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Childhood and Psychology: Is Playing a Secret Language?

Enfance et psychologie: jouer un langage secret?
Infância e Psicologia: O Brincar é uma Linguagem Secreta?

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ABSTRACT: *The present work aimed to discuss childhood through the analysis of the assumptions of psychology, to understand whether playing is a secret language, considering the children's development process and its relationship with play. In this perspective, authors such as Vygotsky (1998), Piaget (1986), Quadros (2017), Rolim (2008), Ariès (1981), among others, served as the basis for the research inference. The methodology used was bibliographic and documentary research, based on academic texts and official public documents, building a historical investigation that dialogues with the various fields of knowledge. Therefore, the results obtained show that both language and thought are present in the child's playing relationship when they reach the ability to access the symbolic function, as an agent to instrumentalize the action. From the intersection of thought and language providing new behavior, it was possible to discover how play is intertwined in the symbolic network.*
TO PLAY. CHILDHOOD. LANGUAGE. LUDICITY. PSYCHOLOGY.

RÉSUMÉ: *La présente étude visait à discuter de l'enfance à travers l'analyse des hypothèses de la psychologie, à comprendre si le jeu est un langage secret, compte tenu du processus de développement des enfants et de sa relation avec le jeu. Dans cette perspective, des auteurs tels que Vygotsky (1998), Piaget (1986), Quadros (2017), Rolim (2008), Ariès (1981), entre autres, ont servi de base à l'inférence de la recherche. La méthodologie utilisée était la recherche bibliographique et documentaire, basée sur des textes académiques et des documents publics officiels, construisant une enquête historique qui dialogue avec les différents domaines de la connaissance. Ainsi, les résultats obtenus montrent que tant le langage que la pensée sont présents dans la relation de jeu de l'enfant lorsqu'ils atteignent la capacité d'accéder à la fonction symbolique, en tant qu'agent pour instrumentaliser l'action. À partir de l'intersection de la pensée et du langage fournissant de nouveaux comportements, il a été possible de découvrir comment le jeu est entrelacé dans le réseau symbolique.*
JOUER. ENFANCE. LANGUE. LUDICITÉ. PSYCHOLOGIE.

RESUMO: *O presente trabalho teve como objetivo discutir a infância através da análise dos pressupostos da psicologia, para compreender se o brincar é uma linguagem secreta, considerando o processo de desenvolvimento das crianças e a sua relação com o lúdico. Nesta perspectiva, autores como Vygotsky (1998), Piaget (1986), Quadros (2017), Rolim (2008), Ariès (1981), dentre outros, serviram de base na inferência da pesquisa. A metodologia utilizada foi a pesquisa bibliográfica e documental, com base em textos acadêmicos e documentos públicos oficiais, construindo uma investigação histórica que dialoga com os vários campos do conhecimento. Logo, os resultados obtidos apresentam que tanto a linguagem como o pensamento estão presentes na relação do brincar da criança quando atinge a capacidade de acesso a função simbólica, como agente de instrumentalizar a ação. A partir do entrecruzamento do pensamento e linguagem provendo novo comportamento, foi possível desvendar como o brincar está imbricado na rede simbólica.*
BRINCAR. INFÂNCIA. LINGUAGEM. LUDICIDADE. PSICOLOGIA.

Introduction

Throughout history, children were seen in different ways and their role in the world was usually associated with a certain sloppiness, that is, they did not receive care at this stage of development regarding their social role, affective issues, absence investment in moral and intellectual conduct. Historically, the Science of Childhood Psychology has been influenced, since its origin, by Medicine, Statistics, normative studies, Psychoanalysis, measurement of intelligence, Theory of Behavior, among others (Pacheco, 2001). The social demands and the historical context influenced the institutionalization of psychology in a discussion that made the study about childhood possible.

For Quadros (2017), it was the great landmark of childhood in the 20th century, because it gained a certain notoriety, even naming it as the child's century, considering its valorization is because it is a concept that was socially constructed, becoming at the center of important discussions. The relevance of childhood would be associated with stages of discussions between scholars, demarcating the importance of inserting as well as an active social agent. The search for its consolidation in the field of contemporary studies, thinking about future contributions, both in development and mainly in the social field, were the main characteristics of the child's century. Accordingly, it is evident that the child has gone through an identity transition, since what was not previously a topic of discussion of certain importance in society, is now considered as an active subject in the contemporary social construction.

