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## THE CONCEPTUAL APPROACHES FROM VIGOTSKIAN SCHOOL TO SOCIAL REPRESENTATIONS THEORY

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**ABSTRACT.** This article aims to develop a conceptual reading from the theoretical core of the cultural-historical school to the theory of social representations. The historic-cultural School, influenced by Marxism, far from implying the annulment of the subject, shows how the psychosocial content is expressed from the language-thought relationship to the categories of experience, zone of proximal development and social situation of development. For these authors, man is a social being and their personological singularities are expression of multiple gradations of the universal-contextual law. Also, the theory of social representations addresses the broad impact of a relational social context in shaping the notions of reality, and has a high impact on the social sciences. An approach from the cultural historical perspective would allow deepening and broadening the edges of the theory of social representations, which may contribute to the development of psychology. The analysis is beneficial to the areas of general and social field.

**Keywords:** Vygotsky; social psychology; social representation.

## APROXIMACIONES CONCEPTUALES DESDE LA ESCUELA VIGOTSKIANA A LA TEORÍA DE LAS REPRESENTACIONES SOCIALES

**RESUMEN.** El presente artículo pretende desarrollar una relectura desde los núcleos teóricos conceptuales de la escuela histórico-cultural a la teoría de las representaciones sociales. La escuela histórico-cultural de influencia marxista, lejos de suponer una anulación del sujeto muestra cómo se expresa lo psicosocial desde la relación pensamiento-lenguaje hasta las categorías de vivencia, zona de desarrollo próximo y situación social de desarrollo. Para dichos autores, el hombre es un ser social y sus singularidades personológicas son expresión de múltiples gradaciones de lo universal-contextual. Asimismo, la teoría de las representaciones aborda el amplio impacto de un contexto social-relacional en la conformación de nociones sobre la realidad y tiene un alto impacto en las ciencias sociales. Un acercamiento desde el enfoque histórico-cultural permitiría profundizar y ampliar aristas de la teoría de las representaciones sociales que pueden contribuir al desarrollo de la psicología. El análisis resulta beneficioso para las áreas del campo general y social.

**Palabras-clave:** Psicología social; Representación social; Vygotsky.

## APROXIMAÇÃO CONCEITUAL DESDE A ESCOLA VIGOTSKIANA À TEORIA DAS REPRESENTAÇÕES SOCIAIS

**RESUMO.** O artigo pretende desenvolver uma releitura desde os núcleos teóricos e conceitos da escola histórico-cultural e da teoria das representações sociais. A escola histórico-cultural de influência marxista, longe de supor uma anulação do sujeito, mostra como se expressa o psico-social desde a relação pensamento-linguagem até as categorias de experiência, zona de desenvolvimento próximo e situação social de desenvolvimento. Para os autores, o homem é um ser social e as singularidades da personalidade são expressão de várias gradações dos universais e contextuais. Igualmente, a teoria das

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representações sociais aborda o amplo impacto de um contexto social-relacional na conformação das noções da realidade e tem um alto impacto nas ciências sociais. Uma aproximação desde o enfoque histórico-cultural permitiria aprofundar e ampliar arestas da teoria das representações sociais que podem contribuir ao desenvolvimento da psicologia. A análise resulta proveitosa para áreas do campo geral e social da psicologia.

**Palavras-chave:** Vygotsky; psicologia social; representações sociais.

## Introduction

All social analysis should be that of its cultural focus. In the psychological studies, the cultural historical focus (Vigotskian School) it applies, the conceptions of the dialectical materialism, being overcome the understanding of the functions psychic superiors from the idealistic tradition and metaphysics that until that moment, and even later on, it is in the base of diverse studies in this field. The vigotskian conception doesn't separate the reality of the reason, but rather it outlines that the interpsychological determines the intrapsychological. Of agreement with (Vigotsky, 1997):

All the Functions Psychic Superiors are internalized relationships of social order, in the foundation of the social structure of the personality.... the Man's psychic nature comes to be a group of relationships transferred to the interior and transformed into functions of the personality and in forms of its structure (p. 151)

In simpler terms, the results of the investigations of Vigotsky (1981) they deny the idealistic conception of the centrality individual in the conformation of the thought. This article will study of a part some of the essential foundations of historical-cultural school been founded by Vigotsky (1997) and authors' demarcations that have assumed some of its lines in diverse levels. In this case notes of Bozhovich (1976) will be approached, Andréeva (1984) y Leóntiev (1981) where the vigotskian influences are glimpsed (Mejías, 2014). The analysis will approach the categories verbal thought (nexus thought - language); the socialization - internalization, associated to the concepts of social situation of development, significant experience and area of next development and the significant paper of the other one.

