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James paul gee literacy discourse and linguistics

Literacy, discourse and linguistics James Paul Gee In this reading, the writer presents the concept of discourse. He discusses how they are used and communicate with each other. Finally, it shows how they relate to the definition of literacy. I enjoyed this reading because it deals with the topic of my work and supports one of my main talking points. First, the definition of the author's discourse – discourse is a socially recognised association between language, thinking and modes of action that can be used to identify themselves as a member of a socially meaningful group or social network (p. 537). Discourses are acquired by all of us living our lives. Discourse is not something that is learned or taught in the classroom, but is acquired during life, work and communication with people. We all gain primary discourse early in life through our communication with parents, brothers and sisters or those closest to us. When our interaction spreads to areas outside the home, we create secondary discourses. Discourse includes not only spoken language, but also the ways of acting, thinking and the values that we put into these actions. Discourse affects our integration into different groups. For example, if you say the right words but do the wrong thing, you might immediately be considered as having not taken that group. An obvious example of this would be when a non-native language communicates with their mother tongue. When discourses are discussed in literacy, there is a complex filtering or exchange between primary and secondary discourses. There is also an important difference between acquisition and learning. Acquisition and learning affect literacy because they change the way we create initial and secondary discourse. Acquisition is a master-level acquisition process through subconscious interaction and the effects of secondary discourses in the natural environment. Learning is a process that has a more structured approach to the uptake of secondary discourse. Learning is often done through a teacher or class. Literacy can be described as a level of language control. We have gained control of our main language by acquiring when we grew up with our mother tongue. When you're learning a language, you'll get enough control to compare one language with another. When you think of literacy as a level of language control, it's easy to see how the combination of acquisition and learning would be most effective. This is particularly important for a foreign language teacher. This helps to show how important it is to include cultural lessons in more traditional or structured lessons when learning a second language. Yana Orlova American linguist James Paul GeeBorn (15.4.1948) April 15, 1948 (age 72)San Jose, CA, United StatesEducationMA, Ph.D., LinguisticsAlma materUniversity of California Santa Barbara, Stanford UniversityOccupationUniversity Professor EmployerArizona State UniversityKnown inscable literacy research and new literacy studies; Working with video game and learningTitleMary Lou Fulton, President of Literacy Studies James Gee (/dɪngectíon/; born April 15, 1948) is a retired American scientist who has worked on psycholinguistics, discourse analysis, sociolinguistics, bilingual education, and literacy. Gee recently served as Mary Lou Fulton's president of literacy studies at Arizona State University[1], originally appointed there by the Mary Lou Fulton Institute and graduate school of education. Gee was previously a member of the Faculty of the University of Wisconsin-Madison Games, Learning and Society[2] and is a member of the National Academy of Education. [3] Biography of James Paul Gee was born in San Jose, California. He received his Ph.D. in philosophy from the University of California, Santa Barbara and a Doctor of Linguistics at Stanford University. He began his career in theoretical linguistics, worked in syntactic and semantic theory, first taught at Stanford University and later at the School of Language and Communication at Hampshire College in Amherste, Massachusetts. After conducting some research on psycholinguvisics at Northeastern University in Boston and the Max Planck Institute for Psycholinguistism in the Netherlands, Prof. Gee's research has moved on to the study of discourse analysis, sociolinguism and linguistics in literacy and education. He continued to teach at boston university's School of Education, where he was president of the Department of Development Studies and Counseling and later in the Linguistics Department at the University of Southern California. At Boston University, he founded new graduate programs focused on an integrated approach to language and literacy, combining reading, writing, bilingual education, ESL and applied linguistics programs. From 1993 to 1997, he was a professor of education at The James Hiatto Education Center at The University of California, Massachusetts. From 1997 to 2007, he hosted Tashia Morgridge as a reading professor at the University of Wisconsin-Madison. [4] 2007 Gee moved to Arizona State University, where he was Mary Lou Fulton, professor of literacy studies at the Department of Teaching and Training. 