

# **Dialectics and Cultural historical psychology**

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# The goals of my presentation

- 1. How dialectics disappeared from psychology.
- 2. What is dialectics? How dialectics has changed historically.
- 3. How cultural – historical theory is connected with dialectics (focusing on Hegelian Dialectics).

# A preliminary definition of dialectics

- -The term «διαλεκτική» -verb «λέγειν» *means “to speak”*, the prefix *dia-* “*through.*”, the verb διαλέγεσθαι: *The art of debate* between people that hold different points of view about a subject and seek the truth. The **Socratic method of elenchus** (method of hypothesis (thesis) elimination (refutation) that lead to contradictions).
  - A mode of thinking, a medium
- “...dialectics is a way of thinking that brings into focus the full range of changes and interactions that occur in the world” (Ollman, 2003, p.12).
  - holistic account of interconnections between things
  - oppositions, antinomies, contradictions
  - change, development, transformation

# Disappearance of dialectics from psychology

- in the late 19th century: the separation of psychology from philosophy, a negative attitude of psychologists to philosophy (the rejection of philosophy is a kind of philosophy)
- Dominance of positivism (classical positivism -*empirio-criticism*, -logical positivism). *Physicalism*.

Psychology adopted the model of natural sciences.

Psychological objects and psychological categories are considered as **natural, non historical kinds (naturalism)** (Danzinger, 2010).

«the traditional view of science is *fundamentally dependent on the stability of the relationship among events in nature*» (Gergen, 1982, p.11).

**Reductionism** (theoretical, methodological, etc.)

the preference of traditional psychology for **equilibrium, balance, and stability. Removing contradictions** in thought and orientation to noncontradictory mode of thinking.

## Disappearance of dialectics from psychology

Difficulty to deal with contradictions (the theory of cognitive dissonance) leads to falling into contradictions.

-“For all its greatness, however, Piaget’s work suffers from the **duality common to all pathfinding contemporary works in psychology**. This cleavage is a concomitant of the crisis that psychology is undergoing as it develops into a science in the true sense of the word. That crisis stems from the **sharp contradiction between the factual material of science and its methodological and theoretical premises**, which have long been a subject of dispute between materialistic and idealistic world conceptions”. [Vygotsky, Thought and Language, Chapter 2]

# Early forms of Dialectics

- **Spontaneous (naïve) dialectics** - an attempt to offer a living, sensory concrete perception of the world in the process of its change and becoming (naive dialectics)
- **Chinese dialectics**: the reality is dynamic and changeable. (*I-Ching, The Book of Changes*)  
yin–yang as a unity of opposites.
- Heraclitus' notion of "ceaseless **flux**" (The metaphor of 'river')
- "all things go and nothing stays, and comparing existents to the flow of a river» «you could not step twice into the same river" (*Plato, Cratylus* 402a = DK22A6). (1)all things are constantly changing (2) everything thing **is and is not** at the same time (each thing as a **unity of opposites**)
- **Difficulty of conceptualizing movement (contradictory nature of knowing)** "The mind selects the **stable points** of reality amidst the universal movement. It provides islands of safety in the Heraclitean stream" (Vygotsky, Vol.3, p.274).
- "If we were to see everything (i.e., if there were no absolute thresholds) including all changes that constantly take place (i.e., if no relative thresholds existed), we would be confronted with chaos..." (Vygotsky, Vol.3, p.274).