Similarly, elements pointed out by the classic investigators of the theory of the social representations: especially Moscovici (1979, 2000) as founder of this conception as well as some such specialists' of the thematic one positions as Jodelet (1986 cited by Restrepo-Ochoa, 2013), Abric (2001) y Doise (1984 cited by Perera Pérez, 2005) y Jovchelovitch (2004) they reaffirm from another theoretical conception these positions and they expose a series of elements about the character of the social representation, the necessities and emergency conditions, the sources of the social representations, the determination, dimensions of the representation, the central nucleus and the outlying system and the functions of the social representation. The present work seeks to carry out a re-reading from the Vigostkian School of this theory so that they are a contribution to the studies from the social psychology when beginning contributions and enrichments from the vigostkian conception to the theory on the social representations. In philosophical terms, it is not an inconsistent eclecticism since, like it will be been able to verify, there are axes that are shared among this theories and others that can enrich both perspectives. "Ivana Markova defines the social representations as a dialectical theory that doesn't leave of elements invariants of the Cartesian ontology, but of complementarities in interaction to the style of the Hegelian ontology" (Banchs, 2000, p. 3.7)

## Point on the relationship thought-language in the historical-cultural focus

Contrary to focuses that they center the study of the language like process and reality in abstract, Vigotsky (1981) it deepens on the paper of the otherness of the conscience and their paper in the

development thought-language. In this mark the emergence of the sign (and their maximum expression: the word) he/she acquires an essential list in the development ontogenetic and phylogenetic.

The entire cultural one is social. Exactly, the culture is a product of the social life and the human being's social activity, for it the own position of the problem of the cultural development of the behavior takes us directly to the social plane of the development (Vigotsky, 1997, p. 15).

The vigotskian school leaves of demonstrating the principle that the development of the thought and the language, as that of other psychic, alone processes can be understood in its dialectical evolution. It is necessary to point out that the conception of the dialectical one implies the historical and cultural, but not removed evolution of the contradiction, that is to say, from the idea of the discontinuity (Jovchelovitch, 2004; Moscovici, 2000).

When Vigotsky (1981, 1997) it exposes their approaches in relation to the verbal thought, it outlines that the development ontogenetic of the processes mediated in the social interaction, it has determined, the interconnection of the processes of the thought and the language. The area where these processes you intersect is denominated verbal thought (Vigotsky, 1981). Starting from the interconnection of the processes thought and language, the intellectual growth depends on the domain of the social means, at the time in that the logic begins to penetrate in the language. The principle of the interfuncionalidad and the unit of the conscience is, because, expressed in the relationship of the functions psychic superior thought - language (which it constitutes an essential nexus in the processes aware of the man), so that these processes maintain the characteristics that differentiate it and they reformulate others that it allows them to work like a functional psychological unit.

The thought maintains the characteristics that distinguish him of the other psychic processes. Their internal structure cannot segment in units like it happens to the language (that counts with an internal plane and one external). The generalization constitutes the verbal act of the thought, as general sign for the denomination of the reality, - whose essence resides in the meaning - and it is based by the necessities generated in the reality. According to Vigotsky (1981) "El pensamiento verbal se eleva de las generalizaciones primitivas a los conceptos más abstractos. It doesn't change alone the content of the word, but the way in that you the reality generalizes and he/she is reflected through the word" (135). Like internal process of social character, the thought, requires of a tool that allows him to express the widespread reality contained in the meanings and that in turn it facilitates the development of these in its conscience.

The concrete form in that it operates the understanding of the reality in the man is the language. "As the conscience, the language is the product of the collective" (Leóntiev, 1981, p. 66). In spite of the mediation of the products of the thought that the language carries out, it doesn't imply equalization to the characteristics of the thought, its structure differs with regard to the thought. The language presents two planes which that conform a unit in it: the internal plane (semantic and significant) and the external plane (phonetic).

The development ontogenetic of the external plane goes of the peculiar to the general thing, that is to say, the domain of the language is acquired from a fraction to the everything (he/she restrains a word first and then they go enriching its language with other). While, the development of the internal plane behaves in an inverse way, in the semantic aspect he/she leaves of the entirety of a significant complex and gradually they restrain the semantic structures. The minimum unit of the language constitutes it the sign (the word, for the articulate language). In turn, the composition of the sign is defined by two areas interconnect: the meaning and the sense. Starting from the nexus among these processes, the language you rational restitution, that is to say the sign acquires meaning. This process has two fundamental functions: as half of communication through the signs and an intellectual function as generalization. Of there he/she comes off that their fundamental function is that of tool for the half-filled action.

