



ISCAR NEWS

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1. ISCAR-Japan Meetings

ISCAR-Japan has been organizing several meetings including workshops and small colloquiums, for prompting sociocultural and activity studies in Japan. In this article, two workshops of these meetings are in focus and their outlines are reported.

The first workshop, *Cultural and Activity Research: Its Basics and Applications*, had two sessions, which were held December 22, 2005, at Musashi Institute of Technology in Yokohama. Sixty-two researchers and educational practitioners participated, from a variety of disciplines, including psychology, education research, sociolinguistics, language education (Japanese as second language), science education, and nursing education. Here is a brief summary of the papers.

Session 1: Theoretical considerations on cultural and activity research.

Chair: N. Arimoto (Yokohama National University)

An anthropomorphic and personified model of cultural learning

Yutaka Sayeki (Aoyama Gakuin University)

Tomasello proposed that human cultural learning is based upon understanding and sharing intentions through empathic perspective taking. Sayeki extended his theory of anthropomorphic understanding of the world using so-called, 'Kobito theory' (the way of understanding others and things by dispatching imaginary selves, 'kobitos' to them) as an alternative explanation of cultural learning, which necessitates the sphere of intimacy, where mutual empathic understanding (kobito-dispatching) prevails.

Network-oriented design for learning environment

Naoki Ueno and Yoshio Shingyouji (Musashi Institute of Technology)

According to situated learning theory, the design of learning environments can be regarded as a design of participants' access to various resources, social organization, and opportunities in practices. If so, then the question is how the learning environment including ICT (information and communication technologies) can be designed and by

whom. As an answer to the question, in this paper, we propose network-oriented design of ICT for the learning environment. According to this view, design of ICT can be regarded as an arrangement of a socio-technological network. The design of the learning environment is formed by this arrangement of socio-technological network. Here we show what the network-oriented design approach is by describing the case of design of ICT called NOTA.

Activity as active defining process of situation in action

Yuji Moro (University of Tsukuba)

Situation definition is the process and product of actors' interpretive activities towards a given situation. We need to focus on the dynamic nature of the situation definition, which is constructed and maintained and altered interactively. According to Park and Moro (2006, in press), I characterize situation definition in terms of three dimensions. First, a variety of agents and objects shape the situation definition ('multiple-componentiality of situation definition'). Second, various views concerning the situation definition co-exist ('heterogeneity in situation definitions'). Third, the participants have equal responsibilities for defining the situation, usually with asymmetry of roles ('co-construction of situation definition'). To gain a more holistic understanding of situation definition, we introduce the 'notion of fluctuation' that captures both the plasticity and the development of situation definition. We present observational data collected in a naturalistic setting to demonstrate fluctuations in situation definition. These fluctuations appeared in various forms, including, a 'reversal of one situation definition to another', a 'deviation from the dominant situation definition', a 'restoration of the original situation definition', a 'parallel progression of multiple situation definitions' and a 'hybridization of multiple situation definitions'. Specific shifts in activity, polysemy of objects and conflicts and negotiations among participants over initiating the activity lead to the fluctuations in the situation definition.

Session 2: Learning in and designing the communities of practices

Chair: D. Okabe (Keio University)

Gaps between nursing school and hospital: Rethinking learning process through transition and discrepancy between situations

Shuta Kagawa (University of Tsukuba)

In recent situated learning theory and activity theory, a prevalent and unquestioned presupposition is that learning in school and the practice out of school are deeply detached. Lave (1988) criticized the learning transfer research in cognitive science. Jordan (1996) and Tuomi-Grohn & Engeström (2003) pointed out that learning in school is aimed at learning itself and totally indifferent to the practical activity in work places. In this talk, I reexamine the 'gap' between school and everyday situations by showing that Lave's study leaves out many aspects of the tight connections between learning in school and practicing in the workplace. According to my ethnographic study on transitive learning from nursing college to hospital, I demonstrate that nursing students, participating in practicum in hospital, coordinate themselves with the constraints in these situations and creatively re-arrange their skills and knowledge learned in school.

