

Reflections about the film “The Wild Child” (1970) through Piaget and Vygotsky perspectives

Rafael Marques Garcia¹, Erik Giuseppe Barbosa Pereira²

^{1,2} Games Department of EEFD/UFRJ, Federal University of Rio de Janeiro

Email: ¹rafa.mgarcia@hotmail.com; ²egiuseppe@eefd.ufrj.br

Abstract — In this work, characterized as an essay, it's pointed out reflections about the film "The Wild Boy" (1970) through the perspectives of Piaget and Vygotsky. Through the theories of the stages and socio-cultural mediation of the authors, it is possible to analyze how these elements are explored by the film and how they are closely linked to the processes of development of subjects in certain social groups.

Keywords — Education, Education Psychology, The Wild Boy, Piaget, Vygotsky.

I. INTRODUCTION

This work consists of a trial and aims to target reflections according to the ideals of Piaget and Vygotsky through a questioning, in this case the film "The Wild Child" (1970). Inspired by Larrosa^[1], I am seeking in this text build a Web of meanings to problematize the discussion outlined here. In essence, according to the author (p 106), “O ensaio confundiria ou atravessaria a distinção entre ciência, conhecimento, objetividade e racionalidade, por um lado; e arte, imaginação, subjetividade e irracionalidade por outro. O que o ensaio faz é colocar as fronteiras em questão¹”. In this way, the birth of discussions that move away, referring to the theme of development and interaction in light of the authors mentioned above.

The theoretical essay is a lively and dialogical creative process; critical and reflective; detached from the traditional scientific aging and at the same time organized and articulated, which is formed and reformed during the course of creation. Creator and creature mix, add and generate the final product without pretending to finish it. It has sensitivity and seriousness in the search for knowledge, transhumanizing the technical rigor of science and contemporaneity. According to Meneghetti^[2], “Assim, o ensaio educa os sentidos que apreendem o objeto, interagindo realidade e razão sem o mecanicismo tradicional com que a ciência acaba enquadrando a consciência dos cientistas²” (p. 327).

Larrosa^[1] believes that through the writing format of the “ensaio, gênero híbrido ancorado num tempo e espaço claramente subjetivo e que parece opor-se, ponto a ponto, às regras de pureza e de objetividade que imperam na academia³” (p. 101) we can provoke a transformation in the way of thinking of the possible readers, since this type of approach approximates the distances that tend to develop in the academic-scientific productions, because it does not give ready answers, but invites and inspires reflections, corroborating with the ideal itself for this investigation.

To do this, the film will be unraveled and presented here, according to the suggestion of Larrosa^[1], through “[...] forma de comentário de texto⁴” (p. 114) by the essayist. It should be noted that this essay, in the light of the author (p. 112), was “uma figura do caminho da exploração, do caminho que se abre ao tempo em que se caminha⁵” to promote and stimulate new reflections on the content of this text.

First of all, I will tap into the history of psychomotricity so that we can better understand the inferences of the two developmental psychologists here and how the analysis of the film was developed. Soon after, a brief summary of these authors will be described and, later, the analysis of the film itself.

1.1- History of Psychomotricity, by Cohen^[3]

The story of Psychomotricity is born with the history of the body^[4]. In the German language, the *ort*

¹ Translate: The essay would confuse or go through the distinction between science, knowledge, objectivity and rationality, on the one hand; and art, imagination, subjectivity and irrationality for another. What the essay does is place the borders in question.

² Translate: Thus, the essay educates the senses that apprehend the object, interacting reality and reason without the traditional mechanismism with which science ends up framing the conscience of the scientists.

³ Translate: Essay, hybrid genre anchored in a clearly subjective time and space and which seems to oppose, point by point, the rules of purity and objectivity that prevail in the academy

⁴ Translate: Text comment form.

⁵ Translate: A figure of the path of exploitation, of the path that opens to the time in which one walks.

(place) is on *wort* (word), that is, the place is in the word and the body as place is spoken. But what is body?

The entry in Aurelio – from Latin, *corpus, corporis*, can be among many things: the central part of a building, the physical structure of an animal, a dead person, a group of people working together, part of a doctrine; corpus callosum, cavernous body, dance body, foreign body, family body, a corporation, etc.

In ancient times, Aristóteles^[5] speaks about the body-soul dualism: “[...] uma certa quantidade de matéria (corpo), moldada numa forma (alma)⁶”, as points Morizot^[6] (p. 54). The Greek anthropocentrism was an action aimed at the construction of man and the ideal state, being humanism, its spiritual principle.

