

대체 이론으로서 미하일 박틴(Mikhail Bakhtin)의 이론과 유아교육



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Overview



- Life & Major Works
- Key Ideas
- Application to Research in ECE

Life:

Happy Early Years



- 1895-1975
- Russian literary critic and philosopher
- Bilingual in German and Russian from his childhood; lived in two cities heterogeneous in cultures and languages during his adolescence
- Studied Latin and Greek through secondary education; registered in the classics department of the historic-philosophical faculty at St. Petersburg University to study Latin and Greek classics along with philosophy
- Formed and led an intellectual circle with Valentin Voloshinov and Pavel Medvedev, whose names would be intertwined with Bakhtin's in disputes over the authorship (Ivan Kanaev was another member) in 1918-1929
- Married Elena Aleksandrovna Okolovich in 1921

Life:

Years of Hardship



- Diagnosed with osteomyelitis in 1923 and amputated his right leg in 1938
- Arrested in 1929 for alleged involvement in the underground Russian Orthodox Church and sentenced to an exile in Kazakhstan for 6 years
- Experienced the repression and misplacement of his manuscripts throughout his career
- Unable to receive the degree of Doctor even with his dissertation on Francois Rabelais accepted in 1947
- Lived much of his life in self-imposed obscurity due to political reasons

Life:

Teaching Career



- Taught at the Mordovian Pedagogical Institute, Saransk, as a one-man literature department for 1 year before fleeing to Savelovo in 1937
- Taught German and Russian in the Savelovo gymnasium after the German invasion
- Recalled to Saransk at the end of WWII, worked as chair of the faculty of “Russian and World Literature” in 1957, became a successful teacher and a local legend until his retirement in 1961

Life:

Last Years



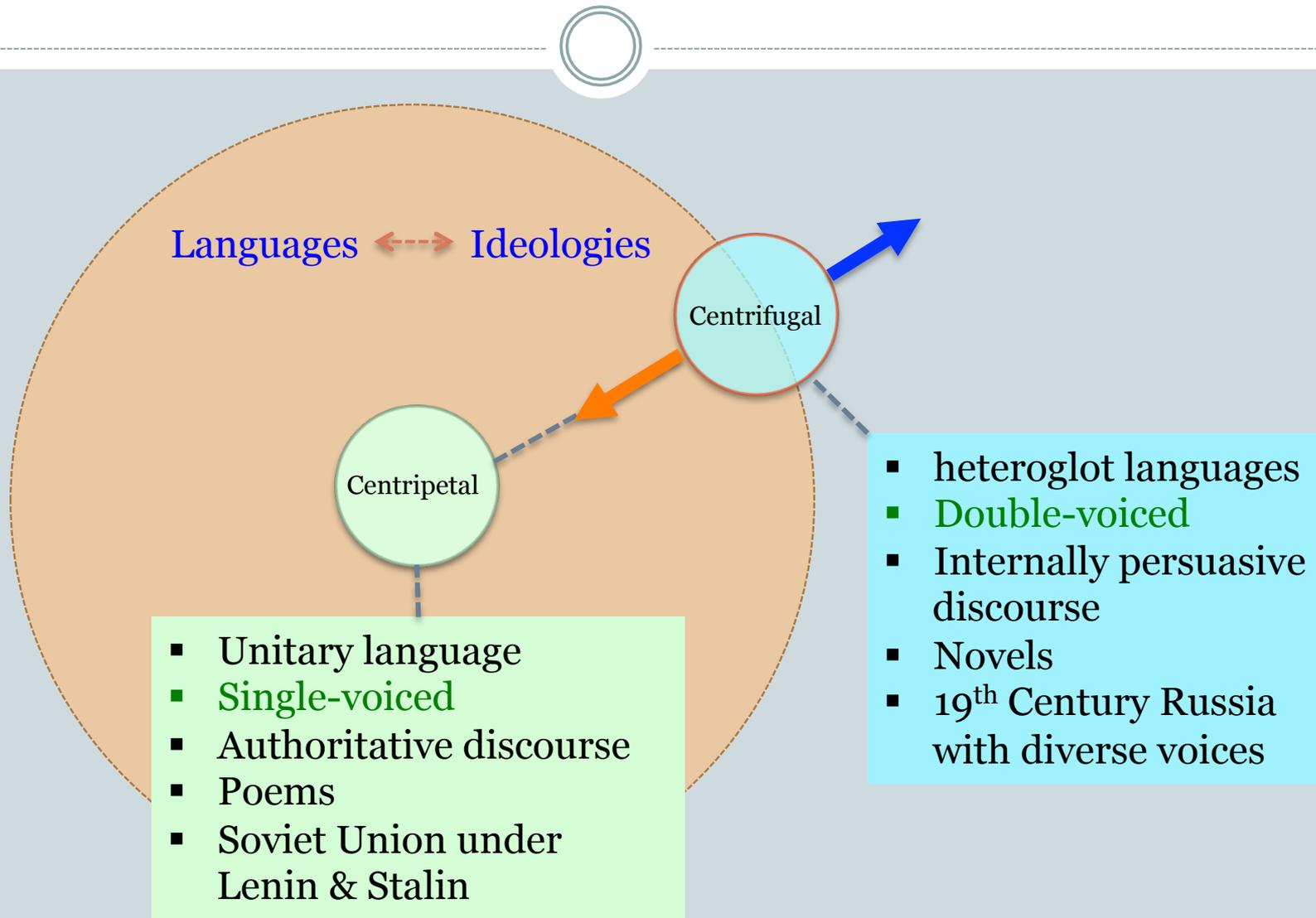
- In the early 1960s, a group of young scholars at the Gorky Institute, who would become eminent literary scholars in their own right, committed to rescuing Bakhtin from the obscurity
- Created a sensation in the Soviet Union through the 2nd ed. of *“Problems in the work of Dostoevsky”* published in 1963 and the much delayed publication of *“Rabelais and his world”* in 1965; was brought to the Moscow area
- Elena died in 1971; finally allowed to move into a Moscow apartment in 1972; died in March 1975 due to the emphysema