2019 Gee retired. Discourse/discourse In his work in social linguistics, Gee explored the concept of discourse (big D discourse). In Gee's work, discourse (little d) refers to the language in which it is used. When discussing the language mix with other social practices (behaviours, values, ways of thinking, clothing, food, customs, in a particular group, Gee calls it discourse. [6] [7] Individuals can be part of many different discourse communities, for example, when you retreat is a culturally specific everyday person, a regular in a local bar... teacher or a particular type of pupil, or any of the many other ways to be in the world (p. 7). [8] In addition, discourse communities, able to operate in discourse, can have advantages in different situations. For example, if a person is raised in a family of lawyers, political or business discourse for that person can come very easily. In the United States, these are all government discourses and they are closely related. Another person raised in a very different discourse community may find themselves at a disadvantage when trying to move through business discourse, trying to get a loan, for example. One discourse community is virtually no better than the other; however, power can be represented differently in different discourses in society. In Gee's view, language is always used from a perspective and always takes place in context. There is no neutral use of language. Meaning is socially built within discourse communities. Discourse analysis Gee 1999 text Introduction to discourse analysis: theory and method[9] are the foundational work in the field of discourse analysis. The new literacy in Gee's words[10] is at least two reasons why we should regard literacy as a broader concept than traditional literacy as an ability to read and write. Firstly, in today's world, language is by no means the only available communication system. Many types of visual images and characters have specific meaning, so visual literacy and other types of literacy or the concept of multimodal literacy are also included in Gee's concept of new literacy. [10] Secondly, Gee suggests that reading and writing (the meat of literacy according to the traditional term) should not be as obvious an idea as they first appear. After all, he claims, we never just read or write; rather we always read or write something in some way. [11] In other words, according to what type of text we read, there are different ways in which we read depending on the rules on how to read such text. Literacy Gee, even if it is traditional printed literacy, should be perceived as multifaceted or inclusive of different literacy, because we need different types of literacy so that we can read different types of texts in a way that meets our specific goals when reading them. In addition, Gee also argues that reading and writing should be seen as not only mental achievements occurring in people's minds; they should also be considered as social and cultural economic, historical and political consequences. [12] In Gee's view, literacy is therefore not only multifaceted, but is fundamentally linked to social practice. In order to broaden the traditional approach to literacy as a print literacy, Gee recommends that you think first about semiotic literacy. In this way, it refers to any set of practices that employs one or more ways (e.g. oral or written language, images, equations, symbols, sounds, gestures, graphs, artifacts, etc.) to report distinctive types of values. [13] There is a seemingly endless and diverse range of semiotic ones, including, but certainly not limited to, cell biology, first-person shooter video games, rap music or modernist painting. Most of the know-how would describe this concept of literacy as a key element that has become known as a new literacy study. In short, this theoretical and methodological orientation emphasises the study of language use and literacy in the context of their social practices. These include work by colleagues such as Brian Street, Gunther Kress, David Barton, Mary Hamilton, Courtney Cazden, Ron Scollon, and Suzie Scollon, among others. Gee's current work on new literacy has seen him shift his research focus somewhat away from studying language-in-use to examine D/discourses of various new social practices, with a special focus on video games and learning. Gee applies many basic concepts from his previous research to study video games. For example, Gee continues to argue that if we read means gaining understanding (rather than simply decoding letters of sounds and words), you need to be able to recognize or produce values specific to any Semiot domain in order to be literate in that area. As such, and as Gee puts out in his text What Video Games have to teach us about learning and literacy, one can be literate in the semiotic field of video games if he or she can recognize (reading equivalent) and/or produce (equivalent writing) meanings in the video game field. [13] Therefore, since the new literacy is multifaceted and linked to social and cultural practices, Gee explains that people need to (1) be literate in many different semiotic feras and (2) be able to literate throughout their lives in other *new* semiotic areas. [10] This theoretical orientation is consistent with the work in the broad field of new literacy research, which is carried out, among other things, by colleagues such as Colin Lankshear, Michele Knobel, Henry Jenkins, Kevin Leander, Rebecca Black, Kurt Squire and Constance Steinkuehler. Games More recently Gee's work has focused on the principles of video game learning and how these learning principles can be applied in the K-12 class. [10] Video games, when successful, are very good challenges for players. They motivate players and at the same time teach players how to play. Gee began his work on video games by establishing thirty-six learning principles that are - but not only - good video game design. [10] Gee states that these principles apply in the classroom. Gee's video game learning theory includes his set of twelve basic learning principles. It identifies them as: 1)Active management, 2) Design principle, 3) Semiotic principle, 4) Semiotic field, 5) Metalydis thinking, 6) Principle of psychosocial moratorium, 7) Principle of committed learning 8) Principle of identity, 9) Principle of self-knowledge, 10) Strengthening of the principle of input, 11) Principle of achievement, 12) Principle of practice, 13) Continuous principle of learning, 14) Principle of competence. [14] The principles of good learning in video games Gee condense and further group these principles in an article [15] after the publication of his video game and learning book. Gee believes that good education involves applying fruitful learning principles to make good game designers hit, or whether we use the game as a carrier of these principles (p. 6). Thus, Gee organizes a condensed list of principles of good