Learning as expansion of social network: A case of a community of 'Cos-Players'

Chihiro Miyamoto (Yokohama National University)

In this talk Miyamoto focuses on learning process without schooling or institutional resources such as textbooks. 'Cos-Play' is an abbreviation for costume-play, a subcultural trend in which youngsters make up and disguise themselves as animation and 'Manga' characters. Cos-Play culture has spread to 20,000 to 100,000 'Cos-Players' only through participation in communities of practice. According to her ethnographic study, Miyamoto describes the complex doing of players and explicates how the participants appropriate Cos-Play practices.

Designing documentation for multi-layered knowledge and interests

Masaaki Nonoyama (Musashi Institute of Technology)

A design of representation in documents sometimes becomes complicated by including too much information. For example, in the case of

maps, it is often difficult to find necessary information because the representation includes too much information. The design and use of maps is not separable from a socially organized collaborative activity. Historically, various kinds of maps have been designed according to an activity or a social organization. Thus, the design of maps is also an activity or a social organization. Considering these issues, I propose a design of maps that represents various interests and knowledge as multilayer by focusing on motorcycle touring as group activity. In this activity, a group has to decide touring routes based on their interests and experiences. Here, the map is an extremely important artifact for writing in their past experiences and other necessary information. In addition, a touring map is utilized for educating novices. Thus, I attempt to design a map that represents various interests, knowledge and the other as multiple-layers by using transparent sheets. This design makes visible various components of information about touring by separating various information and interests or by joining them together. It is expected that the touring activity itself and cognitive activities of touring places and routes will be redesigned as well by using this map. I aim to propose a new expansive approach of information design that has a perspective not only on a design of artifacts or representations but also on a design of collaborative activity.

The second workshop, *M.M. Bakhtin and Cultural Activity Research: Quest for Psychology of Dialogism*, was held on April 22, 2006, at University of Tsukuba in Tokyo. This meeting was co-organized with three other academic societies, including the Japanese Society for Cognitive Science, the Japanese Society for Group Dynamics, and the Japanese Society for Qualitative Psychology.

110 researchers and practitioners participated from varieties of disciplines. The number of participants was beyond our expectation.

We invited Professor Takashi Kuwano, a leading Bakhtin scholar and the first translator of Bakhtin's work published in Japanese (*Marxism and the Philosophy of Language*, 1972). He has published over thirty books on Russian and Slavic cultural and semiotic studies, including Russian Formalism, Russian avant-garde, M. Bakhtin, L. Vygotsky, G. Shpet, and others.

We had two sessions. The speakers, their titles, and the short descriptions of their talks are as follows:

Session 1: Lecture

Chair: Yuji Moro (Tsukuba University)

The chronological formation process of Bakhtin's dialogism

Takashi Kuwano (Waseda University)

Kuwano talked about the chronological process of the formation and transformation of Bakhtin's concepts of *dialogue* and *dialogism*. Kuwano explicated the conceptual trajectory of dialogism from the early works including *Art and Answerability* (1919) to *Problems of Dostoevsky's Poetics* (1963), via the first version of *Problem of Dostoevsky's Works* (1929).

Discussants: Yutaka Sayeki (Aoyama University), Kohichi Nishiguchi (Osaka University)

Session 2, Tutorials: Expanding Bakhtinian Dialogism in Concrete Research

Chair: Daisuke Okabe (Keio University)

Dialogic and coexistent narratives: Repeated voices and side-by-side position of self and other

Yoko Yamada (Kyoto University)

Bakhtin theorized that narratives were basically dialogic, polyphonic and multiple voices. He had the assumption that the relationship of selves and others was opposite, competing and claiming. Comparing 'Dialogic Narratives', with my theoretical term 'Coexistent Narratives' narrative positions are analyzed from three scenes in Ozu Yasujiro's film *Tokyo Story*. Especially the repeated voices, harmonious transitions and similar variations of the old couple's narratives are focused upon. Their sympathetic narratives and positions, sitting beside each other, are compared to dialogic narratives that operate from opposite positions in the same film.

The following features in relation to three key concepts were identified through comparison of Coexistent Narratives and Dialogic Narratives: (a) the relationship with self and other: a common mutuality of intersubjectivity is contrasted with an opposition of the subject-object relationship, (b) the words, phrases and rhythms in the conversations: repetitions and variations of similar voices are contrasted with battles among multiple voices, and (c) the changing process: a transition from tuning to harmony is contrasted with a control from struggle to integration.

