

日本質的心理学会 第9回大会

招待講演

*Report***The Methodology of Social Therapy: Marx and Vygotsky**

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I choose to begin my presentation not at the beginning, but with my conclusion: “We need to perform the world again, because this one—and we’re all involved—stinks.” This is what my mentor and collaborator Fred Newman told an audience of 400 people in 2007 at an international conference called *Performing the World*. And it’s the message I want to leave you with today, which is why I begin with it. I will tell you what Dr. Newman meant, how he and I came to understand performance as essential to human development and cultural transformation and what some of our practices look like.

But first, to put all that in context. The last two decades have seen what I call a “shift to the performatory” among a growing number of psychologists and other social scientists. Simply put, this shift recognizes that human beings perform—we get on the stage and become someone else; we dance, we sing, we pretend, we play. We are, amazingly, who we are and we other than who we are simultaneously. But social sciences have, until recently overlooked this capacity; they’ve focused on human beings as perceivers and thinkers, but not as performers. This performatory capacity, it turns out, is key to our learning and development. And this discovery has led to an emerging methodology known as “performative social science” or “performative inquiry.”

The methodology began and is developing in two

directions. One is the use of performance to collect and present data, for example, through dance, theatre or photos rather than by reading an academic paper. The scholars who are spearheading this approach to research mostly come from the UK, Australia and the US, and social constructionists Ken and Mary Gergen (2012) are the most well known among them. The other direction performative inquiry takes is studying the human activity of performance and creating performances for and with people. That’s the direction my work takes and that Newman was referencing.

Newman, who passed away last year, was a philosopher, a playwright, a political organizer, and the creator of a group therapy called Social Therapy (Holzman and Mendes, 2003). Over the past 35 years, social therapy has evolved into a methodology for reinitiating human development and learning across the life span. It is used in therapeutic and hospital settings, educational settings both in schools and outside of school, businesses and non-profit organizations, and in grassroots community building, not only in the US but increasingly, worldwide. Over the decades of its development, social therapeutic methodology came to discover and incorporate performance.

Both Newman and I left the university to work in poor communities and to organize middle class and wealthy people to work with us to support poor people to develop and participate in positive social

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change. We were very concerned to intervene on the subjective responses people have to poverty, not only material poverty but the poverty that is emotional and intellectual and cultural, the poverty that all people, rich and poor, experience living in the capitalist, consumerist world. My interest in social change was both political and scientific. Political in that I wanted to do something about inequality and oppression. Scientific in that I wanted to understand learning and learning failure and human development and underdevelopment. I began my training in linguistics and developmental psychology, doing research on dialects of American English, teaching foreign graduate students English and finally settling on researching language development in children up to the age of three.

My work was both quantitative and qualitative, observational and longitudinal. Methodologically, it was a new approach to studying children at the time (the 1970s), because it wasn't giving them isolated experimental tasks, but creating conversation with them in their homes. In creating with them, we can discover how they are learning. After my PhD I worked with Michael Cole at his Laboratory of Comparative Human Cognition. There we developed research methods to study people's everyday life activities. We believed that experimental psychology was ecologically invalid and any findings from the lab experiments could not

be generalized outside the lab. Our research showed that people's learning is socially accomplished - not an individuated act. To the extent that psychology pursues an individuated research agenda, it contributes to school failure and lack of development (Cole, Hood & McDermott, 1979).

Newman and I continued this critique of mainstream psychology in practice. Social therapeutics is a challenge, in real life, to the presuppositions of psychology, especially its dualistic presuppositions of mind and body, emotions and cognition, self and other, individual and group, person and environment, development and learning, thinking and doing, and theory and practice. (Holzman, 2009, 1997; Newman & Holzman, 2006/1996, 1997, 1993).

The question for us was how to get out of the trap of these dualisms. We were greatly helped by three of our favorite thinkers: Karl Marx, Ludwig Wittgenstein and Lev Vygotsky.