Major Works



- ❑ Bakhtin, M. M. (1981). *The dialogic imagination: Four essays*. Michael Holquist (Ed.). Caryl Emerson & Michael Holquist (Trans.). Austin: University of Texas Press. [written during the 1930s]
- ❑ Bakhtin, M. M. (1984). *Problems of Dostoevsky's poetics*. Caryl Emerson (Ed. & Trans.). Minneapolis: University of Minnesota Press. [a revision done in 1963 of the 1929 book, *Problems of Dostoevsky's art*]
- ❑ Bakhtin, M. M. (1993). *Rabelais and his world*. Hélène Iswolsky (Trans.). Bloomington: Indiana University Press. [written in 1941, 1965]
- ❑ Bakhtin, M. M. (1993). *Toward a philosophy of the act*. Vadim Liapunov & Michael Holquist (Eds.). Vadim Liapunov (Trans.). Austin: University of Texas Press. [written in 1919-1921]

Key Ideas (1): Heteroglossia



Heteroglossia (cont.)



[At] any given moment of its historical existence, language is heteroglot from top to bottom: it represents the co-existence of socio-ideological contradictions between the present and the past, between differing epochs of the past, between different socio-ideological groups in the present, between tendencies, schools, circles and so forth, all given a bodily form. These “languages” of heteroglossia intersect each other in a variety of ways, forming new socially typifying “languages.” (Bakhtin, *The Dialogic Imagination*, 1981, p. 291)