Teacher as author, children as heroes: A Bakhtinian perspective on education

Kiyotaka Miyazaki (Faculty of Human Sciences, Waseda University)

This paper investigated the teacher's work to develop polyphonic activities of children in classrooms based on a Japanese pedagogical tradition, using Bakhtin's idea on the polyphonic novels in *Problems of Dostoevsky's Poetic*. Contrary to the many investigations on the teaching-learning process that characterize the teacher as 'the authority' in the social structure of the classroom who prevents the dialogic interaction among children, this pedagogical tradition thinks that the teacher is the prime mover of the polyphonic structure in the classroom. Kihaku Saitou, the founder of this tradition who spent 40 years as an elementary teacher/principal argued that the teacher should produce the opposition and confrontation between children and teacher in the understanding of the teaching material. The most important tool for the teacher to produce polyphony is *Kyouzai-Kaishaku*, or literally translated, the interpretation of the teaching material. In *Kyouzai-Kaishaku*, the teacher relates to the teaching materials dialogically and understands many possible meanings, or voices, of the material. With the polyphonic understanding of the teaching material, the teacher becomes able to listen to various possible voices in children, and to make them heroes in the sense of this term in the polyphonic novels.

Development in understanding of scientific concepts from the standpoint of zone of proximal development: Investigating the role of imitative learning in the process of cognitive development
Atsushi Tajima (Tsukuba University)

The purpose of the present studies was to investigate the role of imitative learning of scientific concepts in cognitive development, because Vygotsky suggested that the imitation should be the starting point of zone of proximal development. In study 1, the meta-cognition of learners who deployed imitation in their concept learning was examined. This study revealed that learners had the meta-cognition that they expected to be able to re-interpret the concept in the near future by continuing imitative learning. In study 2, it was examined

how learners who imitated the concept could develop their understandings in participating in classroom activities. It is clarified that they gradually reconstructed the meanings of the imitated concept from the standpoint of their everyday experiences, and they could finally create the connection between them by using various kinds of

classroom concepts, which they had gained in lessons. This process was assumed to be the zone of proximal development that Vygotsky suggested. Discussants: Naoki Ueno (Musashi Institute of Technology, Takashi Kuwano (Waseda University)

(Yuji Moro <ymoro@human.tsukuba.ac.jp>)

2. Felix Mikhailov (1930-2006) Personal reminiscences

On 14 April 2005 a meeting of a Moscow-wide seminar on cultural-historical psychology took place at the Vygotsky Institute. The lecturer and the hero of the occasion at the seminar was Felix Mikhailov who had celebrated his 75th birthday two days before.

A year later on 12 April, at the same place, we met once again to pay homage to this big scholar.

Felix Mikhailov died on 22 February leaving to his disciples, not only a number of outstanding theoretical books, but first of all remembrance of a brilliant and kind person.

Mikhailov was well-known as the author of *The Riddle of the Self* — the book that has marked a new epoch in theoretical psychology. But we — I mean his friends and disciples — knew him not only as an eminent but as a highly intelligent person. I mean ‘intelligent’ in that special Russian meaning which is not equal to ‘well educated’ or ‘having good manners’ but possessing high moral qualities and merits.

Thus at the most hard Soviet times Mikhailov was more than once given the bucket on account of his uncompromising theoretical and full of public spirit positions.

Moreover he remained faithful to his principles at the ‘market’ time when dealing with principles became prevailing among many of his colleagues.

Mikhailov was one of the latest representatives of the galaxy of great Russian scholars like Evald Ilyenkov and Vasiliy Davydov. They were not only partisans of high European rationalism, rationalism of Spinoza, Hegel and Marx; they were all close and faithful friends.

I’d like to highlight Mikhailov’s talent to be a friend. I’ve known Felix since 1976 but we became real friends only a few years ago. After my return to scientific efforts it was Felix who gave me a welcome and did his best to help me. I want to stress he did it not for his close friend, but just for a colleague who was in need. Such unselfish help is not usual nowadays.