# Plato dialectics was formed in the mode of dramatic dialogues.

- links between Vygotsky's "**height**" ("**peak**") **psychology** focused on potential of human development and Plato's "**psychagogia**" (from Greek words "psyche," soul and "agoge," lead out of), which means "the art of leading the soul through words" is a process through which a person leads another to revelation of knowledge **through dialogue**. Plato's dialogues as a kind of communication between an expert teacher and a less expert learner. Socrates accounts his method "in terms of psychic maieutics, the midwifery of the soul.
- an **internal relationship between thinking and dialogue**. Thinking is an inner dialogue of the soul with itself.
- For Vygotsky, psychological functions are not products of an individual organism in isolation, but they form in joint, collective activity of an individual with other people.
- Vygotsky's concept of **zone of proximal development** brings to mind Plato's **concept of "psychic maieutics"**. **Promoting personal growth**.
- Plato's approach is contrary to **individualistic psychological ways** of seeing the world

# *Conscious* (or systematic) dialectics

- Conscious (or systematic) dialectics has appeared in conflict with the **metaphysical mode** of thinking is based on the consideration of reality as a sum of **separated, unconnected independent** entities. The metaphysical outlook considers things as **isolated** and abstracted from their context, **unchanging** and **immutable**.
- **Dialectical** thinking examines an object in the process of its **change** and **transformation**.
- focuses on the analysis of things in their **mutual, internal connections**, movement and development.
- From a separated thing to **developmental process**  
(developed categorical thinking, a system of concepts)



## Dialectics from Kant to Hegel



- Kant: Understanding **falls inevitably into antinomies** (dialectic as a “logic of *illusions*”).

Hegel: Dialectics as a doctrine of reason as a process of elucidating and **resolving contradictions**, systematic treatment of **concrete unity of opposed *determinations***.



## Linking Hegel's dialectic and Drama



- Hegel: the understanding of history as a dramatic process.
- Hegel's *Philosophy of History* begins *world history happens as if "in the theater"*

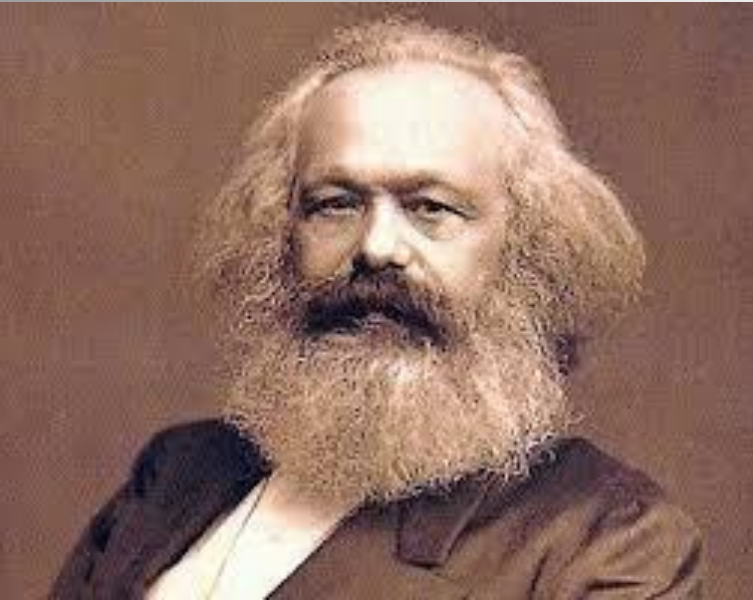
"On the stage on which we are observing it, — **Universal History** — Spirit displays itself in its most **concrete reality**"

"**All the world's a stage**" (William Shakespeare, *As You Like It*) 7 Ages of ontogenesis

Hegel: the history of the spirit in its various "theatrical Presentations"  
ages of *Phylogenesis*

- *World history as the theater*, and the different "stages" of world history are so many changes of theatrical scenes and characters.

## Materialistic dialectics



- **Materialistic dialectics** as a theoretical reconstruction of a living, organic, developing **whole** through creation of a system of interrelated definitions.
- Conceptualising an existent concrete whole, Creation of a **system of interconnected categories** for the reconstruction of a historically concrete whole
- Truth as an “artistic whole”
- Political Economy of capitalism reached the stage of maturity

# Non-dialectical reception of cultural historical theory in western academy

- 1. a **fragmented reading** of particular Vygotsky ideas which dominates in North-Atlantic research without enough understanding of the theoretical programme
- 2. The separation of the cultural dimensions of psychological processes from the historical, developmental perspective.
- The **dialectical understanding of human development disappeared** in the mainstream interpretations of Vygotsky's theory as cognitivism, cultural psychology and CHAT.

