

[WERTSCH]

VOICES OF THE MIND | The Multivoicedness of Meaning | p 67-92
Ch. 4

p 86-92
An Illustration

[M] - mother
C - child

- 1 oh... where go?
(looks back+forth)
- 2 where go on this one?
(looks @ pieces)
- 3 Look @ other truck
(looks @ model, pic)
- 4 Well...
- 5 I look at it
- 6 the other puzzle
has black dots
here (points @ model)
- 7 where crazy piece?
(model, copy, piece)
- 8 where go on other
truck?
(looks @ model)
- 9 right there
(points @ model)
- 10 Now, Now, now
(look @ copy, piece)
- 11 on yellow side...
(points to y. pic)
- 12 okay

reject "disengaged self"

- have to start here to see meaning in sit.
- both child + adult are speaking
- meaning of child's utterances reflect outside interference of another voice

Dialogic function of texts

- transmission model can't account for transitions (genetic)
- adult's utterances = "thinking device" so C to "generate new meanings"
- adult's utterances only understood as resp. to child's
- utterances / texts can function in > one way
- Lotman (1988)

authority + text

- meaning of C's utterances (hence understanding) underwent major microgenetic transformation - increasingly reflected adoption of M's voice to her own
- authority here is not punitive, its re-dynamics involved

meaning

- e.g. 9, 11 "literal meaning" but really do not have same meaning
- they v. diff. rel. to M's utterances
- really no such thing as ^{apriori} literal meaning b/c always context ~~at~~
- [15] kind of meaning generated is context

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VOICES OF THE MIND / ~~Pure~~ Requisite p 6-17

SC approach - create acct. of \mathbb{Q} mental processes that are essential rel. to processes and cultural, historical + institutional contexts

First, let's frame 2 things:

- ① what trying to understand
- ② what counts as appropriate desc. / explanation?

Wertsch: action voice forms of semiotic mediation

diversity
infinity

C I H
sinatdus

ACTION

\mathbb{Q} in contact w/ and creating their surroundings + themselves through the actions in which they engage

Loche
↓
Discontinuity
↓
Change

NDT

- \mathbb{Q} is passive rec. of info
- \mathbb{Q} is ALL! environment has therself

Popper (1972) Jarvie (1972) Habermas (1984)

Physical Objects or States

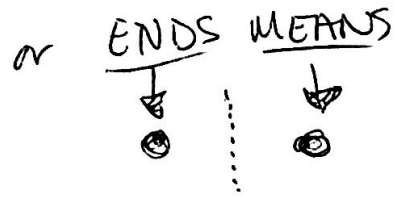
Consciousness, Mental S., Beh. dis.

Objective Content of Thought

TYPE	DESCRIPTION	JUDGED BY
Teleological	actor attains end by choosing means + applying them suitably	truth + efficacy - make true/falseasser. - achieve or fail int. eff.
Dramaturgical	Goffman: impression management presentations of self is stylized exp. of exp. w/ view to audience	sincerity truthfulness authenticity
Normatively Regulated	members of social groups who orient action to common values	complying w/ norms members entitled to expect beh.
Communicative	interaction of at least 2 subjects who est. rel.	reaching understanding

< MEDIATED ACTION >

goal-oriented (Leont'ev)
teleological, but not assume



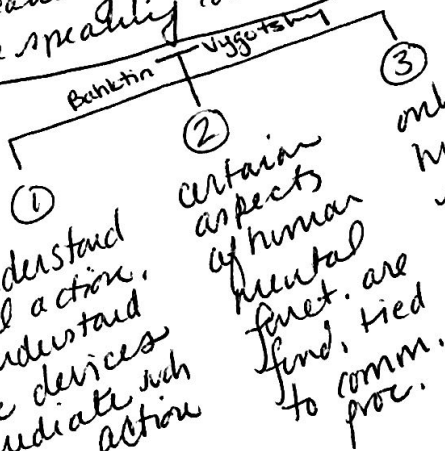
"human action typically employs 'mediational means' such as tools and language, and that these mediational means shape the action in essential ways" (12).

(vocab) "individual(s)" => "individual(s) - acting - with - mediational - means"

< VOICE >



The speaking personality,
the speaking consciousness



only understood in a mental funct. only through some sort of gen. or dev. analysis
↓
origination in social, comm. proc.

NOT Habermas' "role"

"there are multiple ways of rep. reality in approaching a prob" (13).

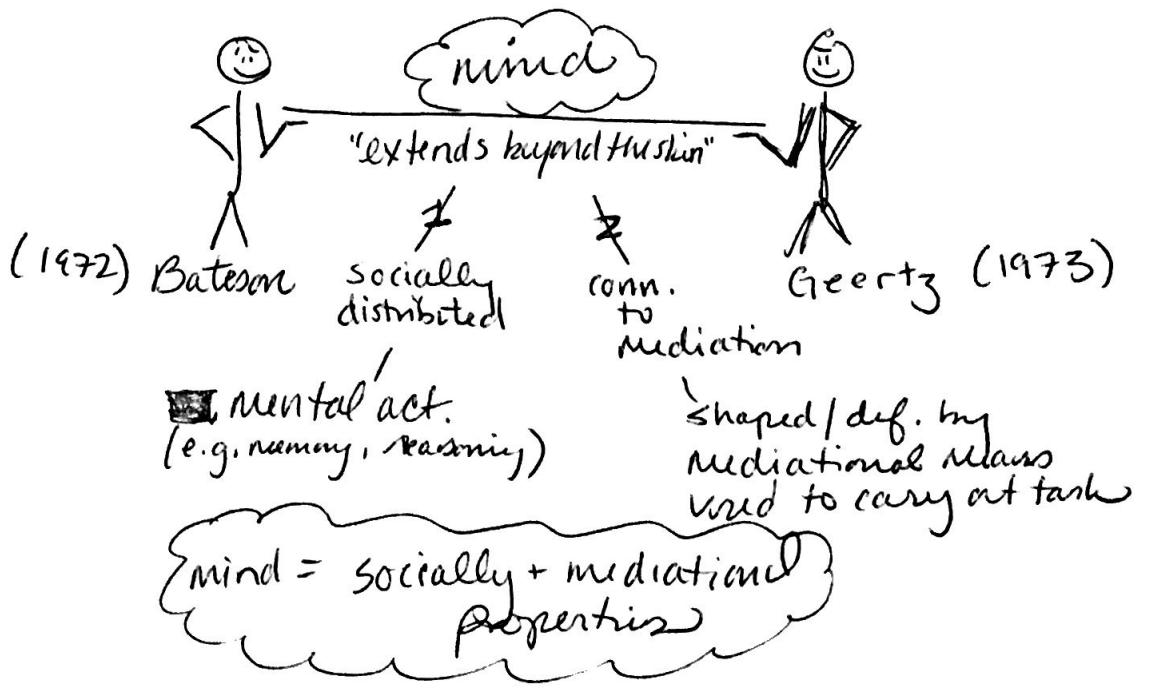
< VOICES >



NO! => heterogeneity - lots!

Question becomes: why this form of speaking / thinking in this situation?

◀ MIND ▶ ~~cognition~~ - want to be more integrative



◀ SOCIOCULTURAL ▶

"how mental action is situated in cultural, historical, institutional settings

(vocab) "sc" = "socio-historical-cultural"