Childhood now has the contribution of being studied as a phase of human development that needs to be included in the means of analysis and verification of the social field, as well as the other groups from other stages, as it is assigned social roles, with the adoption of measures with social regulation and control. In this way, psychic studies with the aim of classifying and organizing the various problems of order that surround human beings will be assigned to the field of psychology knowledge, which confers autonomy in designating factors that influence both behavior and the development of being. human, as well as its phases.

Therefore, it is extremely important to discuss and study more about childhood because it was worked late, although Plato already had quotes and postures about childhood and youth, it was still not an important theme of the society of his time, being relevant indeed from the 20th century (Kohan, 2003).

Vygotsky's[1] socio-constructivist perspective brought up the discussion of considering the subject and his relations with the environment, highlighting as an active transformer in this inter-relationship, seeking to expand the vision of this process, when it is understood that the individual is also an agent of

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[1] It is noteworthy that the option for the writing "Vygotsky" throughout the text was given to the various spellings by the authors used who, at the time write Vigotshi, Vigostki, Vigotskii, Vigostky, among others. The objective was standardization throughout the article. The writing of the original works was maintained in the final references.

this transformation, therefore, according to Vygotsky et al. (2010), the individual will not be a product of the environment, but an active agent of the creation of this environment. Therefore, it can be seen how much for him the subject maintains an active exchange relationship, in which the changes that come from come from the interrelationship between the subject and his environment. Language will also be a mediatizing form with the environment and the groups to which it is inserted, since it is part of a system of signs whose purpose is to communicate with other individuals, that is, with the external environment.

When choosing to answer whether playing is a secret language, was there understanding as something that is not explicit, reading will not be in evidence, therefore, playing is a secret way of saying something without evidence? So the big problem was present in the relationship between playing and language in the course of child development, with the intention of answering if playing is a secret language, so is playing is some kind of enigma that children have access to from of its subjectivity conveyed in a secret language? Taking into account playing in the ludic field, after all, what does the child really say when he explores creativity while playing?

The child's development goes through both his needs and assertive stimuli, which allow him to enjoy the freedom of doing as well as playing. According to Vygotsky (2008), as Rolim, Guerra and Tassigny (2008) will reiterate, the child's needs and incentives are effective to put them into action, I feel useful to enjoy playing in their exercise. Therefore, the relations of good stimuli motivate doing in play, taking into account what is necessary for her, thus making it possible to discover the relational origin and meaning field with this object.

From the first days of a child's life, his actions and reactions take on a meaning of their own, which is provided by adults who ensure their physical survival and mediate their relationship with the world (Boiko & Zamberlan, 2001). The adult will be the main reference of the child, regarding the assimilation of objects, gestures, reactions, language, writing, therefore, the action schemes will be built according to this relationship as well as the progress in the following stages of development, the mediation of the adult will contribute to understanding of the world.

It focused on the general objective of discussing childhood through the analysis of the assumptions of psychology so that it was possible to answer whether play is a secret language, considering the children's development process and its relationship with play. In addition to the need to verify what is being printed through the relationship of play, toy, pondering playfulness as a promoter of expressions in children, focusing on the discussion of language, childhood psychology, and its timeline.

The methodology consisted of bibliographic investigation, based on the analysis of theses, dissertations and other academic texts in books and magazines, existing official public documents as a basis for investigation. For Souza (1994), the bibliographic method makes a great contribution as a theoretical framework that guides in the construction of epistemological reflections in the apprehension of the complexity of human and social reality in a contemporary context.

1 Childhood Story

Throughout history, children were seen in different ways and their role in the world was usually associated with a certain sloppiness, that is, they did not receive care in this phase of the process development, with regard to concern about their social role, affective issues, lack of investment in moral and intellectual conduct. And in the old traditional society, Ariès (1986) will state that the child was not well regarded and that the duration of childhood was reduced to its most fragile period, and early launched into the world of adults, which according to Friedmann (1998) there was even the sharing of games and jobs between them. Corrupting a new and challenging model that they were not used to.

In the Low Middle Ages, around the 11th to 15th centuries, children did not have pictorial representations, that is, it was not a theme to be remembered as an important historical event, in addition to the fact that the image of the child is not disconnected from the adult world, like Ferreira and Araújo (2009) will point out, in the same way as Ariès (1986), that is, there was a certain sharing without much concern if it would affect childhood, as for example, at that time there was no room sharing for the children because they were shared with the children. adults, as a result there were no children's literature and activities with ludic investment, so what they learned came from the transmission of values and knowledge learned with which they helped adults to carry out.