The sign, as cultural product, has a historical development and, at the same time, it points out to the meaning (its more stable area) as the unit of analysis of the verbal thought (common element that crosses the processes thought - language and he/she mediates its operations). This mediation is revealed, then, in the double function of the sign: communication function and generalization function.

The meaning of the word is always a generalization, after the word there is always a generalization process. The meaning arises where there is generalization. A development of the meaning understands the development of the generalization. All communication demands generalization. The communication for signs is half-filled communication, with the result that the generalization is indispensable. These signs are mediating, and at the same time serving as tools, to the communication process.

### **Social representations and the relationship thought-language**

Following this logic, it is necessary to point out that the social representation has been broadly worked as process of the thought and in bond to the language. Enlarging this perspective, the social representations constitute systemic and organized generalizations of the reality, when being generated in a context (reflected in the thought like generalization and summed up in the word as well as to be constituted permanently in relating and objective of the psychic processes). The activity, the objects and, even, the diverse forms of relationships has meanings (and they acquire senses in a given context) he/she means that form part of the communication and of the generalization process.

It is interesting that Moscovici (2000) it recognized in Vigotsky (jointly to Levy-Bruhl, Durkheim and Piaget) one of the main thinkers that carried out contributions to the category of the social representations (Jovchelovitch, 2004). Beyond their studies with anthropological influences mentioned by the French psychologist (Jovchelovitch, 2004; Moscovici, 2000), the budgets of Vigotsky enrich the understanding of the social representations when articulating it with the essential categories of the theory of the cultural development.

Consequently with the man's development ontogenetic, the social representations are processes that complete the principle of the interfuncionality and unit of the conscience and their processes. The social representations express the linking context-conscience (processes developed starting from the human activity, that is to say, of the reality) as well as the principle of the affective-cognitive-volitional unit. On one hand, "the representation supposes, an active fellow, and he/she has from that point of view a «psychological texture», subjected to the rules that govern the cognitive processes " (Moscovici, 1976 cited by Abric, 2001, p. 6). For other, this processes they are certain directly for the social conditions. "And this social dimension generates rules that can be very different from the «cognitive logical»"(Abric, 2001, p. 6).

It is unavoidable the understanding of the affective paper and conative in the social construction of the social representations. Their incidence is apparent restitution in the whole structural and procedural development of the same ones although he/she doesn't refer in an explicit way. As product (and as a process) of the verbal thought (relationship thought-language), the social representations contain the premeditation and planning (either in their elaboration like in the regulation of the activity) (Ortiz Casallas, 2013). The volition is present from the beginnings of the processes of socialization-internalization during the human development. The human activity constitutes at the same time that material action, mediate reflection; what explains the character regulator of the processes of the thought (either as constituted products or constituent processes).

The diverse definitions of the social representation approach three essential edges: that it is a partner-symbolic process (forms of social knowledge, figurative face and symbolic face, organization of images and of language) their impact in the behavioral orientation (attitude) and in the communication (Moscovici, 1979; Jodelet, 2011; Farr, 1984 cited by Perera Pérez, 2005) and their social character (psychosocial process and linked to the position that the individuals occupy in their context, bound to specific inserts in a group of social relationships) (Doise, 1996 cited by Perera Pérez, 2005).

When being exposed the nexuses between thought and language and, therefore, generalization and communication, it is clear the discursive and symbolic character of the social representation as contained element in the communication process. The bond social representation - practical social it is homologous and underlying to the bond conscience-culture whenever one understands that all practice is cultural. The analysis of the characteristics of the process, evidences that they constitute constructions of a mental object starting from the social reality, that is to say, of a generalization conformed in the interaction process. That is to say, it is cultural outlines of the internalized society. "All representation is made up of figures and socialized expressions. Jointly, a social representation is an

organization of images and of language because it clips and it symbolizes acts and situations that are or they become in common" (Moscovici, 1979, p. 16).