The name of this brilliant scholar belongs to history now. And it is history that will estimate Mikhailov’s contribution to philosophy and theoretical psychology. As for myself, I can only express my great grief for this irreparable loss.

(Sasha Surmava <monada@voxnet.ru>)



Felix Mikhailov, on 14 April 2005, shortly after his 75th birthday (Foto: Alexander Surmava)

Felix Mikhailov died in Moscow on February 22nd, 2006 at the age of 75. Although he had been suffering from cancer for some time, his death was caused by peritonitis following a ruptured stomach ulcer.

Felix was one of the finest philosophers of the post-revolutionary Russian tradition. Like his friend Evald Ilyenkov, he did pioneering work in the early 1960s during the fertile years of the Khrushchev thaw. Many members of ISCAR will know his path-breaking book from that period, *The Riddle of the Self* (1964, 2nd edition, 1976), the most ingenious and accessible expression of the philosophical framework of the socio-historical tradition. He was close to many other prominent figures of that tradition, including Vasili Davydov, Alexander Meshcheryakov, and Vladislav Lektor-sky, who liked and admired his philosophical genius and his irrepressible wit and good humour.

That I met Felix at all was the outcome of extraordinary good fortune. In September 1980, I was an undergraduate of Keele University, UK, on a month's visit to Moscow in a bold (and absurdly optimistic) attempt to discover what was going on in the Soviet philosophical scene. My attempts to meet philosophers through official channels had come to little and I was about to leave Moscow defeated, when, in the Progress Publishers book shop, I came across a copy of *The Riddle of the Self*, that had just appeared in English translation. When I started to read the book, I could not believe my eyes. It was so unlike the doctrinaire writing of most Soviet scholarship. It addressed philosophical problems that I instantly recognized – the shortcomings of foundationalist epistemology, the mind-body problem, elusiveness of the self, the nature of agency – and it did so with extraordinary brilliance. When I returned to my hotel, book in hand, I bumped into someone who told me she knew the translator, Robert Dalglish. So at short notice we set up a meeting between myself, Felix, Dalglish, and Genia Lampert, the Chair of the Russian Department at Keele (and translator of Berdyaev), who also happened to be in Moscow at the time. The meeting was fantastic. Felix and I hit it off immediately, and, thanks to the deft interpreting skills of Lampert and Dalglish, we were soon embroiled in discussion of the follies of 'subject-object dualism'.

When I returned to Moscow for the 1982-83 academic year, Felix helped me find my way into the

oral culture which was the real vehicle of philosophical thought during the Soviet period. At that time he was based at the Institute of General and Pedagogical Psychology, to which Davydov, the then Director, had brought a number of philosophers whose styles of thought put them at odds with the academic establishment. This 'philosophical laboratory' – which was a room with samovar and (and, occasionally, a bottle of vodka to lubricate discussion) – housed Felix, Vladimir Bibler, and Georgii Schedrovitsky, among others. This was the time that later became known as 'the period of stagnation', and it was true that in academic institutions people rarely seemed to have anything to do. As a result I spent many happy hours discussing philosophy with Felix and he introduced me to many philosophers and psychologists who gave me accounts of the history of Soviet philosophy that could never have been found in the literature. Moreover, the help Felix gave me was not just philosophical. He and his wife, Liuda, and daughter, Anya, took me into their family and looked after me with wonderful kindness and generosity. His son from a previous marriage, Igor, also became a good friend.

As my Russian improved, Felix organized a series of seminars at which I would present a paper and a select group of philosophers and psychologists would respond. These meetings proved an extraordinary source of valuable material for my work (a transcription of one of these events appears in the journal *Studies in East European Thought*, 1995). Felix helped me in all this with no regard for the danger that his friendship with me might place him under. At this time in Russia, the consequences of fraternizing with foreigners were uncertain, and many of my Russian friends and associates were extremely cautious, and some people would not see me at all. Not so Felix. He even kept his nerve when, after Davydov was ousted as Director of the Institute in Spring 1983, our seminar was broken up by the new administration (we migrated to the Institute of Philosophy). If not for his courage, my work would have foundered.