The characteristic feature of Greece in the fourth century is the body and soul dichotomy. In the Myth of the Cave, the body was the prison of the soul, where it inhabited the greatest value. “Os olhos foram feitos para ver e a alma para conhecer⁷”^[7].

Through dialectic, the soul saw its essence – *eidos* – and had access to the object of knowledge. A liberating force disconnected the soul from the body, moving it from the sensible to the intelligible world.

With Christianity, in the Middle Ages, children – the “*oblati*” – just as the old men were the center of attention – “*pia consideratio*” – considering their weaknesses. Children and old people were fragile bodies.

Women were considered imperfect beings. Only man had virtue. The mastery of the pleasures of the body was at the service of religious morality.

In Modernity, practical sense replaced humanist inspiration. Until Descartes, the truth was in the hands of God – theocentric vision.

With Descartes: valuing reason to the detriment of the senses. I think: soon I am. The soul was distinct from the body, but could not exist without it; the human movement was submitted to consciousness; Psychomotricity goes beyond the Cartesian body-soul approach.

With Maine de Biran (1788-1824) action becomes important in the subject's awareness of itself. Wernick in 1900 uses the term psychomotricity for the first time and Dupré in 1907 introduces the concept of motor weakness, which according to Ajuriaguerra^[8] is a pathological state of movement. Important authors contribute in this period, such as Claparède, Montessori, Gessell, Walon, Piaget, Ajuriaguerra, Le Boulch, Romain, Lapierre, P. Vayer, Bergès, etc.

From 1950 on, the first psychomotricity teaching was organized at the *La Salpêtrière Hospital* in France, then at the *Institut Supérieur de Rééducation Psychomotrice*, which would only be regularized thirty years later.

The term “Psychomotricity” appears in the medical discourse in the twentieth century, with the work of Dupré, who established the radical relation between motor and its negative aspect: relaxation. From that time on the first works on body movement appear.

According to Jean-Claude Coste^[4], psychomotricity is a crossroads science or, more precisely, a technique in which multiple disciplines and sciences (biology, psychology, psychoanalysis, sociology and linguistics) intersect. But in addition, it is a therapy, an educational practice and reeducation.

It is a science that aims at the study of man, through his body in movement in relations with his internal and external world, according to the Brazilian Society of Psychomotor Therapy^[9]. It is therefore up to Psychomotricity to play both preventive and corrective role of any problem that may arise.

Fields of action of the Psychomotricity:

Psychomotor therapy: implies a radically new conception of the body and obliges to think of the “psychosomatic” structures in new terms, as for example: the place of the imaginary body, the symbolic body (body language) and the real body (matter). Therapy presupposes that man is first and foremost a speaking being, in naming himself he speaks of his body. On the other hand, the body speaks for him, sometimes in his absence.

“A abordagem terapêutica consiste em um trabalho que não aponta a eliminar o sintoma corporal, mas a trabalhar sobre a organização do corpo, o qual provoca uma modificação do sintoma⁸”, as points Calmels^[10] (p. 27);

Psychomotor reeducation: aims to develop the communicative aspect of the body, which is to give the individual the possibility to dominate his body, to conserve his energy, to think his gestures and to perfect his balance.

Psychomotor education: basic training is essential for every child. It serves a dual purpose: to ensure functional development taking into account the possibilities of the child and to help his / her affectivity to expand and to balance through the exchange with the human environment.

⁶ Translate: A certain amount of matter (body), molded into a form (soul).

⁷ Translate: The eyes were made to see and the soul to know.

⁸ Translate: The therapeutic approach consists of a work that does not aim to eliminate the bodily symptom, but to work on the organization of the body, which causes a modification of the symptom.

It seeks to ensure that each child can enter into their environment (family, school, social), without having to renounce their singularity. In this way, you will develop your possibilities of exchange and communication with the outside knowing to know and dominate your body through possible exchanges.

Psychomotor education is an essential basic training for every child. It serves a dual purpose: to ensure functional development taking into account the possibilities of the child and to help his / her affectivity to expand and to balance through the exchange with the human environment.

The psychomotor education has as fundamental reference the professor Le Boulch, who innovated teaching of Physical Education when transforming it into practice directed towards the human development. Creator of Psychokinetics – transdisciplinary science of human movement that combines functional and relational development.