In the 16th century there was a transition in the image of the child due to changes in the time itself, which Ferreira and Araújo (2009) will call a double event; being the reduction of infant mortality and the appearance of reforming priests, allowing both the attachment to the family relationship and a moral perspective that would protect innocence in this phase, as well as the separation from the adult world. All this culminated in the origin of the school model in the form of a boarding school so that this morality was established and that innocence was protected. Pacheco (2001) says that starting from the century. XVI to XVII the so-called reformers and moralists fixed this view of childish purity, and the non-separation of adult life could corrupt them, in this way the boarding school model would protect from this external pollution.

The emergence of an image of childhood and access to education ends up privileging the bourgeois family due to their social position, but it also permeates the issue of gender, making evident the inequalities of the poorest mass and the privileges of the bourgeoisie. The substitution of work for school, as the child's greatest occupation, is more characterized in the late 19th and early 20th centuries, being a long history, which began in the Protestant countries of northern Europe, in the 17th century (Quadros, 2017).

In short, it was in the twentieth century the culmination of discussions about childhood, as it is among the debates of contemporary times, because many studies have already been carried out that endorse this theme. Therefore, it was named as the child's century for enhancing the child's social image and for being a socially constructed concept. According to Quadros (2017) and Pacheco (2001), childhood permeates a time line of each era, therefore the conditions and needs of the current moment, the cultural niche of the place will be associated, allowing progress to future studies, being present the prediction and control that leads society in conformity with the social reality of that time.

Therefore, when thinking about childhood as an adaptation of a reality taking into account culture, the political and technological moment, it must be understood that this adaptation is a learned behavior, that any society can learn and behave in different ways, and not only to learn, but to shape itself through the historical-social context. In this way, would childhood be something socially constructed? This question of how childhood presents itself depending on contexts reinforces this argument by Quadros (2017), as follows:

> In historical terms one can even speak of childhood as a plurality and not just childhood in the singular. Within the history of childhood it is also perceived that there is no historical linearity, that is, in each culture the idea of childhood and the way society perceives it has evolved in a different way (Quadros, 2017, p. 25).

Understanding childhood as "childhoods" from the perspective of plurality ensures a vision that comprises a whole. Knowledge about childhood is produced by a certain historical construction and, at the same time, produces the object that it proposes to know (Hillesheim, & Guareschi, 2007). So, if in each culture the idea of childhood evolved and this happened in a different way, then this plurality of childhoods is due to this evolution, their understanding will be associated with each particular historical construction, reinforcing the conception that childhood would be something socially constructed.

The development phase in which the child begins to have the formation of a verbal thought and an intellectual language will come to be perceived from the age of 2, which according to the displacement of a practical or sensorimotor activity for now a more intuitive activity, using concepts and words, even if it doesn't work with ideas and abstractions. However, at the stage of intuitive or pre-operational intelligence, which is Piaget's second stage of development, the child around that age has thought beginning to become verbal and a rational language. At a given moment, at about two years of age, the development curves of thought and language, which were previously separated, meet to, from then on, initiate a new form of behavior (Vygotsky, 2008). It is possible to perceive the emergence of language by modifying the behaviors both in the affective and intellectual aspects in their relationship, both to define an object and to internalize the word.

Piaget (1986) emphasizes thinking about the importance of the sensorimotor stage for the contribution to the following stages, since the perception widely used in the first stage associated with the manipulation of objects allowed the child to have the experience of identifying their invariant shape and dimensions , in order for this to be possible, the children had to elaborate such a belief, even without using the symbolic function, the absence of a repertoire of signs and a concrete thought. Therefore, it is clear that both language and thought are present in the relationship of playing in the child's development process, when the child reaches the ability to access the symbolic function, as an agent to instrumentalize the action.

When starting to distinguish a signifier from what it means, the meaning, the child starts to construct stories and concepts constituted as thoughts by imitation, and then being expressed according to his speech development phase. Playing as a secret language has a function associated with a symbolic function. The child internalizes the word that from that internalizes the action, dissociating from the only practical action, for a more intuitive action and moving towards a more elaborate action, in this way, playing becomes more imbricated the influence of a thought and language with more socialized function. Therefore, playing as a secret language can be considered as a system of signs, as well as language, since both playing, toys and playfulness are engendered by concepts, symbols, signs and objects.