First, Marx was clear that human beings are not isolated individuals:

*"As society itself produces man as man, so it is produced by him. Activity and mind are social in their content as well as in their origin: they are social activity and social mind."* (Marx, 1967)

Second, for Marx, the transformation of the world

**Brazil, Canada, Denmark, India, Philippines, South Africa, Uganda, United States**



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and of ourselves as human beings is one and the same task:

*“The coincidence of the changing of circumstances and of human activity or self-changing can be conceived and rationally understood only as revolutionary practice.” (Marx, 1974)*

Revolutionary practice is a new conception of method.

The Austrian philosopher Ludwig Wittgenstein, whom Newman had studied extensively, created in his later work a radically new method of doing philosophy, one without foundations, premises, generalizations or abstractions (Wittgenstein, 1953, 1965). His work exposed “the pathology” embedded in language and in accepted conceptions of language, thoughts and emotions. These philosophical pathologies permeate everyday life and create intellectual-emotional muddles, as people look for causes, correspondences, rules, parallels, generalities, theories, interpretations, explanations for our thoughts, words and verbal deeds—even when we are not trying to or trying not to!

Then there's Vygotsky (1978, 1987, 2004), who brought Marx to bear on issues of human development and learning and formulated Marx's dialectical method in the following manner:

*“The search for method becomes one of the most important problems of the entire enterprise of understanding the uniquely human forms of psychological activity. In this case, the method is simultaneously prerequisite and product, the tool and the result of the study.” (Vygotsky, 1978).*

Human beings use and make tools but we also make new kinds of tools—tool-and-result tools. In fact, people develop by tool-and-result method. Vygotsky showed us that when he told us how little children become speakers of a language by playing language games with us, and in their pretend play. He said; *“In play it is as though a child is a head taller than he is. Play is a leading factor in development.” (Vygotsky, 1978)*

Vygotsky is telling us that in play, we are who we are AND who we are becoming AT THE SAME TIME.

Newman and I realized then that human development happens when people relate to people a head taller, as who they are becoming. That is what we do with thousands of inner-city children and adolescents, with people in emotional distress, with adults who want to learn or be better parents - with everyone. Because we all have the capacity to play as children—as Vygotsky meant it—to do with others what we do not yet know how to do, to be who we are and other than who we are at the same time. This is performance. Performing is taking what exists and

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creating something new out of it.

The babbling baby, the actor on the stage, the student in a school play, the researcher singing her data, and all of us—are capable of creating new performances of ourselves continuously if we choose to. That's my understanding of how development happens—through the social-cultural activity of people together creating new possibilities and new options for how to be in, relate to, understand and change the world, which of course includes ourselves.

We all walk around with the ability to continuously develop by creating new performances but most of the institutions through which we live our lives don't support us to exercise this capacity. We are told to be, to fit in, to behave. Not to become, not to perform, not to play. My work for 35 years, along with many others, has been to reinitiate development through involving adults, young people and environments in schools, outside of school, at the workplace, and in the home (Holzman, 2009).

Performance is involving people in creating their development, and their learning—by performing it. It is a methodology of a psychology of becoming. Children learn by creating performances of learning. Just as baby and mother perform conversation before the baby speaks correctly, school age children can perform reading or math or science before they know how. But in order for that to happen we have to relate to them a head taller, we have to relate to them as readers and mathematicians and scientists. And that is very different from teaching them to read, or add numbers.

Adolescents who think they have no choices in life but to do drugs or join a gang or withdraw can create more options. But only if we relate to them as a head taller, by creating spaces for them to create new performances of themselves. Group creativity is an essential human capacity, one that we must find new ways to promote.

Over the years Newman, I and our colleagues have built dozens of organizations and involved hundreds of thousands of people who have helped us to make some methodological discoveries about the cultural and creative nature of human learning and development. Discoveries that are first and foremost practical and make a difference in peoples lives.

Today I am inviting you to make a shift to the performatory in how to understand and promote human learning and development. This shift had been transformational for hundreds of educators, counselors, youth workers, and community activists all over the world.