Heteroglossia (cont.): Languages & Ideologies

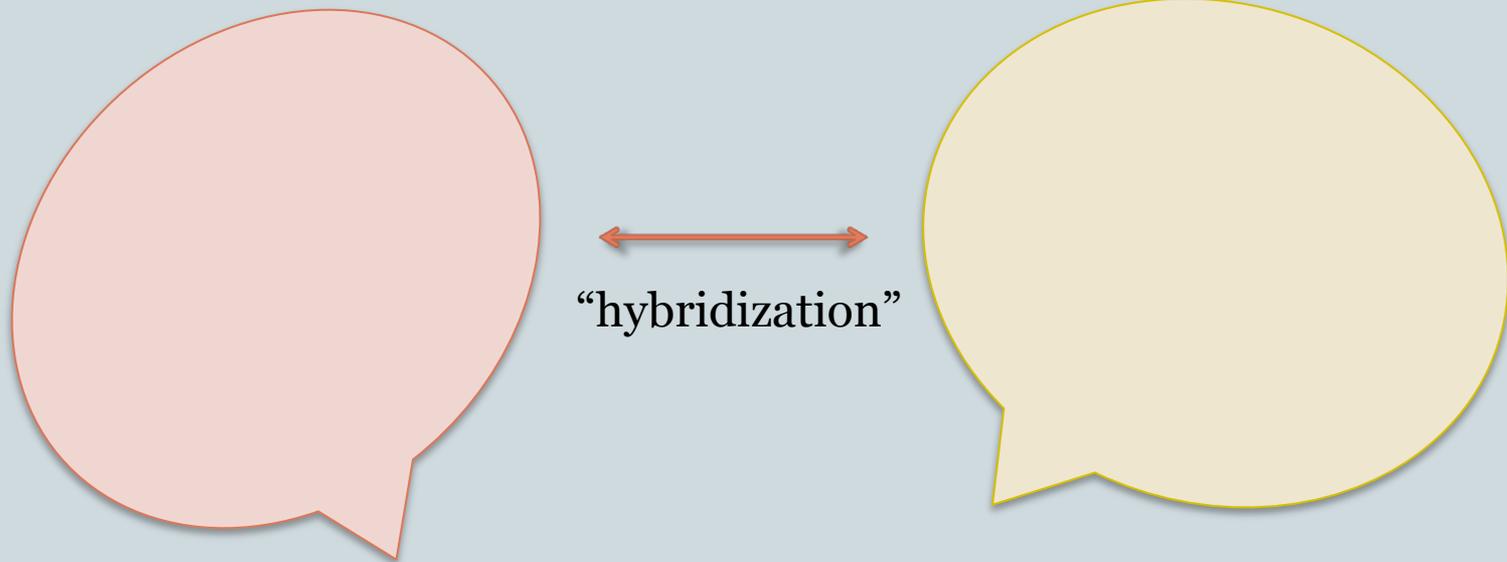


[There] are no “neutral” words and forms . . . that can belong to “no one”; language has been completely taken over, shot through with intentions and accents. For any individual consciousness living in it, language is not an abstract system of normative forms but rather a concrete heteroglot conception of the world. (ibid., p. 294)

The speaking person in the novel is always . . . an *ideologue*, and his words are always *ideologemes*. A particular language in a novel is always a particular way of viewing the world, one that strives for a social significance. (ibid., p. 333)

Key Ideas (2):

Dialogism



- External: Between two people
- Internal: Between one's own-ness & otherness
- Simultaneous presence of different discourses, meanings, and ideologies

Dialogism (cont.)



As a living, socio-ideological concrete thing, as heteroglot opinion, language, for the individual consciousness, lies on the borderline between oneself and the other. **The word in language is half someone else's.** It becomes “one's own” only when the speaker populates it with his own intention, his own accent, when he appropriates the word, adapting it to his own semantic and expressive intention. Prior to this moment of appropriation, the word does not exist in a neutral and impersonal language (it is not . . . out of a dictionary that the speaker gets his words!), but rather it exists in other people's mouths, in other people's contexts, serving other people's intentions: **it is from there that one must take the word, and make it one's own.** . . . Language is not a neutral medium that passes freely and easily into the private property of the speaker's intentions; it is populated—overpopulated—with the intentions of others. (ibid., p. 294)

