



KOJI KOMATSU'S THEORY IN THE DEVELOPMENT OF CHILDREN

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Abstract. The central claim of Koji Komatsu is that children's selves are not fixed entities or essences but rather dynamic processes of sharing and differentiation that lead to the self being presentational in dialogical dynamics. As a result, for instance, some pupil self exactly develops when they refer to themselves as a moon rabbit, different from snow and flower rabbits, in their conversation with their mothers, as well as dialogical dynamics that occurred at school.

Key words: gradual development, dialogical dynamics, semiotic, cultural theoretical framework, pseudo-concepts.

Introduction. In order to support his claims, Komatsu develops a semiotic cultural theoretical framework, according to which the definition and gradual development of what he terms "meaning complexes" Josephs, Valsiner [2,11] correspond to the A-non-A dynamics at the core of sense-making. These meaning complexes do, in fact, significantly resemble Vygotsky's pseudo-concepts, which are assemblages of relational, embodied, active experiences that are full of meaning and emotion and that exactly assume their shape through games of variation, permutation, and comparison. However, take note of how fun and vibrant these moments are. Far from theoretical conceptual exercises, they really occur in significant parent-child interactions that are emotionally charged and are part of their relationship's history.

In addition, Komatsu emphasizes that these presentational dynamics occur to allow each person to convey to the other who they are and what they do, feel, and experience outside of the relationship. Through regular conversations about school, mothers get to know the person who is their kid, and instructors get to know the person who is their student through diaries that address happenings outside of the classroom. In that regard, the "discussion" of the school day or the "nikki" (child's journal) may be viewed as cultural artifacts that mediate between two worlds - two facets of the kid's world for an adult - and that also change the child. In essence, the now-independent kid recreates her relationship with her mother by telling her about her day at school; The youngster at school learns to weave that experience inside his



or her classroom experiences as a student by writing about zoo trips. As such, these cultural artifacts, such as the nikki entry or the genre of talk about the school day, may be thought of as liminal emotional technologies: they are semiotic dispositives assisting in the development of the kid [8,9,10].

The analysis of these transformational events by Koji Komatsu is based on the dialectical dynamics between same-non-same and visible-invisible. Through the dynamics of likeness and diversity, these talks really help the other person perceive what they are unable to. I do think that there is potential for other and more integrative answers, even though this analysis has the property of simplicity and allows the author to present intriguing variants on the role of repetition and variety in music, and the growth of invisibility in the history of religions. From the perspective of the lifecourse, it can be claimed that children as young as 4 or 5 years old, like Mina or Yuuma, are establishing new circles of experiences within the school setting while also exploring new spaces and settings outside of home, their "first socialization" environment. The configurations of lived experiences known as "spheres of experiences" include particular activities, relationships, modes of being, and ranges of experiences. The idea indicates a reality that is somewhat phenomenologically experienced, consisting of abilities that are repeated sufficiently for a certain individual to be identified as "the same," "The social and physical surroundings shape us in certain ways [1,3,4].

Children who are just starting school are opening up new experiences, such as working out with the instructor and the class, having lunch with one's group, keeping a diary, etc. Thus, it may be said that when children and their mother discuss their school days, they are first creating and reinforcing for themselves a shared sense of being with one another inside the mother-child bond. The sphere-of-being with the other, which is plainly different for the mother than for the kid, overlaps in a mother-child intimate connection as a result. As long as mother and child continue to share an inter-subjectivity and feel attuned, the experience of overlapping domains will continue to be functional [5,9]

The infant has, however, participated in new fields of experience, and as Komatsu demonstrates, the mother who wishes to learn about her child's unseen to her experience must question her about these. In other words, the mother conjures up another area of the child's experience that is not directly accessible to her in the current overlapping proximal sphere experience. The child learns to convoke, construct, and represent what was experienced earlier through the mediation of language and the warm interaction with the mother. She creates a distal sphere of



experience based on traces and memories of her formerly present sphere of experience, when she was still in school. The young person therefore meets two goals. She learns to externalize her previously lived experience through language and possibly non-linguistic modes (giggles, moves, etc.), through semiotic elaboration, to transform it into a semiotized and social one [6,7,8] First, she contributes to the nourishment of the overlapping spheres of experiences with the mother.

Conclusion. These realms of experience gain permanence after they are semioticized as distant experiences, allowing the kid to return to them through imagination. In this way, the child gradually begins to widen the scope of her configuration of experiences: she is not only what she is in the present moment, but also what she can experience through distance, exploration of the past, and soon the future - through her imaginative movement through symbolic spaces (distal experiences). As a result, the kid and mother discuss the dialogicality of themselves while configuring their proximal and distal experiences.

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