In sharing some of this work and how I and my colleagues have come to understand its success, I hope to have created for and with you some new ways of seeing, experiencing and understanding:

- Seeing the process of “becoming” and not just momentary product and not just “what is”
- Experiencing yourselves and others as ensemble performers and not just individual responders to environmental factors
- Understanding that we are not just who we are but simultaneously we are becoming

We can and do reshape things, taking what exists and making something new—new ways to relate to ourselves and others, to institutions, to societies, to the world, to history, to what is becoming...

In conclusion, this is what Fred Newman meant when he said, “We need to perform the world again.”

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### Online Resources

Eastsideinstitute.org  
 Frednewmanphd.com  
 Loisholzman.org  
 Allstars.org



## 解説

### マルクス、ウィトゲンシュタイン、ヴィゴツキーとホルツマン先生

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若者を「あたま一つ大きな」存在とみなしてともに係り、自ら新しいパフォーマンスを作る場を提供すればドラッグを常用したり非行集団に加わったり、ひきこもる他に人生の道は無いと考えている若者も新しい選択肢を生み出すことができる。個人としてではなく、他者とともに集的に発揮される創造性が人間の能力の本質であり、それを開発する方法が必要とされている。自己と他者を、様々な組織と社会を結びつけ、既存のものから新しいものを生み出すことができる。だから「私たちはもう一度、世界を perform しなければならない」とホルツマン先生は、ソーシャルセラピー

の創始者であり共同研究者だったフレッド・ニューマンの言葉を掲げて講演を閉じられた。「ソーシャルセラピーの方法論——マルクスとヴィゴツキー」と題された招待講演の要点は次の3つである。

- 結果だけでなく、「生成する becoming」過程を理解する重要性。
  - 自己と他者をただ環境要因に反応するものとしてではなく、ともに perform する存在としてとらえる。
  - 現在あるような固定した存在としてではなく、成長し発達しつつあるものとして人間を理解する。
- こうした立場から発達や学習の研究に取り組み長年、



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現実生活の問題に対してソーシャルセラピーを実践してこられたホルツマン先生は、自らの理論の源泉としてマルクスとウィトゲンシュタインとヴィゴツキーから学ばれた。学位取得後に生態学的認知研究で有名なマイケル・コールのもとで人々の日常生活の活動を研究する方法を探究していたホルツマン先生は、実験室実験は生態学的妥当性を欠き、その結果は実験室の外では適用できないと自覚するようになった。人間の学習は他者とのかかわりの中で社会的に達成されるものであり、個人主義の立場にたつ実験心理学では学習や発達を正しく理解できないという。実験室実験に依拠する主流心理学は心と身体を、感情と認知を、自己と他者を、個人と集団を、人と環境を、発達と学習を、思考と遂行を、理論と実践を二分する哲学的前提から出発しており、この二元論を克服しなければ新たな視座を得ることはできない。そのために3人の理論家が多くの示唆を与えてくれた。

マルクスは人間が孤立した存在ではなく、世界の変革と人間の変革は同時に一体として行われるべきだという思想をもたらした。ウィトゲンシュタインはそれまで疑われることなく当然視されてきた言語や思考や感情の諸前提を詳細に検討し、基礎づけ主義に拠らない哲学の方法を生み出して、思考や言語とその解釈にまつわる知的混乱を解決しようとした。ヴィゴツキーは結果のための道具 (tool for result) という従来の考えを批判し、方法は前提であると同時に産物でもあり、研究の道具でもあり結果でもあると考えた。ホルツマン先生はZPDのような遊びに関するヴィゴツキー理論などから、人は互いに「あたま一つ大きな」存在として係り合うときに発達し、遊びやパフォーマンスは今あるものから新しいものを生み出すと考えソーシャルセラピーを考案した。この方法は人間の生涯にわたる発達と学習を新たに達成する方法として35年にわたって発展してきた。数千人の子どもや若者や大人が実践し、病院における治療や、学校や企業やNPOやコミュニティ開発において教育のために用いられている。学校や企業など現代社会がそなえる様々な組織はたい

促進せず、むしろ妨げとなる場合が多い。私たちは既存の慣行に適応し、その場にふさわしく振舞うように教えられている。だから、学校や職場や家庭やコミュニティでもう一度、発達し直すことが重要なのである。