1.2. Jean William Fritz Piaget

He was born on August 9, 1896 in Neuchâtel, Switzerland, and died on September 16, 1980 in Geneva, also in Switzerland. In the field of psychology, they stand out with their work on cognitive stages, where he proposes the existence of four distinct, but correlated, phases of human cognitive development. To this end, he meticulously observed his children and other children, developing a thesis through observation and data collection. The stages were classified into: sensory-motor, from 0 to 2 years, preoperative, from 2 to 7 years, operative concrete, from 7 to 11 years and formal operative, from 12 years onwards^[11].

Sensory-motor: initial phase of development, non-existence of representations (assimilation), prisoner to objects, schemes of action; later, intentionality (circular reactions), repeated actions; (behavior caused by active experimentation), invention. The child is based on practical motor schemes for solving tasks, developing mental symbols (symbolization).

Preoperative: representation, transformation of schemes, oral language (initially particular, then socially agreed) – change in the representative scheme according to culture, egocentrism-socialization. Subject unable to use schemes in operations. In this phase, the use of symbols and linguistics are improved. The schemes are internalized, passing from transduction to intuition (reversibility). Egocentric traits are presented, difficulties to demonstrate empathy.

Operative concrete: reversibility, do operations, malleability of thoughts, basis in the previous periods

essential to elaborate even inverse stretches; necessary realities, operations with concrete character. It declines egocentricity, moving to develop external thoughts to itself and also considering the perspectives of others. The processes of logical thinking, which enable the categorization and classification of schemes, groups, classes, etc., on the basis of common attributes. In this phase, the child goes on to develop moral sense and code of values, which guide their decisions and thoughts about the real world.

Formal operative: the transformation of cognitive schemes, active adaptation, understanding of the world and change, logic as a rule, propositional character, reasoning, revolt against the future, transition of competences. The child thinks through logic, developing the ability to understand hypothetical aspects, investment or denial of reciprocity of relationships.

For Piaget^[12], children are only able to learn what they are willing to assimilate, corresponding to teachers perfecting the process of discovery of them. The various differences observed among children reinforce the ideas of the "operational structures" that characterized such scientific thinking. Convocation that intellectual development occurs in stages, Piaget addresses issues such as "operational structures" and demonstrates the "epistemic subject" as the set of characteristics common to all children of the same stage of development^[11].

The New School, for Piaget, uses new media to educate and criticizes teaching where "the teacher dictates and the student copies and repeats", the so-called "banking education", by Paulo Freire^[13]. The Piagetian idea of interaction was not accepted in the molds of the traditional school once it was wrongly interpreted that the teacher's role would be useless.

Piaget^[12] sought through his studies to show that human cognitive ability is born and develops, is not ready, thus marking opposition to behaviorism by stating that knowledge has its origin in the interaction "subject-object".

In short, for Piaget, learning is a process that begins at birth and ends in death. Development takes place through the balance between assimilation and accommodation, resulting in adaptation. According to this formulation, the human being assimilates the data he obtains from the outside, but since he already has a mental structure that is not "empty", he needs to adapt this data to the existing mental structure. Once the data is adapted to itself, the accommodation is given. This scheme reveals that no knowledge comes to us from the outside without some change on our part. That is, everything we learn is influenced by what we have

already learned. Piaget is originally a biologist, with the mollusc specialization of Lake Geneva, but did his developmental psychology studies interviewing thousands of children and initially observing the development of their children.

1.3. Lev Semenovitch Vygotsky

He was born on November 17, 1896 in Orsha, in Belarus, and died on June 11, 1934 in Moscow, Russia. He was an important thinker in his time, being a pioneer in the theoretical development that the intellectual evolution of children takes place based on the social interactions and living conditions of each one.

According to Vygotsky^[14], the signs are part of a symbolic language that resembles the instruments: both are constructions of the human mind that aim to build a mediating relationship between man and the world around him. By this similarity, Vygotsky called the signs as "symbolic instruments", emphasizing language, once it is fundamentally appeared in all human groups.

For Vygotsky^[14], language is presented as a tool capable of decisively transforming our activities. By learning the specific language of the sociocultural environment to which we are inserted, we radically transform the course of our own development, thus being able to notice the importance of the social and interpersonal dimension in the construction of the psychological subject.

Vygotsky was also remarkable when it came to learning. One of its most important concepts is the so-called zone of proximal development, evidenced in what the child manages to do alone and that which, although it can not achieve on its own, is capable of learning and doing with the help of a more experienced person. This zone is, therefore, all that the child can acquire in intellectual terms when the appropriate educational support is presented^[11].