1 .1 Childhood and Psychology

The influence of Darwinian theory in studies of developmental psychology took the discussions to a biological level, psychic and physical processes were associated with genetic elements, in which the genetic variability reinforced by Galton was crucial for the understanding of psychological factors in terms of the specifications of each individual (Ferreira, & Araújo, 2009). In this way, it enabled a field of study that led to the founding of a functionalist school of thought, making it possible to include the psychological factors of human beings in their surroundings, promoting a study of the psychology of child development, relating their environment. social with psychic and physical issues (Ferreira, & Araújo, 2009; Hillesheim & Guareschi, 2017).

The social demands and the historical context influenced the institutionalization of psychology thought even in a discussion that was possible to study about childhood. Due to Wundt's experimental contributions aimed at methods of control and prediction for psychological studies, in a conception of verification of universal psychic processes, there was the first idea of a scientific psychology of child development, in the 19th century, all in parallel with consolidation of his experimental work at the Institute of Psychology at Leipzig University, Germany (Ferreira, & Araújo, 2009).

It appears that Wundt did not believe in the scientific reliability of observational studies in children as a method of analyzing psychic and physical processes, if he relied on the experience of an experimental psychology, otherwise there would be a lack of communication and understanding necessary for the tests to be successful. , compromising the expected results. While the physiologist William believed in a study through observational practice, stating that both a theoretical approach and the experimental method in studying children were both sources of statistical and qualitative data that would support his approach. In this sense, it established a comprehensive program to explain the physical and mental development in childhood, which culminated in the publication, in 1882, of its main work - "The Mind of the Child" (Die Seele des Kindes) - (Ferreira & Araújo, 2009).

Observing the daily lives of children could be an analytical tool to prove certain behaviors that would be effective for association with theories in Preyer's view, instead of relying on Wundt's approach only with experimental analyzes aimed initially at describing what was in consciousness human and its relationship with external stimulation, which was later replaced with the study of consciousness now focused on behavior, however the functionalist Preyer preferred to follow a more evolutionary line using Darwinian theory, and when working with this line of evolution it was possible have a wide range of studies on child development, both in the physical and mental areas, which was extremely watershed on the importance of studying about childhood. Preyer was one of the first to appropriate the principles of Darwin's theory, applying them to broad spheres of human life (Ferreira, & Araújo, 2009). The influence of Darwinian theory in studies of developmental psychology raised discussions to a biological level, of how much the psychological and physical processes were associated with genetic elements, which was reinforced by Galton regarding the genetic variability postulated by Darwin, being crucial for the understanding of psychological factors in relation to the specifications of each individual.

Vygotsky's conception of experimentation differed from that of American psychologists, and an understanding of these differences is fundamental to the proper appreciation of his contribution to contemporary cognitive psychology (Vygotsky, 1989). The model differs mainly by the character of the application of a practice designed to observe the engagement of children in the proposed activities, being an experimental practice, but being centered on their responses than on behavior.

In the USA there was a greater diffusion of developmental psychology studies with the first laboratory of experimental psychology, founded by a student of Wundt (1879), Stanley Hall (1883), responsible for the training of psychologists with a focus on developmental psychology, allowing a breakthrough in this area and studies that led to theoretical and methodological foundation on childhood, as in the origin of intelligence tests and mental tests, some focused on psychic processes and others on more complex processes. However, the systematization of developmental psychology came from a more genetic approach and based on a general cognitive theory:

> James Mark Baldwin (1861-1934), who played a central role in the systematization of developmental psychology in the USA. Among other contributions, he defended the use of the genetic method in psychological investigations and proposed a general theory of cognitive development based on the genesis of logical operations, which had a decisive influence on the thinking of Jean Piaget (1896-1980) (Ferreira & Araújo, 2009, p. 08).

Historically, the Science of Childhood Psychology has been influenced, since its origin, by Medicine, statistics, normative studies, Psychoanalysis, measurement of intelligence, Theory of Behavior, among others (Pacheco, 2001). All these influences were able to guide both the process of studying childhood and its continuity, ensuring a necessary place for discussion and discovery, seeing the child as an active social subject that should be considered as having an important role in the construction of society.