# The development of cultural historical psychology in terms of a drama

**Drama – joint action** with internal collisions.

- **1.A Drama of History** (social transformation)  
(the **socio-cultural historical context** in which this theory is formed)

Luria (1979) argued that the atmosphere immediately following the Revolution stimulated incredible levels of activity and led to systematic, highly organized scientific inquiry.

## 2. A Drama of Scientific ideas

- (the crisis of psychology and attempts to overcome it)  
(the **scientific context**, trends in the field of philosophy and science)
- “Science commences to be understood **dialectically** in its movement, i.e., from the perspective of its **dynamics, growth, development**, evolution. It is from this point of view that we must evaluate and interpret each stage of development” (Vygotsky, V.3, p.292).
- A crisis as a stage of the development of science psychology.

The paradox of psychology as a scientific discipline being in permanent crisis.

### 3. A Drama of the Personality and theory



**Vygotsky's personality and  
the development of his  
research program)**

Vygotsky's life as an  
«Optimistic tragedy»

Cultural historical psychology  
as a **developmental  
process** in the history of  
science.

# When Vygotsky studied Hegel

1. Vygotsky's school friend Semyon Dobkin wrote: "We wanted to find answers to such questions as 'What is history?' 'What distinguishes one people from another?' 'What is the role of the individual in history?' In other words, we studied the **philosophy of history**. Vygotsky was at the time very enthusiastic **about the Hegelian view of history**. His mind was then engaged by the Hegelian **formula 'thesis, antithesis, synthesis'**, and he applied it to analyzing historical events".

Hegel never used the formula 'thesis, antithesis, synthesis" (a primitive description of Hegelian dialectics)

- 2. " Vygotsky having appropriated Hegel in and through his interaction with other writers, not through private study, probably after his entry into Psychology, and certainly not as a youth in Gomel". (Blunden, 2009).



## DEBORINITES & MECHANISTS



- Dispute on the question of application of dialectics to concrete sciences
- Deborin: criticism of reductionism
- Appealing to general law of dialectics (transformation of quantity into quality)
- Proposing a synthetic vision to concrete sciences

*Lyubov Axelrod:*



- dialectics is not a set of abstract and formal laws or categories
- “the dialectic must not intrude upon reality”

# The elaboration of a set of interconnected concepts of Cultural historical psychology in the light of dialectics



- ***mediation*** (mediating activity)

- ***General Genetic Law of Cultural Development*** (*interconnection between interpsychological –intapsychological*)

- **psychological system** (dynamic relationships between different mental functions)

- **Crisis** (turning point, transition from one stage to another stage of development)

- **Perezivanie** (unity of personality and the social environment)

# Vygotsky's understanding of dialectic

- “Dialectics covers nature, thinking, history-it is the **most general, maximally universal science...**” (Vygotsky, 1997a, p.330).

Engels' version of dialectic as **universal 'world outlook'** (a general science of interconnections) and universal method **leads back to the old metaphysics.**

- Vygotsky criticized the understanding of dialectic as a sum of universal principles which can be applied in a direct way in the field of psychology. **Dialectic can not be reduced to a sum of examples** from different sciences.

# Vygotsky's understanding of dialectic

- “Psychology is in need **its own Das Kapital** - its own concepts of class, basis, value etc.-in which it might express, describe and study its object” (Vygotsky, v.3, p.330).

“It is impossible completely to understand Marx's Capital, and especially its first chapter, without having thoroughly studied and understood **the whole of Hegel's Logic**. Consequently, **half a century later none of the Marxists understood Marx!!**” (Lenin, *Conspectus of Hegel's Science of Logic*)

**Concrete analysis of the concrete science , specific logic of concrete science**

**Complex mediation between philosophy and concrete science**
- “ A science must adopt the logic proper to the peculiar character of the object under investigation” (Arthour, 2004, p.3).