こうした研究関心は貧困地区で困窮する人々を支援するために働き、中産階級や富裕層の人々の社会改革への参加を促してきたホルツマン先生の経験に裏打ちされている。現代の資本主義的消費社会では物質的貧困だけが問題なのではなく、富裕な人も貧しい人も感情的、知的、文化的な貧困のために心や主観性が大きな影響を受けているという。ホルツマン先生の研究関心は不平等や抑圧の問題に取り組む点で政治的であり、学習や発達の理解をめざす点で科学的なものだとされる。

#### ホルツマン先生と East Side Institute for Group and Short Term Psychotherapy\*

ホルツマン先生は1977年にコロンビア大学で学位(言語発達心理学)を習得した後に、ロックフェラー大学でマイケル・コールらと生態学的認知研究を行った。その後、哲学者、劇作家、政治的組織者として活躍していたフレッド・ニューマンと出会い、ヴィゴツキー理論にもとづいてソーシャルセラピーを創始し実践してきた。

ホルツマン先生が所長として主宰しておられる East Side Institute for Group and Short Term Psychotherapy は、政府や行政からの資金援助をうけず、賛同者の寄付とボランティアによって運営されるまったくの独立系組織である。ニューヨークのマンハッタンの中真ん中にあり、貧困地区の子どもや企業の従業員やその他の様々な場で生活を送る人々にソーシャルセラピーを実践するプログラムを提供している。

## 主な編著書

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## 受賞

- Faculty Development Award, NYS/UUP Professional Development and Quality of Working Life Committee (1995, 1993, 1986)
- Empire State College Faculty Lectureship for Outstanding Scholarship (1982)
- Visiting Psychologist, Moscow Institute of Psychology (Social Science Research Council) (1980)

## 関連サイト

- <http://eastsideinstitute.org>
- <http://www.allstars.org>
- <http://www.socialtherapygroup.com>
- <http://www.performingtheworld.org>
- <http://www.performanceofalifetime.com>
- <http://loisholzman.org>

※日本質の心理学会第9回大会プログラムに掲載された講演者紹介を参照して作成した。

## ● 歴代大会の記録 ●

- |   |  |   |  |
|---|--|---|--|
| <p><b>第1回大会</b><br/>2004年9月11日<br/>京都大学<br/>吉田本部キャンパス<br/>運営委員長<br/>やまだようこ</p>                    | <p><b>第2回大会</b><br/>2005年9月8日・9日<br/>東京大学<br/>本郷キャンパス<br/>大会委員長<br/>秋田喜代美<br/>テーマ<br/>「語り」</p>   | <p><b>第3回大会</b><br/>2006年8月5日・6日<br/>九州大学<br/>大会世話人<br/>南 博文<br/>テーマ<br/>「生の質・空間の質・<br/>プロフェッションの質」</p> | <p><b>第4回大会</b><br/>2007年9月29日・30日<br/>奈良女子大学<br/>大会実行委員長<br/>麻生 武<br/>テーマ<br/>「歴史性・時間性との<br/>出会い in NARA」</p> |
| <p><b>第5回大会</b><br/>2008年11月29日・30日<br/>筑波大学<br/>大会実行委員長<br/>茂呂雄二<br/>テーマ<br/>「学び：変化の喜びとしての質」</p> | <p><b>第6回大会</b><br/>2009年9月12日・13日<br/>北海学園大学<br/>大会実行委員長<br/>小島康次<br/>テーマ<br/>「知のフロンティアを拓く」</p> | <p><b>第7回大会</b><br/>2010年11月27日・28日<br/>茨城大学<br/>大会実行委員長<br/>伊藤哲司<br/>テーマ<br/>「インターローカルな<br/>知の創出」</p>  | <p><b>第8回大会</b><br/>2011年11月26日・27日<br/>安田女子大学<br/>大会実行委員長<br/>岡本祐子<br/>テーマ<br/>「文化とプロフェッションの<br/>生成と敬称」</p>   |