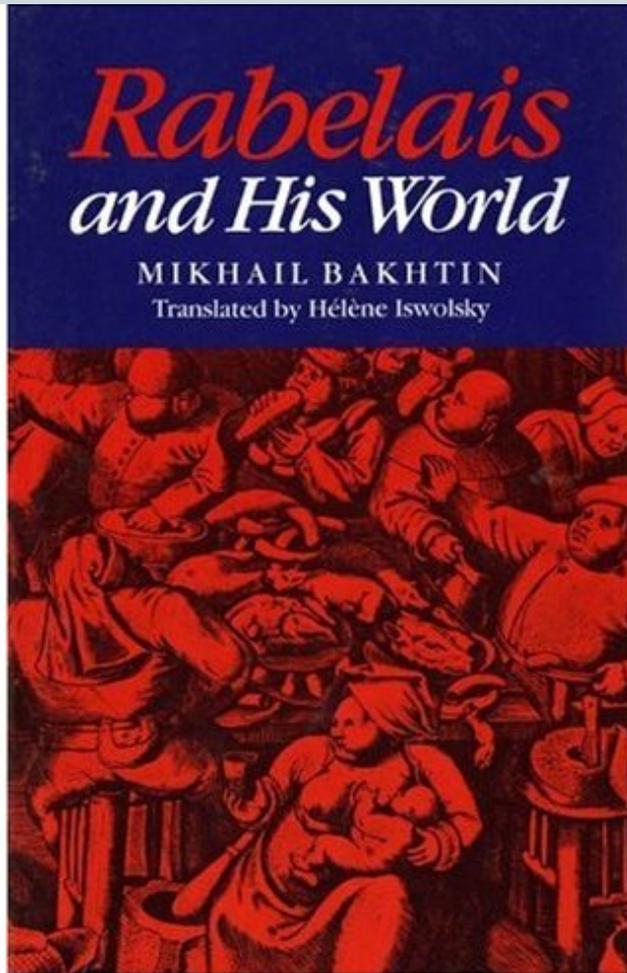
Dialogism: Addressivity



Every utterance must be regarded primarily as a response to preceding utterances of the given sphere (we understand the word “response” here in the broadest sense). (Bakhtin, *Speech Genres and other late Essays*, 1986, p. 91)

[The] addressee can be an immediate participant-interlocutor in an everyday dialogue, a differentiated collective of specialists in some particular area of cultural communication, a more or less differentiated public, ethnic group, contemporaries, like-minded people, opponents and enemies, a subordinate, a superior, someone who is lower, higher, familiar, foreign, and so forth. And it can also be an indefinite, unconcretized *other*.” (ibid., p. 95)

Key Ideas (3): Carnavalesque



- ✓ Carnival: A metaphor, not an event
- ✓ No separation between actors and spectators
- ✓ Challenging social hierarchies and authoritative discourses
- ✓ Humor, a world-upside-down/world-inside-out, vulgar language, and the grotesque body
- ✓ Border-crossing between art and life, the appreciation of folk/popular culture

Carnavalesque (cont.)



Carnival is not a spectacle seen by the people; they live in it, and everyone participates because its very idea embraces all the people. While carnival lasts, there is no other life outside it. During carnival time life is subject only to its laws, that is, the laws of its own freedom. It has a universal spirit; it is a special condition of the entire world, of the world's revival and renewal, in which all take part. (Bakhtin, *Rabelais and His World*, 1965/1993, p. 7)

In the framework of class and feudal political structure this specific character could be realized without distortion only in the carnival and in similar marketplace festivals. They were the second life of the people, who for a time entered the utopian realm of community, freedom, equality, and abundance. (ibid., p. 9)

Carnavalesque (cont.)



This [carnival] experience, opposed to all that was ready-made and completed, to all pretense at immutability, sought a dynamic expression; it demanded ever changing, playful, undefined forms. All the symbols of the carnival idiom are filled with [the] pathos of change and renewal, with the sense of the gay relativity of prevailing truths and authorities. (ibid., pp. 10-11)

The essential principle of grotesque realm is degradation, that is, the lowering of all that is high, spiritual, ideal, abstract; it is a transfer to the material level, to the sphere of the earth and body in their indissoluble unity. (ibid., pp. 19-20)

Key Ideas (4):

Answerability



I myself—as the one who is actually thinking and who is answerable for his act of thinking—I am not present in the theoretically valid judgment. The theoretically valid judgment, in all of its constituent moment, is impervious to my individually answerable self-activity.” (Bakhtin, *Toward a Philosophy of the Act*, 1993, p. 3)

Answerability (cont.)