learning in three class-friendly clusters: Authorized learners; Problem solving; Understanding (psp.6). [15] According to authorized learners, Gee incorporates learning principles for co-design, customization, identity and manipulation and distributed knowledge. These principles include the idea that an engaged student actively develops and adapts his/her learning experience, can learn by taking new identities (e.g. by exploring career paths or specialised skill sets in simulated roles) and feels more broadened and empowered when he can manipulate powerful tools in complex ways that broaden their scope of effectiveness (p. 8). [15] James Paul Gee at Mary Lou Fulton College of Teachers in 2018. The problem solving category includes learning principles for well-ordered problems, pleasantly tedious, competency cycles, on-demand and timely information, fish tanks, sandboxes and skills as strategies. In these first three principles, Gee argues, scaffolding and ordering problems in the face of learners are crucial in keeping them straight into their zone for proximal development of different levels of skill development. For each of these levels, Gee identifies the main elements (presented in the four learning principles): carefully prioritized information, relevant and applicable facts, and a set of related skills to create strategies in a secure and authentic context. [15] In the Gee Understanding Principles Group, it includes the thinking and meaning of the system as an image of action. In system thinking, students need to learning context as a separate framework with its naturally enhanced set of behaviours and embedded values. Here, the meanings of words and concepts become clear – not through lectures, heads or generalities (p. 14), but through the experience of players/students (meaning as an image of action). [15] Gee's other principles, found on page 64 of his 2007 book What video games should teach us about learning and literacy, are: The principle of psychosocial moratorium, the principle of committed learning, the principle of identity, the principle of self-knowledge, the strengthening of the principle of input and the principle of achievement. In addition, in the book on page 68, Gee also lists the principle of practice, the principle of continuous learning and the principle of the regime of competence. Identity theory James Gee defines identity as: Is recognized as a certain kind of person, in a certain context... (p. 99). [16] Gee talks about differences in identity based on social and cultural identity, and refers to four of these approaches, each of which is influenced by different forms of power, although they all affect each other. Gee describes them as four ways to formulate questions about how identity affects a particular person (child or adult) in a particular context or context (p. 101). [16] The first perspective of Gee's identity is what he calls a natural perspective (or N-identity) (p. 101). [16] N identity refers to an identity that people cannot control, which is derived from the forces of nature. An example of this type of identity would be men or women. Although a person does not control the gender with which he was born, this identity means something only because society and culture say that this biological difference is important. [16] Gee further explains this idea by stating: N identities must always gain their power as identity through the work of institutions, discourse and dialogue or groups of views, i.e. the forces themselves that make up other perspectives of our identity (p. 102). [16] Institutional perspective (or identity I) (p. 102) [16] refers to the identity established by the institution. An example of identity I is a student whose identity the school defines as an institution that contains the rules and traditions that the student must follow. Gee argues that these I-identities may be something intended for a person, such as being an inmate, or may be calling a person, for example, to be a college professor. [16] The third perspective of gee is a discourse perspective (or D identity) (p. 103). [16] D identity refers to an individual trait, such as caring. D-identity is a question of social interaction, which becomes just an identity, because other people behave, speak and communicate with a person in a way that brings and strengthens the trait In Gee's words, D identities can be added to continuity according to how active or passive they are employed, that is to say, to what extent such identities can be assessed as merely attributed to a person in relation to the active achievement or achievement of that person (p. 104). [16] The final perspective of identity Gee identifies the perspective of appearance (or identity A) (p. 105). [16] A identity is created on the basis of a common experience belonging to a group of filaments which, according to Gee's definition, are a group that shares loyalty to, access to and participation in a particular practice (p. 105). [16] Joining these groups must be what the person has chosen to do and feel part of identity A. Gee goes on to explain this by saying: While I could force someone to engage in specific practices, I really can't force anyone to see a specific experience with this practice as the kind of person they make up (in part) (partly) they are (p. 106). [16] Selected works by Gee. J.P. (1989). Discourse, socially culturally located educational theory and failure problem. Gee, J.P. (1989). Social linguistics and literacy: ideology in discourse. London: Falmer Press. ISBN 978-0-203-94480-6 Gee, J.P. (1992). Social mind: language, ideology and social practice. The language and ideology of the series. New York: Bergin & Garvey. ISBN 978-0-89789-249-0 Gee, J.P. (1999). Introduction to discourse analysis: theory and method. London and New York: Routledge. ISBN 978-0-415-32860-9 Gee, J.P. (2000). Identity as an analytical lens for research in education. Education Research Review, 25, 99-125. Gee, J.P. (2003). What video games should teach us about learning and literacy. 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