Vygotsky particularizes the process of teaching and learning, placing the learner and the one who teaches in an interconnected relationship, thus entering into a new theory, that of mediation as a presupposition of the social and / or other relationship. This relationship does not necessarily occur through the interaction between two people, but also through the possibility of interaction with signs, symbols, cultures and objects. The human being is constituted as such in his relationship with the other, being learning related to development from birth, thus becoming the main cause for the due development of being^[15].

For Vygotsky, there are four inputs that make the human being develop psychologically: phylogenesis, ontogenesis, sociogenesis and microgenesis^[3].

The phylogenesis relates to the history of the development of the subject linked to a certain trajectory that characterizes a certain species, in the case of being human, or "homo sapiens" with the peculiar characteristics of the same, like being biped, binocular, characteristics that are imposing the its members in its development. Each species has its specificities, as for example, in the human species, the pincer movement in the fingers^[3].

The ontogenesis is equivalent to the development of each being within its species, that is, the life trajectory of the species is placed with limitation and characteristic that are peculiar to the species, being that each member of the species develops and builds in that determined trajectory. In each species there is a path. The development of this member will be the result of the passage of this by this sequence of the species. Man, for example, when born for a good period depends totally on the adult, crawls, learns to walk, talk, etc^[3].

The subjects are inserted in a social and cultural environment, result of the historical process of this society, and that it employs certain characteristics to its members. Here we are not dealing with history and culture itself, but its characteristics present in this society, with which the individual comes in contact because he is in this environment, and ends up developing as a subject and characterizing its development. They are ways to behave, to dress, to feed, among others^[3].

Microgenesis refers to phenomenon experiences of each psychological phenomenon of each member of a species. These are stories that relate to a particular psychological phenomenon, its history. Each of us has an experience to learn to tie shoes, or to talk, to ride a bike. Until the apprehension of a certain (phenomenon) or ability. In each subject this phenomenon happens in a different way and that only concerns each subject. As each phenomenon has its history, it is considered micro, since it does not refer to the development of a global but more particular form of a phenomenon^[3].

II. REFLECTIONS FROM THE FILM "THE WILD CHILD" (1970) ACCORDING TO THE PERSPECTIVES OF THE AUTHORS

"The Wild Child", originally released in France under the title *L'enfant sauvage*, en 1970, is a French film of dramatic genre, directed by François Truffaut and

based on the book of the French psychiatric doctor Jean Itard.

From the birth of a subject, it is placed eternally in motion, being in this way that the world is presented and vice versa, through the movements. According to Vygotsky^[14], the mediation of the other is that it guides us and gives us meanings to the objects, thus favoring the development process and, consequently, the learning process.

In the film, we have the direction of the narrative directed to Victor, a boy found in the middle of the jungle who lived with the animals and, thus, had internalized animal behaviors, such as grunting, scratching, walking of four, among others. Such incorporations, in the light of the author, act as a tool of (in) externalization of a body and symbolic language according to the knowledge of the world around him.

Analyzing the child's attitudes, we can infer that his development is intimately linked to the stimuli that were provided by the environment around him, that is, the jungle. The mediation did not come from other human beings, but from a whole wild set and its factors, such as trees and animals. His body developed until then in an unconventional way, that is, different from the common civilizatory patterns. In this way, instead of presenting himself biped, Victor possessed a certain stooping of the dorse and used his hands as claws. His senses, such as vision, smell, touch and hearing were also developed according to the inhabited environment, then adapted to live in the jungle.

This first appearance of Victor succinct questions about the stages of development of Piaget, where we are not perceptible in the film in what period the child had been abandoned. By analyzing the behaviors of the child, we can point out certain logical ways of reasoning, which leads us to infer the following points: in its first stage, the motor sensory, Victor appears to have developed his practical intelligence through perceptions and body movements, being subsequently stimulated to survive and adapt to the wild environment.

In the preoperative stage, where the symbolic intelligence, emergence of language, design, imitation, dramatization is established^[11], the language developed by the child was given according to the sounds emitted by the forest, that is, the internalization of elements interactive was revealed limited only to animal instincts, to observations of trees and natural elements as well as their respective imitations.