In later years I saw Felix regularly, in Moscow, and on his various trips to the West. Our lives changed dramatically. After Davydov's departure from the Institute of Psychology, Felix moved to the Institute of Philosophy. After the collapse of the Soviet Union, he took on further positions, including returning to the philosophy department

of the 2nd Medical Institute, which he had led with great success in the 1960s. He began to write prolifically. I left my native Britain for North America in 1988, spending two years in San Diego before moving to my present position at Queen's. Throughout all this, our philosophical discussions continued. Felix was always a delight to talk with, because he was so ingenious and imaginative. He was a terrific speaker, whether in formal academic contexts (where he never worked from notes) or at home with friends in the kitchen. He loved weaving complex philosophical arguments – the more paradoxical the better – and he loved telling stories. If he could somehow contrive to do both at once, he would. On numerous occasions I acted as his interpreter. We knew each other so well that this came easily, and Felix was extraordinarily good at maintaining the thread of his argument or anecdote despite constantly interrupted by the translation. However, there were many scary moments for the interpreter, as Felix could not resist the temptation to follow a good thought wherever it might lead (and, of course, he always had several good thoughts on the go at once!). But somehow Felix always ensured that things worked out and our audience went home delighted and invigorated.

Felix and I were philosophical soul-mates. From our first meeting we were always instantly on each other's wavelength. This might seem strange, since our respective styles are so different. Where almost everything I write is cautious, studied, and analytical, Felix was a master of free-flowing, dialectical thought. He was much more interested in the process of creating than in the created object, and especially in his later years he wrote with the kind of spontaneity I could only envy. But our differences were superficial. At heart we are inspired by the same philosophical values and preoccupied with the same issues: the cultural preconditions of psychological development; intersubjectivity and the meeting of minds; the process of education in the broadest sense. And we were not just philosophically like-minded. If we had written lists of the good things in life, they would have been much the same and we enjoyed

many enchanting times celebrating those good things with each other in the company of families.

There was always a great deal of laughter when Felix and I were together, partly because he was extremely witty, and partly because our antics often had an element of farce. I remember once meeting him at a metro station in Moscow on my way to one of our seminars. He broke the (for me disastrous) news that he had to miss the seminar and go instead to a funeral. 'I've no choice, they've made me Master of Ceremonies,' he cried. Felix delivered this news as our paths crossed – he was up-escalator while I was on the down! Many years later in Minsk, while we were taking a taxi back to our hotel, Felix contrived to pay the driver in Russian, rather than Belorussian, rubles, thereby blowing a month's salary. The subsequent shenanigans – which included us finding and confronting the taxi driver (to no avail, of course) – were pure sitcom. Everything worked out well in the end (as it always did) thanks to the generosity of our host in Minsk, but before Felix had his money restored to him, he consoled himself with the thought that the loss was a small price to pay for such a great story. 'I'll be dining out on this one for years,' he said. Typical Mikhailov.

Shortly after this meeting in Minsk in Summer 2004, Felix was diagnosed with cancer. He underwent successful surgery, but decided to forego extensive treatment so that he could continue to work on his latest book. In December last year I made a trip to see him, Luida, Anya, and granddaughter, Sasha, in their Moscow apartment in Belyaev. I found Felix stronger than I had expected and in fine form and we enjoyed several splendid days together. When we parted, we knew that this was likely our last goodbye, though I nurtured the hope that we might have just a little more time. It was not to be. Russia has lost its most brilliant philosopher, and I have lost someone whose influence on me, and on the direction my life has taken, is incalculable. I could not have had a more stimulating, loveable, and faithful friend. Farewell, Felix!

(David Bakhurst <bakhurst@queensu.ca>)

Section News

3. Dialectical Psychology Section

The Dialectical Psychology section is going to start its activities.

For the first time we will have a possibility to communicate with each other on the web forum of my webpage: <<http://www.voxnet.ru/~monada/phpBB/viewforum.php?f=11>> Technical questions about registration on the web forum can be addressed to: monada@netvox.ru

Next month we will change our meeting-place to the web forum of a new multilingual website of 'The International Vygotsky Society'.

