

**Goodwin, C. (2013).** The cooperative, transformative organization of human action and knowledge.  
*Journal of Pragmatics, 46:8-23.*

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Goodwin claims that conversation often involves “simultaneously preserving public structure (while) systematically transforming” it. Give an example.

What does Goodwin mean by “No does not stand alone” (p. 9)?

Goodwin described a “epistemic ecology” (p. 12) akin to the one we observed in our “Scaffolding” lab. How does this ecology affect “Chil’s” action in Goodwin’s example?

The “sedimentary products” (p.16) of interest to archeologists are not just those that are found in the ground. Explain. (See related discussion of “Human Tools”.)

As we discussed in class, scaffolding an apprentice often involves “imitation and modification” by the expert. How does such “calibration” (e.g. p. 20) again involve recursive lamination?