



### Strategies Vs. Skills

Strategies:	Skills:
Using Schema	Main Idea & Details
Predicting	Author's Purpose
Inferring	Determining Theme
Questioning	Cause & Effect
Determining Importance	Summarize/REtell
Visualizing	Sequence of Events
Synthesizing	Compare and Contrast
	Story Structure
	Classify & Categorize
	Fact & Opinion
	Drawing Conclusions
	Point of View
	Identifying Genre
	Describing Plot
	Making Predictions
	Figurative Language

# MAKING CONNECTIONS

*Making connections is about finding links between yourself and what you're reading.  
The more connections we make, the better we are able to understand and enjoy reading.*



## TEXT TO SELF



Connections can be with my own life, people I know, places I'm familiar with, things I like to do, events that have happened to me, feelings I've experienced.



## TEXT TO WORLD



Connections can be with world events, items I've seen on the news, things I've read in newspapers, magazines and on the internet, big issues.



## TEXT TO TEXT



Connections can be with other books I've read, movies, TV shows I've seen, non fiction, poetry, newspaper and magazine articles.

### *Parts of the story to connect with:*

- the conflicts
- the 'big ideas'
- the characters
- the choices characters make
- the emotions
- the relationships
- the actions of the characters
- the setting
- the time
- the events

## Cognitive Tutelage

**Apprenticeship in Thinking.** Cognitive Development in Social Context. BARBARA ROGOFF. Oxford University Press, New York, 1990. xiv, 242 pp., illus. \$27.95.

Most contemporary analyses of children's cognitive development are grounded in the assumption that the role of social and cultural factors can be understood only after we have created a "basic" and universalistic analysis of mental functioning in the individual. This analytic priority given to the individual and to the universal has resulted in an inability to address sociocultural forces in a principled, nontrivial way.

Barbara Rogoff's *Apprenticeship in Thinking* is a major contribution to the study of cognitive development because it builds sociocultural factors into theory and method from the outset. Rogoff achieves this by starting with an analysis of the socially shared activities in which children participate and then proceeding to an account of how this participation leads to the development of certain aspects of individual human cognition.

Two levels of sociocultural phenomena provide the core of Rogoff's analyses. The first involves social interaction, especially as it is carried out by adult-child and child-child dyads in problem-solving settings. It is by examining such social interaction that the concrete practices of "apprenticeship" can be described. Second, Rogoff studies the cultural contexts in which various forms of social interactional and individual psychological processes occur. Drawing on her own and others' investigations of cross-cultural differences in socialization practices, Rogoff outlines some of the fundamental dimensions along which the organization and cognitive consequences of apprenticeship may vary. For example, she shows how the forms of representation used by adults to guide children, and later by children to guide themselves, through a task may vary widely among cultures depending on the degree to which language is used and the type of language employed.

The theoretical underpinnings for Rogoff's approach come from a variety of sources, such as Piaget's writings, but many of her major insights are grounded in the writings of the Soviet psychologist and semiotician L. S. Vygotsky (1896–1934).

Vygotsky's ideas about the social formation of mind have come to play an increasingly important role in Western developmental and educational psychology over the past decade, but Rogoff has extended them in several important ways. A key to this extension is her account of "guided participation," a construct which assumes that "both guidance and participation in culturally valued activities are essential to children's apprenticeship in thinking" (p. 8). Rogoff's clear text and effective use of drawings and photographs are useful throughout, but they are particularly important in helping her explicate this rich construct.

In her account of guided participation, Rogoff outlines some of the processes involved in engaging children, beginning at a very young age, in task settings and gradually transferring cognitive responsibility to them as they participate at higher and higher levels. In order to analyze these processes she introduces and develops the notion of intersubjectivity, or "shared understanding based on a common focus of attention and some shared presuppositions that form the



"A baby of 11 months from the Ituri Forest of Zaire cuts a fruit with a machete, under the eye of a relative. This is not an unusual situation in this culture, where infants are generally able to observe and participate in skilled cultural activities, according to [David] Wilkie." [From *Apprenticeship in Thinking*; photograph courtesy of David Wilkie]

ground for communication" (p. 71). During very early stages of socialization, this intersubjectivity may be primarily emotional in nature, but Rogoff documents how, with the emergence of representational systems such as language, the shared understanding may shift to other objects and events, including those not in the immediate social interaction setting.

Rogoff organizes her analyses of guided participation and intersubjectivity in such a way that she manages to avoid the pitfalls of two major camps of theorists in cognitive development. On the one hand, she avoids the tendency to view children as independent discoverers or inventors. Instead of assuming that children act as isolated agents operating on reality in order to discover its underlying structure—an assumption that characterizes much of the American interpretation of Piaget—Rogoff argues that guidance by more experienced members of a culture is an essential ingredient in cognitive growth. On the other hand, she avoids the tendency to view children as passive recipients in a process of cultural transmission. This latter tendency is sometimes reflected in simple learning-theory interpretations of Vygotsky, but is specifically ruled out in Rogoff's account through her focus on participation.

In the final third of the volume, Rogoff draws on her theoretical framework to sort out several theoretical and empirical issues. For example, she has produced one of the most insightful comparative discussions of Vygotsky and Piaget to date. It is a discussion marked by an absence of the stark contrasts and bogus debates that characterize much of the contemporary literature on the topic.

One of the most important contributions Rogoff makes in this final section concerns the role of adult-child and child-child interaction in children's cognitive development. Her argument follows directly from her claims mapped out earlier in the volume about the social origins of cognitive processes in the individual. Studies carried out by Rogoff and her colleagues, as well as by others, suggest major differences in how adult-child and child-child interactions are organized and how these differences influence cognitive development. Specifically, these studies indicate that adult tutors are often superior to child tutors in their ability to foster the development of certain skills such as planning among children tutees. In contrast, fundamental shifts in perspective—resembling paradigm shifts in scientific inquiry—seem to be better fostered through the conflicts that occur in peer interaction. Thus two qualitatively different forms of social interaction are viewed as being tied to