# Aspects of dialectics

1. From the description of **external phenomena (surface)** to the investigation of the **essence, internal connections** of a developing thing
  - “Not a single science is possible without **separating direct experience from Knowledge**...If the essence of things and the form of their appearance directly coincided, says Marx all science would be superfluous”.(Vygotsky, Vol.3, p.325)
  - 2. Relations between the **movement from the sensory- concrete perception to the abstract thinking** and **the ascent from abstract thinking to the mentally concrete**
3. Relations between **logical and historical method**.
  - a. **Logical method**: a method of exhibiting the inner articulation of a whole
  - b. **Historical method**: a method of exhibiting the inner connection between stages of development of a process.

# Relations between **logical** and **historical method**.

- 1. “**Dialectical thinking** does not place logical and historical methods for acquiring knowledge in opposition to one another. In accordance with Engels's well known definition, the logical method of investigation is itself an historical method. **Logical methods are merely freed from their historical form** and from the element of chance in history that interferes with the structure of the scientific account, The logical course of
- thought and history begin with the same thing. Moreover, **the development of logical thought is nothing but a reflection of the historical process in an abstracted and theoretically consistent form**. It is a refined reflection of the historical process, but it is refined in correspondence with the laws that historical reality itself teaches us. The logical mode of investigation provides the possibility for studying any aspect of development in its most mature stage and in its classic form” (Vygotsky, v.1, p.147).

# Historical method as the key of Vygotsky's theory

- “To study something historically means **to study it in the process of change**; that is the **dialectical method's basic demand**. To encompass in research the **process of a given thing's development in all its phases and** changes—from birth to death—fundamentally means to discover its nature, its essence, for it is only in movement that a body shows what it is. Thus **the historical study** of behavior is not an auxiliary aspect of theoretical study, but rather forms **its very base**”. (Vygotsky, 1978, pp. 64–65)
- "To understand the mental function means to **restore** both theoretically and experimentally the whole process of its development in phylo- and ontogenesis" (Luria, & Vygotsky, 1992).
- "The method we use may be called **experimental-genetical method** in the sense that it artificially elicits and creates a genetic process of mental development...The principal task of analysis **is restoring the process to its initial stage, or, in other words, converting a thing into a process**" (Vygotsky, 1997, vol.1, p. 68).

# cultural-historical psychology

- Vygotsky's cultural-historical psychology has emerged as a study of the **origin and development of higher mental functions** (Veresov, 2010)
- From a study of higher mental function to Investigating of **consciousness** as a subject matter of Vygotsky's cultural-historical psychology



# Double aspects of Consciousness

- The word "consciousness" originates from the Latin *consciūs* (*con-* "together" + *scio* "to know"). "conscious" means sharing knowledge. In Latin "to be conscious of something was to share knowledge of it, with someone else, or with oneself" (Zeman, 2001, p.1265)
- **Going beyond Cartesian cogito**  
("I think, therefore I am")
- In Russian "Сознание" (Со-знание), in Greek συνείδηση (συν- ειδέναι), in French "Conscience" (Con-science), in Italian "Coscienza" (Co-scienza), etc.
- The suffix "Co" refers to join action
- Vygotsky's research program of investigation of consciousness as a **unity of thinking and communication**
- **unity of generalization and social interaction**

# Hegel's concept of Consciousness

- 1.The human being has been considered by Hegel not as a purely natural being but rather as **conscious, a self-conscious being**.
- Man duplicates himself, represents himself to himself. **Breaking with the immediate, natural relationship to nature**. Self-creation of Man as process a result his own Work.
- 2. Consciousness is not lives in self-sufficient isolation, but in **mutual relation with other Consciousness**.
- "Self-consciousness exists in and for itself when, and by the fact that, it so exists for another; that is, it exists only in being acknowledged" (Hegel, 2004, p.111).
- The development of consciousness through the dramatic tension between the master-slave (dialectic of the master-slave).