Every thought of mine, along with its content, is an act or deed that I perform—my own individually answerable act or deed...It is one of all those acts which make up my whole once-occurrent life as an uninterrupted performing of acts... For my entire life as a whole can be considered...the continuous performing of acts... As a performed act, a given thought forms an integral whole: both its content/sense and the fact of its presence in my actual consciousness--at a particular time and in particular circumstances, i.e., the whole concrete historicalness of its performance—both of these moments (the content/sense moment and the individual-historical moment) are unitary and indivisible in evaluating that thought as my answerable act or deed.... On the whole, no theoretical determinations and proposition can be included within itself the moment of the ought-to-be, nor is this moment derivable from it...the ought gains its validity within the unity of my once-occurrent answerable life. (ibid., p. 3)

Why has it taken so long?



- Out of time
- Loss of manuscripts
- Unclear authorship
- Coded writing
- Focus on language and literature (Joseph Tobin, 11/3/2012)
- No mention of “development” or “learning”

Application to ECE Research



WITH

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Engagement in Peer Culture by Two Korean Children Newly Enrolled in U.S. Preschools: Towards Preschools Where Every Voice Matters



문화적/언어적 소수가정 아동에 대한 기존 연구의 관점	Bakhtin 이론의 적용
<p>문화/언어적 차이(difference)에 집중: 소통과 상호작용을 위해 넘어야 하는 개인적 문제로 접근</p>	<p>소수문화가정 아동의 다른 문화와 언어를 타자성 (otherness)으로 설명:</p> <ul style="list-style-type: none"> • 대화적 관계(dialogical relation)의 기초 • 아동개인과 다성적(heteroglot) 공동체의 문화언어 발달에 기여
<p>아동의 일방향적 학교 적응에 초점</p>	<p>소수문화가정 아동의 이어성(heteroglossia)과 또래/교사/ 교실문화의 단일어(unitary language) 사이의 양방향적 영향과 변화과정에 초점</p>
<p>아동의 사회화를 동화(assimilation)의 과정으로 설명: 새로운 학교공동체의 언어와 문화를 학습, 체득한 정도로 적응/부적응으로 이분화하여 평가</p>	<p>아동의 사회화를 또래/교실문화에의 참여과정으로 보고, 상호적 응답성 (addressivity)으로 설명: 아동의 언어와 행동은 또래/교실문화에 응답가능한 형태로 변해 가며, 또래/교실문화 역시 문화/언어적 소수아동의 타자성에 응답가능한 형태로 변해감</p>
<p>수동적 아동관- 교사의 개입, 도움 강조</p>	<p>능동적 아동관- 교사의 이해, 응답 중요</p>

Understanding Young Korean-American Children's Emerging Identity & Ideological Becoming

박건령 (1)



정체성과 관련된 청소년 중심의 기존의 연구 by Erik Erikson (1968)	Bakhtin의 이론과 이민 2세 아동의 정체성 연구와의 접목
인간의 발달을 8단계로 나누고, 특히 자아 정체감 형성은 5단계인 청소년기 (12-20세)의 주요 발달과업이라고 봄	이민 2세 아동들의 언어 및 이데올로기에 기반한 정체성 발달에 초점: “The ideological becoming... is the process of selectively assimilating the words of others” (1981, p. 341)
가족, 친구, 학교 등에서 이루어지는 상호작용이 청소년의 자아정체감 발달에 미치는 영향 연구	사회적 상호작용 뿐만 아니라, 사회문화적 관계속에서의 담론, 대화주의(dialogism), 상호적 응답성(addressivity)도 고려
발달 과업의 성취여부를 양극(polarity)의 개념으로 설명 → 발달의 결과를 “정체감 형성 대 정체감 혼란”으로 규정	이민가정 아동들은 그들이 직면한 두 문화권(한국과 미국) 내의 권위적 담론(authoritative discourses)들간의 차이를 청소년기 이전의 어린 시절부터 인지 → 정체성 발달을 전 생애에 거친 계속적 여정으로 봄
각 발달단계의 위기를 극복하고 각 단계의 과업을 마무리 할수 있도록 성인의 조력이 필요한 청소년으로 바라 봄	자신을 둘러싼 권위적 담론을 적극적으로 해석하고 의미를 재구성하는 주체자로서의 아동으로 바라 봄