This configuration defines to the social representation as product and process of the verbal thought, that is to say, in a structure of social mediation (Jovchelovitch, 2004). Therefore, it is supported its nature like widespread reality and I eat speech (text and subtext) when being composed by meanings and symbols (Arancibia, Rodríguez, Fritiz, Tenorio, & Poblete, 2013; Villamañan, 2010). It is also the foundation of the dimensions of the social representation, so much of the information as the representational field, associated to the verbal thought when constituting specific outlines taken place during the social bond; and influential in her through the attitudinal dimension.

Associated to the interfuncionalidad, the historical-cultural school outlines that all the functions psychic superiors, and therefore, the thought and the language; they reflect the affective-cognitive-volitional unit. The character cognitive of the thought and the language is broadly developed as long as processes of the conscience. "the meaning of each word is a generalization or a concept... it is a phenomenon of the verbal thought, or of the significant language, an union by word of mouth and thought" (Vigotsky, 1997, p. 134).

In essence, the language mediatizes the expression of desires - texts and subtexts -contents in the thought. The non-alone language plays the part of a means of communication, but rather it is at the same time a form of conscience and of thought humans. "It becomes in the form and the support of the generalization aware of the reality"(Leóntiev, 1981, p. 67). In consonance, Jovchelovitch (2004) it points out that "the talkative work of the representation symbols whose force resides in its capacity to give sense takes place, of meaning" (p. 22).

At the same time, to affirm that the man's social conditions determine the diverse forms of human relationship, he/she involves to assert to the context like system social mediator, starting from which is defined the emergence of necessities to whose satisfaction, the man directs his activity. The individual acts in the reality from the relating ones and ways characteristic of the society in which is.

When people are involved in processes of communication that locates them in bound concrete relationships to a specific cultural, social and historical configuration that they actively reproduce - they at the same time the symbolic means that build a representation peculiar of an object take place - it is this concrete, physical or abstract that enters in the net of other representations of a social, cultural and historical square (Jovchelovitch, 2004, p. 23).

However, all human activity, being social, it impacts in the development of the psychic processes (and of the thinking -language relationship) and, these in turn, provide to the activity of the premeditation for the search of solution of problems and their planning: the will. The men have the "intentional and planned action whose end is to achieve objectives projected ahead of time.... contrary to the other beings, we are able to know their laws and to apply them appropriately" (Engels & Marx, 1974, p. 75-76).

This way, all the functions psychic superiors constitute processes of domain of the own reactions. The man lapses for an insert process in the society where it is conditioned by the diverse instances and social environments and in which makes positioning and decisions in pro or against this influence. The will is determined by the reasons generated in the reality, that is to say, external reasons previously internalizes. In fact, the election is par excellence the characteristic of the process of domain of the own behavior.

The human freedom in fact consists in that thinks, that is to say in that takes conscience of the created situation.... The free decision doesn't consist on being free of the reasons, but it consists on the taking of conscience of the situation, taking of conscience of the necessity of to choose that the reason imposes him.... The man dominates his elective reaction but not in the sense that annuls the laws that govern it, but in the sense that it dominates her.... depending on to his laws.... The human behavior doesn't constitute an exception of the laws of the nature.... we subject to the nature, obeying its laws (Vigotsky, 1997, pp. 288-289).

Another connection point is located in the paper that constitutes and they carry out the social representations in the communication. Andreéva (1984) it outlines that the communication is conformed by three interdependent structural aspects: talkative (exchange of information), interactive (organization of the interaction from the verbal thing until the specific actions) perceptive (process of the individuals' perception to each other, establishment of the mutual understanding on this base). If you agrees (resultant of the cultural development of the psychic functions) it can be distinguished as elements of perceptive order, cognitive and talkative they assemble to the representations and they project these aspects in its dimensions, its internal structure and its functions.

In turn, the communication is distinguished to complete three crisscross and simultaneous functions. It supposes the informative function - talkative (the cognitive) that taking of basement to certain knowledge for the exchange. The affective function - talkative, directed to the establishment of feelings, states of spirit, reasons and interests that you/they mediate and they settle down during the process. Finally, the regulator -talkative function, relative to the domain of the behavior, the attitude and the human activity, in general-including the communicational process -. The communication, like half-filled process, determines the coordination or descoordination with reason of a given activity, at the time that legitimates, it restructures or it upgrades the contained generalizations and conformed in the social interaction.