The first theme for discussion is a problem of possibility of discussion itself. We mean that the problem is to distinguish between a classical philosophical tradition (which is based on an idea of ab-

solute truth) and a non-classical or post-classical tradition (which denies the very possibility of the existence of the absolute truth and stands on fully relativistic ground, excluding any basis for real theoretical discussion).

Were Lev Vygotsky and his direct disciples as well as Evald Il'enkov followers of the classical or non-classical tradition?

More information about the section is available at: <http://www.iscar.org/section/dp/>

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Newton Duarte <newton@fclar.unesp.br>

Announcements

4. Call For Proposals: 7th International L.S.Vygotsky Memorial Conference *Cultural–Historical Theory: Prospects of Development* 15 – 17 November 2006, Russian State University for the Humanities, Moscow (deadline: 15 August 2006)

Cultural–Historical Theory: Prospects of Development (7th International Memorial Vygotsky Conference) dedicated to the 110th Anniversary of L.S. Vygotsky will take place on 15 – 17 November, 2006 at the Russian State University for the Humanities. The conference is organised by the Russian State University for the Humanities, the L.S. Vygotsky Institute of Psychology, the International L.S.Vygotsky Society and the L.S. Vygotsky Fund.

The main themes of the conference are:

Development of L.S. Vygotsky's ideas in the new century;

Dialectics: non-developed philosophical and methodological quintessence of cultural-historical theory;

Two approaches in psychology: an activity-based and/or cultural-historical one?

Psychology as an objective science

From the chronological stages of childhood to its theory

The world of meaning of the developing consciousness

Education as a general form of individual and societal development

Vygotskian approach as an international phenomenon

The natural scientific basis of cultural-historical psychology

Working languages are Russian and English.

Deadline for paper submissions is 15 August 2006; notification of proposal acceptance: 15 September 2006

Announcements

The Programme Committee invites researchers to send proposals by e-mail, regular mail or fax to the Conference Secretariat: Vygotsky Institute of Psychology, Russian State University for the Humanities, Miusskaya Square 6, Moscow 125267, Russia

Phone: +7-495-250-61-47 / Fax: +7-495-973-44-34
Email: vygotsky1@ru.ru / vygotsky_confer@mail.ru

A proposal can be submitted as:

an abstract of the paper corresponding to one of the conference themes (1000 - 1200 words);

an abstract of the poster paper presentation corres-

ponding to one of the conference themes (maximum 2500 words);

a symposium programme that corresponds to one of the conference themes.

All paper proposals must include: (a) title of the paper (symposium); (b) author's name and academic degree; (c) author's place of work; (d) mailing address and e-mail; and (e) reference to one of the conference themes.

Please inform us if you might be interested in other kinds of participation in the conference (e.g., as a discussant, in book exhibition, etc.).

Message from Conference Organiser

Interest in L.S. Vygotsky's works and his non-classical methodology in psychology has grown during the last thirty years. On the one hand, the theories, approaches and directions that have been inspired by his works have advanced ideas of different aspects of the human development, within the framework of this science. On the other hand, the basics of the cultural-historical approach and the methodology it uses, have become vaguer to some extent.

The main aim of the Conference, devoted to the 110th Anniversary of L.S. Vygotsky, is to comprehend the numerous trends and lines of approach that are built, as those scholars who develop them believe, on cultural-historical psychology.

All the main ideas and notions of the cultural-historical psychology are going to be studied, their psychological content as defined in A.N. Leontiev's activity-based approach, P.Y. Galperin's theory of phased mental activities and concept formation, D.B. Elkonin's ideas and those of V.V. Davydov, L.I. Bozhovich, E.V. Ilyenkov, A.V. Zaporozhets, A.R. Luria and others. We believe this scientific reflection will allow the discovery of points that connect L.S. Vygotsky with his numerous followers, pupils and followers of pupils and those special features that are characteristic of each of these approaches and trends.

The organisers of the Conference consider this aim as necessary for the further fruitful development of non-classical psychology, the highlight of which is the cultural-historical approach. This is also necessary to develop the common methodology to be used in the development of psychology on the whole, as well as of its special spheres.