Victor should be framed, to what everything indicates, of the operative-concrete period (where he develops notions of time, speed, order, chance, ability to

relate different aspects, not limited to an immediate representation and developing a capacity to represent a representation in the inverse sense of a previous -principle of reversibility) for the formal-operative (where there is total abstraction, ability to think of all possible relationships logically looking for solutions from hypotheses and not only from observations, thus presenting cognitive structures at levels and is able to apply logical reasoning to solve problems), but had not developed what was expected to continue with this stage. In this way, we can understand Victor's body as a direct result of the sensory interactions that were stimulated and developed in the wild environment. Thus, the child did not become civilized, but animalized according to the sensitive world, perceptions and emotions that surrounded his universe of action.

In this universe, there seems to have been no stimuli to promote the development and / or experience / identification of Victor's body image, which leads the child to interact with the world through primitive and basic movements that act as interactive intermediaries in this relationship.

For Vygotsky^[14], the development of the subject comes from the social and cultural interaction mediated by themselves. Thus, Victor's body structure was presented in accordance with the mediation of his environment, once due to the lack of a socialization that transmitted a certain culture, his learning process was enriched before his human species, making him animalized as his actions resembled the group that was immersed.

The movements used were shown to be prisoners not interacting with other subjects and spaces, limiting their potential to favor the motor development considered ideal for the age. This being so, we can take for granted that the movement constructed by the subject goes hand in hand with biological and psychological resources and with the conditions of the environment to which it is inserted. Therefore, due to lack of adequate education, instruction or encouragement, Victor's development process was not enhanced, which limited his development in terms of new cognitive, affective and social abilities.

After being taken to the city, the child goes through a process of new interactions and responses with hitherto unpublished means to his sensorial, bodily and cultural construct. His bodily and cognitive responses present advances in regard to the cognitive stages and his competences. After the mediation of Dr. Itard and the stimulus of this new environment, new reformulations and reorganizations, both structural and psychic, became evident. His movements, previously instinctive, went

through a socio-cultural reorganization, thus building a physical, cognitive, social and affective balance, giving life to the civilizing process that normalizes bodies and makes him humanized.

One of the first changes occurs in the child's body image, which suffers new applications after being inserted into new scenarios of practical experiences. Now, Victor moves to position himself and move in a bipedal way, according to everyone around him that shapes his species, his whole, then, his new actions. Through movement, the recognition of his corporeal identity occurs, fostering the organization of the senses and the mind in a more balanced way.

The child seems to reconstruct, or complement, his awareness and mastery of the body, thus appropriating his motor schemes and also the psychomotor coordination to adjust gestures and movements, thus increasing his perceptual discriminations. His perception and integration of the notion of immediate space (relative positions and displacements) and of the notion of personal time (coordination of movements) are presented in a more humanized way after being stimulated.

This new body awareness, although still very embryonic, contributed to a better development of operative intelligence, which becomes clear when Victor begins to use objects to perform activities; of sensitivity, when it shows empathic feelings, such as affection and affection; and personality, since the child can no longer live alone.

In this context, the psychomotor methods used were aimed at bringing the subject to the discovery of his own body and his abilities to execute the movement, as well as facilitating the discovery of the other and the environment, using his psychic abilities as a means of more optimized form (which facilitated the acquisition of later learning). He was provided with the physical, psychic and emotional balance. The method used by Itard was to educate Victor for social coexistence through a humanization that would replace the experiences lived in the forest between animals, outside of human coexistence.

However, Pereira and Galuch^[16] point out that

It is important, also, to consider the possibility that the child had some type of physical or intellectual disability that, added to his private way of life, has made his learning difficult. Another plausible explanation is that the teaching methodology used by Itard has not been sufficient to promote a satisfactory cognitive development. The pedagogy undertaken by the doctor would not favor marked advances in the

techniques of positive reinforcement, punishment and mechanical activities (p. 561, our translate).

The reflections that are developed here seek to analyze how Victor's interactions with the environment to which the child was situated were considered, considering for both the stages of development and how the interferences in this process culminated in difficulties in the improvement of cognitive and motor aspects. The note above exposes a supposed deficiency of the boy, who could act directly in such processes, however, it is worth noting that the weights here techno find lair in theoretical contributions that do not exploit the one of the physical deficiencies. However, I do not affirm that these processes derive in very different ways between subjects with or without disabilities, but it is important to recognize that there are limitations in certain groups that, while preventing them from reaching certain levels or stages of maturation / development, also propitiates other advances in other psychic, cognitive and physical structures.