2 Language and Psychology in Childhood

For Piaget (1986) the sensorimotor stage was geared towards the practice of activities through the manipulation of objects, movements organized in action schemes, reflexes, perceptions, beginning of the internalization of the schemes and the solution of some problems, which Quadros (2017) calls problems that occurred after an abrupt interruption of the action, presenting a certain sudden understanding. It will be in the second stage of development that the child begins to have the formation of a verbal thought and an intellectual language.

The schemes of the sensorimotor stage as concepts and functional connection are not opposed according to Piaget (1986), but complement each other, contributing to the later stages, thus being a dynamic structure. The basic foundation of these raised hypotheses is that human higher psychological processes are mediated by language (semantics) and structured not in anatomical locations fixed in the brain, but in functional, dynamic and historically changeable systems (Vygotsky et al., 2010).

At a given moment, at about two years of age, the development curves of thought and language, which were previously separated, meet to, from then on, initiate a new form of behavior (Vygotsky, 2008). The child around that age has the thinking starting to become verbal and a rational language, this will happen due to the displacement of an activity only practical or sensorimotor to a more planning activity, called intuitive or pre-operational intelligence, being possible to perceive the emergence of language, modifying the behaviors both in the affective and intellectual aspects in their relationship, both to define an object and to internalize the word, giving rise to thought.

Piaget (1986) will emphasize thinking about the importance of the sensorimotor stage for the contribution to the following stages, because the perception widely used in the first stage associated with object manipulation allowed the child to have the experience of identifying invariant shapes and dimensions of themselves, in order for this to be possible, the children had to elaborate such a belief, even without using the symbolic function, the absence of a repertoire of signs and a concrete thought.

There are different conceptions and approaches that discuss how language formation takes place, some prefer to defend through a more intellectualist base of language development, not committing themselves to more scientific proof, which is the case of many intellectualist theories with a character anti-genetics, while others do not separate the genetic part of the theory of language development because they believe that such explanations of structural processes have been present since the genesis of genetics. Two most notorious theories of language and thought were Piaget's and Stern's, as Vygotsky (2008) will say.

Characteristics such as genetics, intellectual realism, syncretism, egocentric thinking of the child, etc., were what Piaget (1986) was concerned with including in his theory, and egocentric discourse will be a discussion that Vygotsky will have with a broader conception in relation to Piaget's theory, however, in Stern's theory, an intellectualist view of the child's language development will be defended, establishing three roots called expressive tendency, social tendency and "intentional" tendency, with a character that reinforces the argument of his explanation in his own process, without scientific validity and with arguments with idealistic content.

The expressive tendency and social tendency to explain the most primitive formation of language in animals through observations, making comparisons with human behavior, we will stick to what he will call intentional tendency as something that would be human characteristic, therefore an innate trait already existing in human behavior. In substance, such intentional acts are already acts of thought; its emergence denotes an intellectualization and an objectification of the discourse (Vygotsky, 2008). Therefore, there is no concern to delimit an origin of these intentional acts arising from thought, which according to Stern's theory, language or discourse would arise from this intentional substance, but at what stage of development this thought would be demarcated, because Piaget argues the child's language and intelligence advances based on his theory of stages of development, however Stern has his explanation in the conception of the so-called intentional acts as something innate, which at some point appears, as

an impulse, a driving force. For Piaget, this intentionality would already be located in the first stage, called the sensorimotor intelligence stage.

Language by the root of intentionality as a personalist-genetic model, according to Stern's theory (Vygotsky, 2008), says that it will define in a sense of orientation towards a content or meaning, and therefore the subject will have an ability to name objects and to address them in an intellectual way, even developing the discursive function, which according to Quadros (2017), in Piaget's theory intentionality is understood even as an individual experience that can be directed according to an intentional goal and form structures of knowledge from different levels, with a correlation between both perspectives when the subject's experience is associated with guidance for the construction of meaning. Although Stern's theory does not determine the stage of development that inserts intentionality, he will be incisive in saying:

> At a certain stage of his psychic development, "he says," man acquires the ability to mean something by saying words, to refer to something objective ". In substance, such intentional acts are already acts of thought; its emergence denotes an intellectualization and an objectification of the discourse (Stern, s.d. quoted by Vygotsky, 2008, p. 22).

