

The minding of preverbal infants

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**EARLY
CHILDHOOD
STUDIES**
WITH
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Minds, minding and pedagogy

- Mind is something we HAVE (I will make up my own mind)
- Minding is something we DO (Do you mind? Mind the gap)
- Pedagogy is how we actively help others to join us in our minding

Learning to notice what others notice

- Being 'liked' – noticing attention as contingent responsiveness
- Noticing (and influencing) attention
- Noticing attitudes
- Noticing persons (and self)

Sameness and Difference

- Primary Circular Reactions (Jean Piaget)
- Games, formats and scripts (Jerome Bruner)
- General Event Representations (Robyn Fivush)
- 'What we do' and 'What we did' (Karen Nelson)

John Dewey – habitudes (1916: 22)

We rarely recognize the extent in which our conscious estimates of what is worth while and what is not, are due to standards of which we are not conscious at all. But in general it may be said that the things which we take for granted without inquiry or reflection are just the things which determine our conscious thinking and decide our conclusions. And these habitudes which lie below the level of reflection are just those which have been formed in the constant give and take of relationship with others.

Pierre Bourdieu: habitus (1990: 77)

‘The habitus, as a system of dispositions to a certain practice, is an objective basis for regular modes of behaviour, and thus for the regularity of modes of practice, and if practices can be predicted ... this is because the effect of the habitus is that agents who are equipped with it will behave in a certain way in certain circumstances’

Preformed or Performed

- The rules of 'doxa' or what we do (as a rule)
- The more we can do, the more we can notice
- Knowing what to expect allows us to notice what is unexpected
- Public meaning (*znachenie*), private sense (*smysl*)

Lev Vygotsky: *perezhivanie* (1935/94: 340)

The emotional experience [*perezhivanie*] arising from any situation or from any aspect of his environment, determines what kind of influence this situation or this environment will have on the child. Therefore, it is not any of the factors in themselves (if taken without reference to the child) which determines how they will influence the future course of his development, but the same factors refracted through the prism of the child's emotional experience [*perezhivanie*].

The flow of minding

Difference, like voltage or gravity, drives flow as we notice what others notice

‘interpersonal relations are never, except in appearance, individual-to-individual relationships and the truth of the interaction is never entirely contained in the interaction’
(Bourdieu, 1990: 81)

Flow changes the landscape

‘the subject is not the instantaneous ego of a sort of singular cogito, but the individual trace of an entire collective history’

(Bourdieu, 1990: 91)

Minding is ALWAYS social