

WERZSCH

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 @ the 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 time
(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's 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 transformations - increasingly reflected adoption of M's voice to her own
- authority here is not positive, its re-dynamics involved

meaning

ex. 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 + ~~the~~
[15] kind of meaning generated is context

WERTSCH

VOICES OF THE MIND / Pre 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
sinatdnu

ACTION

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

Loche
↓
Zaccarias
↓
Chomsky

NDT

- \mathbb{Q} is passive rec. of info
- \mathbb{Q} is ALL! eminent has therses

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

Physical Objects or States

Consciousness, Mental S., Beh. dis.

Objective Content of Thought

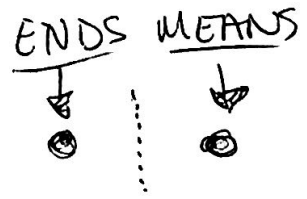
TYPE	DESCRIPTION	JUDGED BY
Teleological	actor attains end by choosing means + applying them suitably	truth + efficacy - make true/falseasser. - achieve or fail int. eff.
Dramatized	Goffman: impression management presentations of self is stylized exp. of exp. w/ view to audience	sincerity truthfulness authenticity
Normatively Regulated	members of social groups who orient action to common values	complying w/ some 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



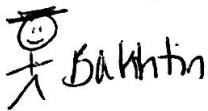
or



"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 >



BAKHTIN

The speaking personality,
the speaking consciousness

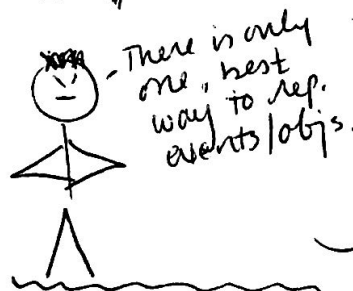
Bakhtin | Vygotsky

- ① to understand mental action, must understand semiotic devices used to mediate action
- ② certain aspects of human mental funct. are tied to comm. proc.
- ③ only understood mental funct. only through some sort of high gen. or dev. analysis
↓
originates in social, comm. proc.

NOT
Habermas'
"role"

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

< VOICES >



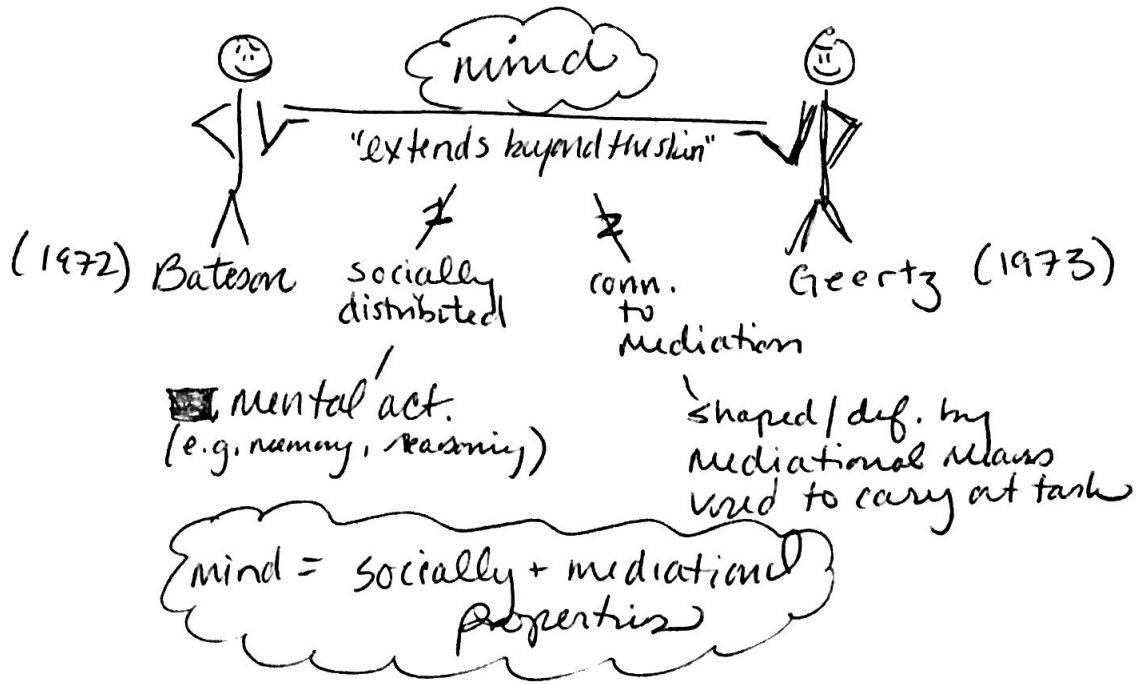
There is only one, best way to rep. events/obj's.

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"