education, whether of normal or defective children and therefore, every attempt at inclusive education. Hence - it presupposes, at the same time, a calling to all of us for new forms of inter-university cooperation for joint comparative research on new types of school, inasmuch as they can generate at the same time a Transformative Social Activity (TAS), according to Stetsenko (2015) and to the author of the present text.

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