According to Moscovici (1979), the social representations as payee of meanings and senses allow the understanding and explanation of the reality (function of knowledge or knowledge). In turn, they complete the contextualization function and associations between the social space and the fellow, that is to say, of configuring the social identity (identity function) in which are involved the information, the component affective-motivational and perceptual of the talkative action. Also, so much in guide's function for the behavior (advances, expectations and practical social chords to the norms and social nexuses), like in the vindicative function (ulterior vouchers of the taking of decisions and the behaviors in the social relationships) they are present the regulator function and the affective-informative thing. Of equal it forms, all representation plays the function of facilitation of the communication since they define the reference mark and the codes that facilitate the social exchange and the diffusion of the knowledge (Jodelet, 2011). Finally, it completes propitiatory function for the social change because he/she makes direct allusion to the elective capacity and of the individuals' transformer projection (Perera Pérez, 2005).

The representations operate as tools or contents of the discursive-communicational process (through the signs, meanings and senses that configure it), and they include in yes the information-regulation functions as well as the affective processes that are present in all talkative process and that they define the unit of this triad. It accentuates it the bond of the partner-symbolic character and their influence in the behavior and the communication of the representations (Moscovici, 1979) with the postulates of the historical school - cultural on the relationship thought - language, their processes and the affective-cognitive-volitional unit.

In the mark of all these social practices, the individual is recognized or not, like part of a group, or identified with an object or phenomenon starting from the information, the sense of ownership and the orientation of his behavior settled down by his social situation of development. The use and understanding of the talkative codes in the structuring of the speech constitute requirement for the mediation on the society starting from the mediatization of relationships, activities and the reflection aware of these. This speech will express the society in those that the fellows are understood as identification, negation or misrepresentation. Depending of understanding is - intentional and conscious -, the individuals will direct their behavior in dependence of the generalizations that it has more than enough the object or given phenomenon they have structured in - and during - their talkative relationships.

### **The socialization process - internalization in the social representations**

In the society, the activity process builds the diverse instances that define to the system collectively. The human activity necessarily spreads like process of collective exchange. All form of precise human collaboration of the communication like interaction and generalization. The social relationships are

developed in and during the communication like primordial link in the process socialization-internalization.

The process in which the language completes the function of mediator and mediatized process, and that it also facilitates the internalization of the social experience, of the system of social relationships through its entrance to the social means socialization is denominated (Andreéva, 1984). By means of this process the active reproduction of the system of the social bonds is guaranteed by the individual. The socialization is a process that uses as effective tool to the communication (the language). With the social interaction the man informs the reality. During this process of apprehension, the individual familiarizes with the handling of the language, with the most diverse forms of human relationships being based on the talkative process with the other ones significant, that is to say, with fellows that settle down like key figures (representatives in turn of institutions, groups or social classes) in the identification process or negation of the fellow. This other one significant, it reproduces (and he/she takes place) a given sociality, of which is part and founder (and that it is embraced by the society in which lives). By means of relationship is - like through any other one - it is transmitted the development of meanings and senses, ideas and representations in essence, a widespread reflection of the reality that has been - and in turn, it is being - elaborated socially.

On the other hand, the internalization is the culmination process in which the interpsychological becomes intrapsychological o. In other words, the objective world social is interiorized. He/she understands each other as the apprehension of an objective event during the interaction with the other one significant, experienced as and of which the individual appropriates (for identification or negation). It is the self-determination on that determined socially. In terms of development ontogenetic of the verbal thought, the content of the word as well as the generalization of the reality contained in her can change and, of course, to transform the relationship of the thought and the language in the functional sense. The explanation of this transformation becomes of the same development process and individualization that he/she goes blending the psychic processes. The social representation involves "the bonds fellow-fellow-object - I project - time - context - talkative action as constituent phenomena of the total process of the representational phenomenon " (Jovchelovitch, 2004, p. 23). The movement and development of signs (and therefore, of meaning-senses) it is based on the cooperation among consciences, that is to say, the process of otherness of the conscience by means of which the individual is developed as being social.

If the sources of the social representations are evaluated, it is evident that it is socializations elements in development. As answer - that is to say as speech that is elaborated and it conforms socially -, the social representation is determined as much for the macro structure as for the aspects of the life daily of microsocial level (Arancibia et al., 2013). Since they constitute practical discursive generated and generating of the communication, the social representations constitute the content by means of which the individuals conform its widespread reflection of the reality. As tool for the communication and generalization of the contained reality - mediator - in the talkative process, the social representation is organized in the communicational different levels (group of practical social related with the modalities of the social communication, MCM as well as with the interpersonal communication) (Koziner, 2013) and it is determined so much by the social order and its corresponding social forms (social inserts) like for the social, economic and historical conditions and the structuring, starting from the processes of conformation of the society and of the man like social being, like for its own dynamics. (Rateau & Lo Monaco, 2013; Villamañan, 2010).