# Hegel's Phenomenology of Spirit and formation of consciousness

- Man is not a separate Robinsonian individual who thinks. Thinking as a intersubjective, *collective*, historical activity. Internal connection of thinking with Consciousness and Self-Consciousness. Replacing isolated, individual subject with cultural-historical subject
- Putting consciousness in history:

**The true being of Man is Becoming in historical Time**, in cultural history.

- Thinking moves from **perceptual awareness** to **scientific** understanding, from sensuous immediacy to scientific knowledge
- Transition from **sensory** Consciousness to **rational** Consciousness

## **Phylogenesis of Consciousness**

- reconstitution of history of Consciousness

# Vygotsky's and Hegel's concept of mediation

- “it is only through the mediation of an alteration that the true nature of the object comes into consciousness” (Hegel, Encyclopaedia of Philosophical Sciences, part 1, p.54).
- “Hegel used the **concept of mediation** in its most general meaning seeing in it the most characteristic property of mind. He said that **the mind is as forceful** as it is powerful. In general forcefulness consists in **mediating activity** that, while it lets objects act on each other according to their nature, and exhaust themselves in that activity, does not at the same time intervene in the process, but fulfills only its own proper role. Marx refers to this definition of the tools of work and indicates that man “**makes use of mechanical, chemical properties of things in order to change them** into tools to act on other things according to his purpose”” (Vygotsky, V.4, p.61-62).

The ability of mind to cause objects to react to each other in accordance with their own nature, without its direct involvement in this process.

**Man as master of himself**

by using material tools and psychological tools (signs)

# Dialectical concept of development

## Development is not

- 1. a **biological** evolution. “Evolution or development by gradual and slow **accumulation of separated changes** continues to be regarded as the only form of child development which exhausts all the processes we know that make up this general concept. In essence, in discussions of **child development, an analogy to processes of plant growth** shows through. (Vygotsky, v.4, 99).
- 2. a sum of **quantitative** changes or a gradual accumulation of **separate changes**

## Development is

- For the naive, historical development continues only as long as it proceeds along a straight line. Where a turn, a break of the historical tissue, a jump occurs, the naive consciousness sees only catastrophe, a failure, a break. For the naive, history stops at this point for the whole period until it again enters on a direct and smooth road. Scientific consciousness, on the other hand, considers **revolution and evolution**
- **as two mutually connected and closely interrelated forms of development”** (Vygotsky v.4).  
**Contradictory unity of quantitative and qualitative changes**

# Dialectical concept of development

## Development is not

- 3. “Development **is not a simple function** which can be wholly determined by adding X units of **heredity** to Y units of **environment**. It is a historical complex which, at every stage, reveals the past which is a part of it... **Development**, according to a well known definition, is precisely the **struggle of opposites**. This view alone can support truly **dialectical research** on the process of children's development” (Vygotsky, v.4, 99).

## Development is

- **Process, developmental transformations** are performed through contradictions, collisions, crises (and its resolutions).

# Difference of Vygotskian concept of development from Hegelian concept of development

- The Hegelian concept of development: development as a process in which what is potential is made actual. Development takes the form of the Spirit's unfolding of its inner potentiality (the “in itself”) to explicit actuality (the “for itself”).
- The Vygotskian concept of development differs from the Hegelian concept of development, focus on **ontogenesis of Consciousness**
- Vygotsky rejected the view that individual development (ontogenesis) recapitulates human species evolution (phylogenesis) (recapitulation theory, biogenetic law).
- Interconnected lines of history (natural history, history of society, life history of a individual, history of concrete psychological systems)

# The process of forming concepts (Vygotsky)

Focus not on **finished results** but on the very *process of development*

- **1. syncretism**; objects are united only **by subjective bonds** and not by anything pertaining to the objects themselves.
- **2. thinking in complexes (complexive thinking)**; objects are united **not only by subjective bonds but objective connections** that actually exist among the objects involved (contradiction of the Knowledge process).