There is a need to explain how it was given in the generative process of evolution regarding intentional acts, considered as acts of thought, however establishing which place of development the intentional substance refers to can guarantee the scientific validity of such an argument, contributing to a biological aspect. Piaget's theory of stages (1986) is an example of the fact that some characteristics linked to children's development were recognized at each stage depending on the age indicated at each stage, but according to Stern, the language seen at the root of the intentional trend has its justification in the intellectualist and not genetic explanation, which became a great impasse (Vygotsky, 2008).

Language does not necessarily need to focus on oral speech to be seen as such, as both verbal and non-verbal, written or sign language are characterized as language. Baum (2006) will say that the word language in English has a wide meaning, including the word language and language in Portuguese, due to this it was attributed that the language was translated as a language when used as a language or related to the grammar system, while language translation was used in the sense of sign systems, in which its function is focused on communication between individuals. Therefore, the comprehensiveness of the definition of language can lead to different meanings regarding its translation, when thinking about language and languages or grammatical structures, however, the translation of language in the sense of sign systems as a form of communication will guide the discussions of this search.

According to Piaget (2003 cited by Quadros, 2017), intelligence dispenses with words, at least at the beginning of the first manifestations, but later the words accompany a narrative with its activity. With the shift, there will be a change:

> Initially, speech follows the action, being provoked and dominated by the activity. Later, however, when the speech moves to the beginning of the activity, a new relationship between word and action appears. At that moment, speech directs, determines and dominates the course of action; the planning function of speech arises, in addition to the already existing function of language, of reflecting the outside world (Vygotsky, 1989, p. 21).

Initially, the child appears to use language only for superficial interaction in their interaction, but, after a certain point, this language penetrates the subconscious to constitute itself in the structure of the child's thought (Vygotsky, 2008). Thus, the meeting of thought and language happens, because quite the contrary of the conception that they are processes from the same source, Vygotsky (2008) says that both have different origins, because initially the thought is not verbal and the language is not intellectual. So, the direction of thought was not initially verbal and the non-intellectual language was headed for where? He believes that in the course of development, language and thought are parallel, and from the age of two onwards the two converge, initiating a new behavior. The evolution from the practical stage to an

ability to access the symbolic function is the representation of this encounter, in short, before non-intellectual language and non-verbal thinking followed their trajectories separately.

2.1 Playing as a language in childhood

Through playing it will be learned about the world of the adult and what is shared in the groups to which they belong, and from the uniqueness of the children, sharing their interaction with the world, highlight Conceição and Mendes (2012), that this will happen in a unique way, integrating the influences of their caregivers from the experiences they experience in the social environment. According to Da Silva (2009), the singularity of being a product of the history of social conditions will determine its relationship with the world, therefore, it influences from imitation of social roles to social rules, through symbolic representation in playing, reproducing their representative mental schemes. When playing, the child not only expresses and communicates his experiences, but re-elaborates them, recognizing himself as a subject belonging to a social group and a cultural context (Borba, 2009).

As the child is a developing being, its play is structured based on what it is capable of doing at each moment (Queiroz, Neris, Maciel, & Branco, 2006). Through symbolic representation and depending on the child's age, the language construction process will express how the internal forms are, but when faced with the world, Conceição and Mendes (2012) state that children seek to perform the ability to understanding and access to language. And through the understanding of the use of symbols, as well as the ability to distinguish the signifiers and their meanings, it has a logic to interpret the concept of the word and how to use it in the appropriate context, thus revealing the progress of intellectual maturation.

Higher psychological processes will have a contribution in mediating the child's consciousness to the internal and external world, allowing the child's interaction with reality. Consciousness begins with an unconscious and integral egocentrism, until the progress of sensorimotor intelligence leads to the construction of an objective universe, where the body itself appears as an element among others (Quadros, 2017), with a transience, in which Vygotsky et al (2010) says between the child's egocentric thinking for autistic and realistic forms. In the third stage of development named concrete intellectual operations, from 07 to 12 years old, almost at the end of childhood, Piaget will be emphatic in pointing out that it is the moment where reflection will begin, with the liberation of intellectual and social egocentrism.

For Vygotsky (1989), thinking, language and behavior as higher psychological functions, the specification of the social context should be included because he believes that it was related to the development of behavior, and not only that, considering the brain mechanisms for a given function, or that is, history in the course of development, reaching from simple and complex forms that constitute a given behavior.