The dynamics characteristic of the processes of the social representations is processes (and speeches) that are structured in the mark of the cultural order that generates him, social order that constitutes the man's permanent construction and that it only exists as product of the human activity, even when the human being is always considered in a sphere of active externality. On one hand, the objectifying guarantees the selection and des-contextualization of the elements, formation of the figurative nucleus and naturalization, that is to say, the social thing in the representation; while by means of the anchoring he/she conforms to a governable object or tool starting from the social object with a specific hierarchy in the social interactions according to their utility and meaning.

In them take sense the conformation of a widespread reflection referred to a given object - already reorganized by the individual in dependence of the dissimilar mediations explained -, that is to say, the

constitution of a conceptual outline of the object that can become real elements to the components of the thought object, accessible to the identification. This meaning - or significant generalization - he/she is assigned to the represented social object and you achieves their use in the interpretation of interpretive and normative systems - behavioral of the society. From the look of the cultural historical focus, the objectifying - anchoring is not more than the socialization process - specific internalization of the social representations. It means it that the objectifying - anchoring of the social representations is the singular expression of the construction of a specific psychic process (the representation) by means of the socialization processes and internalization sketched by the historical-cultural school. In this mediation field, the symbols and senses create new means to the representations and the social bonds. "In summary, it is observed that to represent an object is at the same time to confer him the category of a sign, to know it making it significant. We dominate him of a particular way and the internalized us, we make it our" (Moscovici, 1979, p. 42).

The social determination (socialization) and the human self-determination (planning and internalization during the socializer process) not alone they manifest the historical determination - cultural (the reality like material substrate where they arise and the human necessities are satisfied) as well as the man's active and intentional character (transformer capacity) that, according to the adjustment of the external conditions, they cannot reprocess single concepts, representations or behaviors; but rather they reveal the human being's volitional capacity and their cognitive acting in inalienable bond with the affective process. "The act of the representation is a means that transfers what perturbs us, what you threaten our universe, from out toward inside, from the distant thing until what is we nearer (Moscovici, 2000, p. 39).

The socialization processes and internalization, the same as the processes of construction of the social thought, depend on the human interaction. The human life you understand like the relationship of the men in the nature and envelope her. This implies that the social activity, the construction of the society - as reality and nature is given by the bond of the men. The men will operate in these processes in their interaction with the other one significant, payee of a given sociality that it is also internalized in the measure of the load moving- motivational that such an influence exercises on the fellow that is interpellated by the society. The other one significant it is not more than the singled expression of the society, since the same one contains all the social bonds, groups and the identity with those that the fellows that take place work and they reproduce their social representations. The practices that the human being develops, as well as the processes of his thought, they are conditioned by the paper of the significant experience during the internalization of the social experience and delimitation of which experience it is significant. In the significant experience or "the boy's subjective-affective relationship with the means" (Bozhovich, 1976, p. 99) the necessities are regulated in consonance to the motivational contained and the emotional shade with regard to an object - or I hold - specific and this subverts the social representations in dependence of the position and transcendence that it supposes the fellow he/she stops.

If the process of socialization-internalization for which the human being traffics he has among his results to the social representations (as much as product of the thought like tool contained in the language), the processes described by Moscovici ( 1979, 2000) they can rereading by the light of the significant experience. By means of the communication, the individual conforms the social representations as answer to three necessities originated in his social activity: "causation (categorization and explanation of painful events), justification (premeditated justifications or perpetuated against other groups) and social differentiation (Confirmation of the differences among groups conceived as different)" (Tafjel, 1984 cited by Villamañan, 2010, p. 32). If the approaches of Jovchelovitch (2004) are recaptured (2004) it has more than enough their mediational triangle of the representations, to the context and the time as well as to the bond fellow-fellow-object - I project and talkative action can be included the conception of the derived significant experience of the socialization-internalization to understand the construction process described by the author.

In this same order, the representation social bill with three emergency conditions - those which evidently are linked to the SSD, ZDP and the significant experience: 1) dispersion of the information: the information with which the individuals count is in general, insufficient and superabundant, that is to say, disorganized. 2) Focalization: It is pointed out in implication terms or social attractiveness



according to the particular interests that move inside the individual inscribed in the groups of ownership. 3) Pressure to the inference: Socially opinions, postures and actions are claimed about the focus facts by the public interest (Perera Pérez, 2005).