The associative complex: the “family bond”: the individuals bear the same family name.

Pseudo-concept: external similarity between thinking in complexes and thinking in concepts “**concrete, visible likeness and has formed only an associative complex limited to a certain kind of perceptual bond**” (Vygotsky)



# The process of forming concepts (Vygotsky)

- **3. Thinking in concepts** (conceptual thinking, abstract-logical thinking) (transitional age) –
  - a. «Gradual introduction of **abstraction** into the thinking of the adolescent is the central factor in the development of the intellect during the transitional age» (Vygotsky, V.5, p.76).
  - “The greatest difficulty of all is the application of a concept, finally grasped and formulated **on the abstract level**, to new concrete situations that must be viewed in these abstract terms – a kind of transfer usually mastered only toward the **end of the adolescent period**”
  - Vygotsky: **concrete** cognition as "immediate sensory grasp" of an object, **abstract** cognition as "maximally generalized conceptualization of an object"
  - b. **Thinking in concepts: - systems of concepts - two-sided movement of thinking**

“the process of concept formation came to be understood as a complex process involving the movement of thinking through the **pyramid of concepts**, a process involving constant **movement from the general** to the particular and from the particular to the **general**” (Vygotsky, V.1, 162)

# Cognitive development

- "Consciousness [...] begins to assume a concrete character. Words, through which the world is reflected, evoke a system of practically actuated connections. It is only at **the final stage that consciousness acquires an abstract verbal-logical character**, which differs from the earlier stages both in its meaning structure and in psychological processes, although even at this stage the connections that characterize the previous stages are covertly preserved." (Luria, 1982, p.53). Cognitive development as a transition from the concrete to the **abstract thinking**.
- Luria's research on cognitive development based on his expeditions to Central Asia: Difficulties of the transition from the **practical, situational** thinking to **theoretical, categorical abstract** thinking (**abstract**, categorical, relation to reality, **formal operations** of problem solving)
- Thinking has been identified with **understanding** (Verstand, Рассудок).

# Dialectical theory of knowledge

- 1. "**concrete**" as sensory perception of an object.
- "**the world of the pseudoconcrete**" the world of external phenomena on the surface of social life, of fixed objects which give the impression of being natural kinds (Kozik)
  - 2. **Abstract** concept is - an aspect or a fragmentary feature of a thing or process - one of multiple definitions of a thing.
  - 3. "**concrete**" is a developed unity of diverse aspects of a representation of a thing or process, concrete as a **system of interconnected definitions** (Ilyenkov)

# Vygotsky's contribution for investigation of Knowledge process

- 1. Criticism of *one-dimensional analysis* into *elements* – Reductionism  
an attempt to explain the terms and laws of higher-level phenomena on the basis of the terms and laws of lower-level phenomena.  
limitations of the analysis of psychological phenomena  
into separated elements studied in isolation.  
complex whole is decomposing into its elements
- 2. **Analysis by units** *as vital irreducible part of whole*  
“By unit we mean a product of analysis which, unlike elements, **retains all the basic properties of the whole** and which cannot be further divided without losing them” Vygotsky, *Thinking and Speech*).  
- Looking for the “cell” of psychology as a science (“mechanism of a reaction”, meaning, “perezhivanie”, etc.).

# The path to dialectical thinking

- The mature adult thinking is not reduced to formal operations
- Formal operations represents an alienation from concrete mode of thinking.
- Formal operations are used for solving problems on the “closed systems”.
- **Dialectical operations** represent, **mature thought** (Riegel).
- Dialectical thinking as a **developmental transformation**, truly **creative** mode of thinking
- **Synthetic** representation of a **developing object**

Scientific thinking has been confronted with **tensions** and **antinomies** (Objectivism vs. Subjectivism, individual vs. social, social vs. biological, idiographic vs. nomothetic, etc.). It is hard to cope with them without dialectics.