Navas et al. (2018) will refute that for the child to develop a more appropriate oral language it will be necessary to experience a stimulating environment, with diversity, allowing the absorption of the language in its entirety. Jerusalinsky and Berlinck (2008), states that, supported by the contexts in which the child is inserted, his representation in playing in relation to the cultural context and social relations, increases the repertoire of words and concepts, expanding his language system, facilitating naming of the object or game in which he participates. The context of culture not only adds values to those who are inserted, but also shapes the way of thinking, behaving, creating and representing according to the range of meanings, customs and habits acquired, thus the social construction takes place, all this makes possible, according to Queiroz , Neris, Maciel and Branco (2006), the creation and recreation of patterns of social participation.

The experience of playing crosses different times and places, past, present and future, being marked at the same time by continuity and change (Borba, 2007). If the experiences of playing are different for each child reflecting, then the construction of playing will be guided by these specificities. Thinking of playing as something temporal allows us to visualize a chronological line that will change

from the factors that influence from time to time, such as places that will have different cultures and, therefore, habits of all kinds, and the transition of this playing goes along intersectoriality.

The language and the thought, although not the same things are interrelated, when the word is internalized it already constitutes as thought and from there it allows the construction of language, which Vygotsky (2008) has already been talking about the crossing that happens between the thinking and language generating new behavior, being able to use symbolic function, distinguishing signifier from meaning and enabling the appearance of language. It allows the child to reconstruct his past actions in the form of narratives, that is, all that learning with the previous phase, in this case the first stage of development, sensory motor, will now be reworked not only with practical intelligence, but now with the help of signs, and representative schemes, coming from an evolution of practical intelligence to now an internalized action.

Playing will be the externalization of what has been learned socially through the influences of culture and social rules, the child will apply everything that has had contact with the world of adults, bringing in their way of representing, that is, from the models of existing representations, only something new, through his look and how he understands a given context. In this way, the child communicates with the adult world, symbolizing, through objects or even his imagination, playfulness. Language is nothing more than a system of signs, it is through this system that there is symbolic representation and the use of signs, also a form of communication with other individuals, then the symbolic representation is perceived acting in its way of recreating reality.

Since playing is a language when one understands the essence of the symbolic capacity in the toy, the child's way of representing, one undertakes that his thought is impregnated in this play by means of the internalized word, producing language, when it is understood that non-verbal language it is still a language, and through toys and directed free play, it develops its language with more repertoires, thus building a more structured system.

When working with instruments (toys), it also uses signs, participating in concepts and words, being a practical resource with the function of psychological actions, grafted social participation when models are reproduced and the possibility of giving the child autonomy. Therefore, the child represents that thought in that toy when there is still no speech, but with the intellectual maturation and repetitions of the words that already exist, he associates the meanings and signifiers of these objects, thus the ability to symbolize and acquire this will make him build thought and develop intellectual language in this play.

In playing, the child is able to separate thought (meaning of a word) from objects, and action arises from ideas, not things. For example: a piece of wood becomes a doll. This represents a major evolution in the child's maturity (Rolim, Guerra, & Tassigny, 2008). With the action of the child, the act of playing is postulated here, rather it had the interiorization of the word, thus constituting an idea, a thought process, based on the child's inner language and the sign system, therefore, interiorized action. Piaget (1986) says that the inner language of the youngest child has an egocentric speech and conduct, which with time and socialization will cause them to be freed from unconscious self-centeredness.

The function of the secret language behind the act of playing is to retain what is actually happening in the child's mind, as it is in playing that he will express his wants, desires, problems and even traumas. The child's motivation when choosing to play will come through their intimate processes, according to Rolim, Guerra and Tassigny (2008) the relational origin and meaning field with the toy or the act of playing will reveal its need.

For Vygotsky (2008) language is not only an expression of the knowledge learned by the child, but the interrelation of thought and language acting in this acquisition. In short, the relationship between playing and language in the development of children acts actively in activities, because when they are playing representing social models, through imitation or reinterpretation, according to Friedmann (1998), and, therefore, guides rethinking toys and playing, being the protagonist, gaining autonomy to name, create and socialize with other children.

The importance of caregivers, educators and psychology professionals to perceive playing as a secret language, will allow emotional issues, problems of learning difficulties to be identified, being possible the application of pedagogical and even therapeutic interventions.