The social representations, as processes of social construction of the reality are produced and orderly in the society and their conformation guides the individual's behavior. This process doesn't include, for its formation, only to the fellow men (with who direct interaction settles down), but rather it implies to the rest of the contemporaries as well as to the predecessors and successors, that is to say, it commits the total history of the society. The social representation is conformed in its structure and determined as much for socio-economic factors as for aspects of the social situation of each individual's development.

The idea that the representation is organized in two systems: the central nucleus and the outlying system, respond to this double quality of the same substance. The central nucleus "it is the fruit of the historical, symbolic and social determinisms peculiar to those which the different social groups are subjected and it is strongly bound to their history (Rateau & Lo Monaco, 2013, p. 31). The outlying system expresses the permanent contextualization of the normative determinations, adapting to a concrete reality, being the mobility and the individuals' plurality. "He/she has to do with the daily contingencies and it allows the adaptation from the representation to varied social contexts" (Rateau & Lo Monaco, 2013, p. 31-32).

The central nucleus and the outlying system; they sustain significant nexuses with the aspects decisive micro and macrosocial (Restrepo-Ochoa, 2013). On one hand, the central determination is the influence of the socioeconomic and historical conditions of a society. That is, cultural fund, history and context global societal. It is linked to the ideology and the hegemony. It expressed the social division (classes or social groups to that the individual belongs) and his ideology. On the other hand, the lateral determination settles down starting from the group of ownership, social interactions of the fellow, the self-determination and the significant experience, the contribution like subject of a collective in the daily exchange. Both are been of the SSD. These considerations could help to understand the hypothesis of the cognitive polyphasia better (Jovchelovitch, 2004; Moscovici, 1979) if this he/she associates to the significant importance of the other one in the establishment of the existent variations in the representations among groups, in oneself group or, even, in oneself individual, in connection with the context and the time. Next, other aspects will be argued that contribute to the explanation of such a hypothesis.

Besides the significant experience, other two elements that condition the process socialization exist - internalization from the vigotskian conception, and that they also manifest in their conformation the affective-cognitive-volitional unit as expression of the interfuncionalidad and unit of the conscience: the social situation of development (SSD) and the area of next development (ZDP).

It is designated as social situation of development to "that special combination of the internal processes of the development and of the external conditions that it is typical in each stage and that it also conditions the dynamics of the psychic development during the corresponding evolutionary period and the new psychological formations" (Bozhovich, 1976, p. 99). The social situation of development sits down the bases for the process of the individual's development; it is the foundation of the transformations that you/they are generated during its social interaction as well as of the result of the individual self-determination. In words of Jovchelovitch (2004) "people would diffuse more than one or another knowledge depending on the particular circumstances in that you/they were and of the particular interests that sustained it in a space and given time" (p. 24). Not alone the differences among the social formations influence in the variations in the content of a social representation but also the social situation of development and the significant experience. The social situation of development constitutes a dialectical relationship that is determined by the paper that plays the other one significant, or rather, for the significant experience of the one which the other significant its work like representative and mediator of the system of social relationships. He/she is defined as: "unit in which are represented, in an all indivisible one, on one hand the means and for other the contribution of the subject to that experienced that in turn it is already determined by the level reached previously by him" (Bozhovich, 1976, p. 99). The social situation of development is the human being's linking with its conditions of life, the element that defines the socialization process - internalization.

So much the social situation of development as the significant experience is penetrated by the area of next development or potential expert as the:

It distances among the level of an individual's current development and a level of development potential, more advanced, that he/she takes existence in the interaction among more participants and fewer qualified in the social environment in which takes place that interaction. The possibility development perspective as a result of the adult's work on the real development (Vigotsky, 1997, p. 110).

The social situation of development, that is to say, the individual's internal conditions and the external conditions generated by the means, influence in the area of development next to foment or blocking the fellow's development starting from the same active paper of him as of the significant specific action of the other one. The social representations as "cognitive systems should be understood as systems in development and not only as systems that spread to the balance" (Moscovici, 1979, p. 202).

The socialization-internalization it is conditioned by the context and the individual's internal conditions. The historical-cultural context promotes that transformations are generated in the construction of the social representations through the social interaction between the fellow and the other one significant. The representation is never a completed or finite product but rather it is reconstituted permanently and it contains in yes, the universality of its time and its context particularized in groups or singled in individuals representatives of a complex and modern given society.