Finally, it is important to take into account what Vygotsky proposes about deficiencies, mentioning two types of its manifestations: the primary one, of biological order, and the secondary one, which consists of the aggravation of the first one due to social deprivation^[17]. This being so, although Victor's deficiency is admitted, his social exclusion seems to have determined the secondary deficiencies and limited his learning and development process, once, as the author himself emphasizes, social interaction is presented as a determinant in human formation and learning leads to development, and must be oriented, systematized and applied to drive this process.

III. CONCLUSION

It can be inferred that Victor's humanization process occurred not only as a method of training, but as a humanized mediation that saw in Victor his particularities and singularities within his body and cognitive language, reorganizing his mental and social structures.

For Vygotsky^[14], mediation is necessary for the complete development of being, acting in the zone of proximal development and using signs (language, assimilation of objects) to expand knowledge.

In Piaget, we see that although Víctor did not have the necessary characteristics to be in its proper stage, it was possible to work with him to get as close as possible to the ideal pattern considered for his age, although it is noticeable that the development, on the line

Piagetian, occurs in a more optimized way as it is built and stimulated according to the cognitive stages, passing through each one clearly and stimulated for a better use and continuation to the next stage^[11].

Although a possible deficiency of Victor is discussed, it is clear that his social isolation and growth in the forest, distant from humanized cultures, ended up promoting his limitations and abilities of development / improvement of his capacities until then manifested.

REFERENCES

- [1] Larrosa, J. (2003). O ensaio e a escrita acadêmica. *Educação e Realidade*, 28(2), 101-115.
- [2] Meneghetti, F. K. (2011). O que é um Ensaio-Teórico? *Revista de Administração Contemporânea*, 15(2), 320-332.
- [3] Cohen, R. H. P. (2014). *Apostila de Psicomotricidade*. Universidade Federal do Rio de Janeiro: Rio de Janeiro, 17p.
- [4] Coste, J. C. (1978). *A Psicomotricidade*. Rio de Janeiro: Zahar.
- [5] Aristóteles. (1987). *Vida e Obra – coleção “Os Pensadores”*. São Paulo: Abril Cultura.
- [6] Morizot, R. (1982). *1º Congresso Brasileiro de Psicomotricidade*. Rio de Janeiro.
- [7] Platão. (2009). Trad. Pietro Nasseti. *A República – Mito da Caverna, livro VII*. São Paulo: Martin Claret.
- [8] Ajuriaguerra, J. (1983). *Manual de Psiquiatria Infantil*. São Paulo: Masson.
- [9] SBTP (1982). *Anais do 1º Congresso Brasileiro de Psicomotricidade*. Rio de Janeiro: SBTP.
- [10] Calmels, D. (2003). *Qué es La Psicomotricidad? – Los Transtornos Psicomotores y La Práctica Psicomotriz*. Buenos Aires: Lumen.
- [11] Martins, J. G. (2002). *Aprendizagem baseada em problemas aplicada a ambiente virtual de aprendizagem*. Tesis (Doctorado) - Universidad Federal de Santa Catarina, Centro Tecnológico. Programa de Postgrado en Ingeniería de Producción. 219f.
- [12] Piaget, J. (1983). *Psicologia da inteligência*. 2. ed. Tradução de Nathanael C. Caixeiro. Rio de Janeiro: Zahar.
- [13] Freire, P. (1993). Educação “bancária” e educação libertadora. In: Patto, M. H. S. (Org.). *Introdução à psicologia escolar*. 2 ed. São Paulo: T. A. Queiroz, pp. 54-70.
- [14] Vygotsky, L. S. (1993). *Pensamento e linguagem*. São Paulo: Martins Fontes.
- [15] Oliveira, M. K. (1995). *Vygotsky: Aprendizado e desenvolvimento: um processo sócio-histórico*. São Paulo: Scipione.
- [16] Pereira, T. M. A.; Galuch, M. T. B. (2012). O garoto selvagem: a importância das relações sociais e da educação no processo de desenvolvimento humano. *Perspectiva*, 30(2), 553-571.
- [17] Vygotsky, L. S. (1989). *Fundamentos de defectologia*. Havana: Pueblo y Educación.

FILM

L'Enfant Sauvage. Directed by François Truffaut. Produced by Marcel Berbert and Claude Miller, *Les Films du Carrosse e Lês Artistes Associes*. France, 1970. 83 minutes, sound, black and white, original version without subtitles, free.