3 Land of Playfulness

Playfulness is the ground for play to take shape as it is through it that children will explore all their imagination, in a free but necessary action directed by an adult, and in this play they make them more autonomous to create new ones. ways of thinking about social contexts, in play they create the rules through what they learn from the environment in which they are inserted, already exploring their imagination, they deviate from the existing model with the ready rules, in the playful way it creates them.

Imagination is a main part in the field of play during expressions of play, as it aligns with the content of each child's experience, carried by cultural constituents, which are taught or transmitted through involvement in groups and social contexts. According to Rolim, Guerra and Tassigny (2008), free play enables an experience of jouissance and stimulates the child's imaginary world, allows him to present the daily life symbolically through this make-believe. Imagination and fantasy comes precisely from the subject's experience, according to Borba (2007), so this make-believe of the child does not come out of nowhere, but from his own experience with his social environment.

Pretending to play is therefore not an activity absent from rules, but these are created and shared by the participants themselves, based on the situation and the symbolic universe that serves as a reference (Borba, 2007). Playfulness opens the doors of play for each child regardless of the condition they are in, because they are the ones who will stipulate the rules, because even if it is a free play there are rules, which will be created according to the experiences of each of them.

Through playfulness, play is expanded, as the playful terrain makes opening up new possibilities, such as visiting different knowledge, a simple moment. Playing with others, participating in playful activities, children build a repertoire of games and cultural references that make up children's playful culture, that is, the set of experiences that allows children to play together (Brougère, 2002 cited by Borba, 2007).

Play is playful in action (Rolim, Guerra, & Tassigny, 2008). It is necessary to take into account the needs of the child, because as Da Silva (2009) will say, the need is always the need for something. Incentives are effective in putting them into action, in addition to being in action, they direct their activity in their own creativity, and in order for playful behavior to continue, stimulus is crucial.

In the course of the playful activity, the child not only interacts with the man's relations with the instrument he named, but understands the function of this object in the relationships of people with each other, that is, that that invented story besides having a role in the act of playing with herself and other children, extends the social relationships developed there, created creatively, but which has a socializing function. The child, based on the existing social model, gets involved and reproduces, but in what he cannot do as he would like, he leaves it to the playful person. Group play endorses the experiences of social exchanges, in which the child even learns about norms, and according to Friedmann (1998), play constitutes a system that aggregates the social life of children. Social relationships already appear in these games explicitly - in the form of players' relationships with each other (Vygotsky et al., 2010).

Final considerations

All over the world, it is commonly heard that children have a language of their age and in each phase this language is modulated, but it is said so loosely, without the real understanding of what that language means in its phases. In childhood, the relationship of playing is accompanied by the child's expressions with the toy and their particular way of participating in the existing stories and those they will create from previously seen models, which will not always be so explicit, but full of meanings.

The language process in adults is practically formed, the child is already in formation, that is, the clarity in their language will not be so well organized and structured, but it is in playing that the development of that language will be being worked on. Thus, when we think about toys, playing and playfulness, we can see the meaning and meanings that will be built, taking shape through involvement with the symbolic world, becoming a form of expression, here called the secret language. Both language and thought are present in the child's playing relationship, expressing even what is not explicit, but an attentive look is necessary to identify playing not only as a form of expression for the child, but as a secret language with function, symbolic function.

This research proposed, as a general objective of discussing childhood from the assumptions of psychology, seeking to verify whether play is a secret language, taking into account the study and history of childhood, the characteristics of language in this stage of development, the discussion about the intersection of language and thought, so that it was possible to understand the child's playing and its communication through its act of playing, which was possible, because the questioning whether playing was a secret language could be answered was it is necessary to study his thinking until he arrives at the speech, to then determine if what is not explicit, would be being expressed in another way, and with the main discussions of Piaget, Vygotsky and other authors, it was possible to achieve the proposed objective. It is notable the urgency of expanding on the theme, despite finding many discussions about playing, there was none that focused on playing as a language, but only as a form of expression and also as a child's right.

Play is seen as a secret language presenting a symbolic function present in the interrelation of the child's language and thought, reinforcing play that favors intellectual, social and cultural development. The use of symbolic systems allows the development of social groups throughout history and as Vygotsky states, that the use of signs has an important regulatory function and commands psychological actions, therefore, from the child's relationship with his environment, his playing it will be wrapped up in a symbolic system that will potentiate the articulation, formation of its language, both verbal and non-verbal.

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