Understanding Young Korean-American Children's Emerging Identity & Ideological Becoming

박건령 (2)



아동 그림에 대한 기존의 관점	Bakhtin 이론의 적용
<p>1. Stage-by-Age Model 연령에 따라 상징과 스키마를 어떻게 발달시키는지 이해하기 위한 수단으로 아동그림 사용</p> <p>2. Children's drawings as markers of pathology 정신분석학을 기반으로, 아동의 감정과 내면 연구 및 치료를 위한 도구로서 그림 해석</p>	<p>이민 2세 아동들이 이중언어(한국어와 영어)로 제공하는 visual storytelling (그림 그리기와 그림에 대한 이야기나누기)을 개인의 발달단계 혹은 정서 병리학을 반영하는 결과물로 보기보다, 아동의 살아있는 사회문화적 경험을 반영하는 다성적(polyphonic) 소통의 예로 접근--“A plurality of independent and unmerged voices and consciousness” (Bakhtin, 1984, p. 6)</p>
독백성, 단성성에 기초한 해석	대화주의(dialogism), 다성성(polyphony, heteroglossia)에 기초한 해석

Investigating Social Roles and Relations of Young Children Considered Socially Incompetent: Elevating Heteroglot Nature of Social Competence

손은애



유아의 사회성에 관한 기존 연구의 관점

- 유아의 사회성을 개인의 사회적 능력으로 봄
- 연구 동향: 사회적 유능성의 특성, 다양한 요소들과의 관련성, 학업 성취도등과의 관련성 연구 ⇒ 사회성에 대한 보편적인 (universal) 개념과 아동 발달 단계에 초점
- 사회적 문화적 요소에 대한 고려: 문화적 가치와 규범들을 독립변인들 (independent variables)로 보고 이들이 사회성에 대한 개념, 사회적 태도와 능력에 미치는 영향 연구 ⇒ 사회성에 대한 다양한 문화적 관점차 이해 도모, 수동적 존재로서의 유아 이해

Bakhtin의 언어이론에 기초한 접근 및 적용

- 대화론 (Dialogue), 다성성 (multi-voicedness): 유아의 사회성·사회적 관계를 자신과 타자, 주변을 둘러싼 모든 환경과의 끊임없는 상호교류의 결과로 봄. 유아는 주어진 상황에 영향을 받기만 하는 존재가 아닌, 적극적으로 응답·반응 (answerability) 하는 존재.
- 단독/통일어 (unitary language)와 이어성 (heteroglossia)의 관계적 역동성, 권위적인 담론 (authoritative discourse) 등의 개념들을 적용: 다양한 유아들의 사회적 특성을 가치롭게 인식, 또래집단 내에서의 다양한 담론들과 사회성에 대한 권위있는 담론들이 공존/상호 작용하는 역동적 과정에 초점.

Some Published Studies in ECE



❖ Addressivity & Answerability

Graue, M. E. (2010). Responsivity rather than readiness. In K. Lee & M. D. Vagle (Eds.), *Developmentalism in early childhood and middle grades education: Critical conversations on readiness and responsiveness* (pp. 99-108). New York: Palgrave Macmillan.

Graue, M. E., Kroeger, J., & Prager, D. (2001). A Bakhtinian analysis of particular home-school relations. *American Educational Research Journal*, 38(3), 467-498.

Parks, A. (2010). What's more important: Numbers or shoes? Readiness, curriculum, and nonsense in a rural preschool. In K. Lee & M. D. Vagle (Eds.), *Developmentalism in early childhood and middle grades education: Critical conversations on readiness and responsiveness* (pp. 17-34). New York: Palgrave Macmillan.

❖ Carnavalesque

Tobin, J. (1995). The irony of self-esteem. *American Journal of Education*, 103(3), 233-258.