## The knowledge process as a spiral



- The **knowledge process** as a unity of opposites:
  1. The movement from the sensory-concrete perception to the abstract thinking
  2. The ascent from the abstract thinking to the mentally concrete (concrete for thought) and **practice**.

**Contradictions** as source of crises in science and development of knowledge process.

**Dialectical thinking** –a *step forward* and at the same time a *return back* to early thinking on a new level (the *knowledge spiral*)

# Contradictory knowledge process

- “For science is the **path to truth, even if by way of delusion**. But this is precisely the road of our science: we struggle, we overcome errors, via incredible complications, in a superhuman fight with age-old prejudices” (Vygotsky, V.3, p.336)  
Illusions, errors as essential part of the process of knowledge production.
- There is not absolute separation between truth and error. Errors emerge as a result of **universalizing** or **absolutizing** some limited aspect of the **knowledge process**.

# Distinction between Understanding and reason.

- “All our knowledge begins with *sense*, proceeds thence to **understanding**, and ends with *reason*” (Kant, The Critique of Pure Reason)
- **Understanding** (Verstand, Рассудок) focuses on the study of a **thing in isolation from other things** and offers an **analysis** of its **elements**. (**Abstract universality**)  
opposition **Understanding** and **sensation**
- The movement from the **sensory-concrete perception** to the **abstract thinking**  
Thinking confronts with antinomies and falls into conflict with itself (Kant)  
Understanding offers an **abstract way** of thinking based on an analysis of fixed definitions,
- **Reason** (Vernunft, Разум ) emphasize the study of a thing in its **connections with other things** and provides a **synthetic** account of the thing as an whole.
- The ascent from the **abstract thinking** to the cognitive concrete and from cognitive concrete to **practice**.
- whereas reason offers a **concrete way of thinking** based on a **system of interrelated definitions**.



# The classical approach and the romantic approach to science (Luria)

- **classical approach** -“formal logical step-by-step analysis”
- **romantic approach** -“artistic whole”
- "Romantic scholars do not follow the path of reductionism. Romantics in science want neither to **split living reality into its elementary components** nor to represent the wealth of life's concrete events in **abstract models**. It is of the utmost importance to romantics to preserve the wealth of **living reality**, and they aspire to a science that retains this richness“ (Luria, 1979, p. 173).
- Goethe "Gray is every theory, but ever green is the **tree of life**."

# Bridging dialectically Science and Practice

- Crisis of relevance of psychology, gap (schism) between science and practice
- **Dialectical Reason and transformative practice**
- **“dialectical unity of methodology and practice”** (Vygotsky, 1997, V.3, pp. 310)
- "Practice pervades the deepest foundations of the scientific operation and reforms it from beginning to end. Practice sets the task and serves as the supreme judge of theory, as its truth criterion. It dictates how to construct the concepts and how to formulate the laws". Vygotsky (1997, V.3, pp. 305–306).

# Conclusions

- 1. Dialectical mode of thinking is not a ready system of principles but a **process**. It changes historically.
- 2. Cultural historical psychology - the first serious attempt to apply dialectical thinking to the field of psychology.
- 3. In contrast to Hegel, Vygotsky doesn't investigate pure mind but the development higher mental functions in concrete cultural historical settings.

From the investigation of the ***matter of logic*** to the investigation of the ***logic of matter***. Internal connection between **dialectics** and investigation of **concrete developing things (concrete sciences)**.

- 4. A need to develop a **dialectical framework** in psychology and other disciplines

# Developing a dialectical framework in psychology

Vygotsky's theory and methodology of **development**

Rubinstein's concept of thinking as a process and unity of **analysis and synthesis**

Debates on Dialectics (Deborin, Axelrod, Rozental, Ilyenkov , Vaziulin, Abdildin, etc.)

Davidov's theory of **theoretical generalization**

Riegel's theory of **dialectical psychology**

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## Webpage

- Manolis Dafermos webpage: <https://crete.academia.edu/ManolisDafermos>