This problem defines the special conference structure with a few general reviews (two at the beginning and two at the end) and a lot of symposia with actual problems and notions of cultural-historical concepts to be discussed in the light of all existing trends and approaches of the modern psychology. The new and less known approaches are to be discussed at the evening lectures.

(Elena Kravtsova)

Publications

5. New Books by ISCAR Members

Insertions

A quinze ans, entre échec et apprentissage

Bern, 2006. 192 p.

<http://www.peterlang.com/index.cfm?vID=10873>

ISBN 3-03910-873-5 br.

sFr. 59.00 / EUR** 38.00 / £ 26.60 / USD \$ 45.95

** ne comprend pas la TVA

Que peut faire une personne de quinze ans non promue à la fin de l'école obligatoire? A quelles conditions une année scolaire de la « dernière chance » peut-elle lui permettre de commencer une formation professionnelle? Pourquoi un jeune traité comme « mauvais élève » pendant toute sa scolarité s'engagerait-il dans une année d'école supplémentaire?

Ce livre documente un dispositif d'insertion « de la dernière chance » qui a eu des résultats étonnants : après une année, 80% des élèves qui y passent trouvent une place d'apprentissage et y restent. Pour comprendre l'efficacité de cette form-

ation, l'auteur montre comment les propriétés d'un dispositif peuvent répondre aux besoins spécifiques de jeunes personnes : Comment un cadre pédagogique peut-il soutenir l'identité du jeune ? En quoi les échanges entre formateurs peuvent-ils aider le jeune à prendre conscience de ses compétences ? Comment les enseignants peuvent-ils faciliter la reconnaissance de leurs élèves par les employeurs ?

Cet ouvrage analyse un dispositif visant à aider des jeunes à changer et à trouver leur place dans le monde du travail. Il met en évidence le rôle de formateurs constituant des « équipes médiatrices ». Il propose ainsi des outils pour mieux comprendre les dispositifs de formation et d'accompagnement des transitions de jeunes personnes.

Contenu: Une Formation de la « dernière chance » – Une institution et ses ancrages – Des situations d'apprentissage – Du rêve au déclic – L'envie devant soi?

Critical Perspectives on Activity: Explorations across education, work, and everyday life

Peter H. Sawchuk, Newton Duarte and Mohamed Elhammoumi (Eds.)

2006, Cambridge University Press, 314 pages, \$80 USD

20% Discount for ISCAR members

(discount price, until 1 Sept 2006, includes shipping)

Hardback ISBN 0-521-84999-3 \$70 (\$73 outside North America)

Write to order@iscar.org for ordering instructions

The last two decades have seen an international explosion of interest in theories of mind, culture, and activity. This unique collection is the first to explicitly reach back to the tradition's original critical impulse within which the writings of Karl Marx played such a central role. Each author pushes this impulse further to address leading contemp-

orary questions. It includes a diverse array of international scholars working from the fields of education, psychology, philosophy, sociology, anthropology, communications, industrial relations, and business studies. Broken into three main sections - education, work, and everyday life - each chapter builds from an analysis of practice and learning as social cultural participation and historical change in relation to the concept of activity, contradiction, and struggle. This book offers insight into an important complex of overlapping practices and institutions to shed light on broader debates over such matters as the 'knowledge economy' and 'lifelong learning'.

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ISCAR News

6. Call for Assistant Editors for ISCAR News

ISCAR News needs four (or more) persons who would like to serve as assistant editors for different parts of ISCAR News. In particular, there is need for assistant editors who will specialize in one of the following parts: (a) Publications (mainly new books and dissertation); (b) Announcements; (c) ISCAR Section news; (d) Reports. Primary respons-

ibility is to collect and edit the material to be included in the part for which you are responsible. No prior experience needed. On-the-job training and support will be provided. Must commit for at least one year. Write to Seth Chaiklin <seth@iscar.org> if you are interested.

You are welcome to submit news items to: news@iscar.org
Send short abstracts of recently completed ph.d theses to: news@iscar.org
Copies of previous newsletters are available from: news@iscar.org

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Editor: Seth Chaiklin

ISCAR is an association, whose purpose is the promotion and development of multidisciplinary theoretical and empirical research on societal, cultural and historical dimensions of human practices.

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