This relationship determines the use - domain-understanding (that is to say, it determines the entrance to the social means with the eventual internalization of its laws) conditioned by the ZDP, and for the period of internalization and voluntary self-determination of the aspects learned as significant experiences or significant experiences - accepted or not -.

In a conclusive way, the speech caused by the social representations happens in the mark of the talkative process but I don't eat simple content, but I eat central element of the same one, endorsed by the relationship thought-language, that is to say, the bond generalization-communication. This nexus presupposes that communication process cannot exist without generalization process and neither on the contrary. The verbal thought, like process rector, determines the production of generalizations (whose essence is the meaning) and of rational language (whose minimum unit constitutes it the sign - meaning). it is placed, this way, to the social representations as mediators of the talkative process, at the same time that they are mediated by him. The social representations are dialectical processes (constituted products - reproduced, legitimated, for the society - and constituent products - become the different social levels -) because contrary to other psychic configurations, his is more global and it can contain in yes other psychological processes - the same as they are constantly nurtured of the daily exchange and they are, therefore, flexibly, redefined and reprocessed in the process of social communication.

This means that all human interaction is a discursive process because it contains a reading in which processes of the thought underlie, like it is the case of the social representations, receivers of certain meant sociality. Of the same form, the man like social product, he/she is representative of their time that which is translated in that it is able to express and to contain in him the reflection from the society to which belongs, from the macrostructure until their daily bonds. Therefore, the social relationships, the objects, people have for the rest of the components and members of the society, certain meaning as reality generalized in a process of the thought (for example, a social representation) and this way, an in agreement reading is generated or different to the one legitimated in him. The social representation is manifested as a talkative code (and for her) through whose guide you interiorize the meanings and assigned senses and crystallized socially.

## Final considerations

To conclude it is necessary to distinguish those significant aspects in the previous analysis. The nexus between Moscovici and Vigotsky and consequently, of the theory of the social representations and historical focus - cultural it is even pointed out by the French author. This proximity facilitates that enrichments settle down to its theory by the light of the Vigotskian School. The social representations should be understood and approached as processes significant resultants of the verbal thought of cognitive-affective character - volitional. The nexus thinking /language are developed gradually during the socialization process through the communication, with reason of a given activity. This way, the generalizations about the reality have a strong one it loads affective-because they are conditioned by the significant experiences and the relationships with the other ones significant -, an effective volitional component - given by the capacity of human election that in turn is based in the lived experiences, for reasons generated in the reality - and of course, a dimension cognitive - as meant sign that denominates a specific widespread reality, that is to say, certain information on an object or specific phenomenon -. In this same sense, it is of interest, as the functions of the social representations they are bound to the functions of the communication described by the historical school - cultural. Another valid aspect to highlight is that so much the nexus verbal thought – activity/ action or interaction like that of social social-practical representations is superimposed and they are at the end a similar look to the relationship that you/they express.

In turn, the socialization - internalization is an inalienable process in the boarding of the social representations, especially in the analysis of its sources, the dimensions, the internal processes among other already exposed. He/she stands out the possibility to evaluate the objectifying - anchoring from the historical concepts - cultural, question of supreme profit due to the nexuses that exist among both conceptual approaches and the contributions that can be generated. In this mark it plays a paper of interest the other one significant as expression of the groupality or of the social bond in general, component that the theory of the representations highlights as essential for the conformation of this psychosocial process. For the Vigostkian School, the other one significant this interiorized and east ideal bond and objective are influential in the taking of decisions of each fellow. The same thing happens with the categories of social situation of development, area of next development and significant experience; they are associated to the determination, the necessities and conditions of emergencies of the social representations. All they also aim elements to consider to the hypothesis of the cognitive polyphasia.

A dialectical conception of the social representations allows assuming the cultural historical focus and its Marxist influence: the conjunction of two theories distanced by contexts and ideologies where they originated. The essential thing resides in the philosophical positioning from the one which Hegel's inheritance (Bachs, 2000), Engels and Marx (1974) they fuse the bases for the analysis of this process partner - psychological. Another aspect is to consider that the representations are also influenced by the social classes, question not always explicitated in the analyses of the social representations. The recognition that Moscovici (1979, 2000) carries out of the historical character of the representation as well as the incidence of the culture and, the economy and the ideology of certain context or society in its conformation. He/she subtracts to say that the boarding of the social representations from becoming historical logical proposed by the vigotskian school he/she opens the doors to an interesting perspective in the field of the social psychology, and perhaps, of the Social Sciences.

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Received: Oct. 29, 2015  
Approved: Feb. 22, 2016

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