Welcome to 6th International Conference on Dialogical self at Athens, Greece 2010.
The Sixth International Conference on the Dialogical Self

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Welcome to the 6th International Conference on the Dialogical self from the Scientific Committee

With this event we continue a “good tradition” to organize every two years an international conference on the dialogical self in another country. This time the conference takes place in a special city, Athens, often mentioned, and even revered, as the origin of our Western civilization. This site offers a great opportunity to combine a travel through the historical landscape of our cultural-historical origin with a travel through the “landscape of the mind” as the main theme of our conference.

In fact, we have a lustrum to celebrate! The first conference took place in Nijmegen, The Netherlands (2000) which can be seen as the mother-city of this exciting development. Next conferences were organized in Louvain, Belgium (2002), Warsaw, Poland (2004), Braga, Portugal (2006), Cambridge, UK (2008), and there we are…2010.

The conferences are organized under the auspices of the International Society for Dialogical Science (ISDS) in cooperation with the organizing committees in the different countries. The next step was to launch a journal, the International Journal for Dialogical Science (IJDS), as a forum of presentation and discussion. A peculiar feature of this journal that acceptance of an article in the journal automatically leads to membership of the Society. We followed this strategy in order to stimulate theory, research, and discussion and, at the same time, to link membership to quality. Recently, the Dialogical Practice Network (DPN) was started which brings together colleagues who are engaged in practical work inspired by Dialogical Self Theory.

The past two decades were a period of bursting activity. An increasing amount of publications and new initiatives were produced in this emerging field. In the last special issue on the dialogical self in Theory & Psychology (June 2010), chief-editor Henderikus Stam, writes in his introduction: “Its importance is attested to by the wide range of scholarly articles, books, and conferences devoted to the subject in theoretical, cultural, and applied domains. Indeed, the list of articles devoted to the topic now extends well into the hundreds and new books appear regularly on the subject. As a consequence, both the sophistication and depth of analysis are intensifying and elaborations on the dialogical self are increasingly common.”

Reason to wish you an inspiring meeting at this lustrum of dialogical self conferences and many thanks to the organizing committee for making this event possible.

Hubert J.M. Hermans
Chair Scientific Committee
Welcome to the 6th International Conference on the Dialogical self from the Organising Committee

On behalf of the organising committee we are delighted to welcome you to the sixth International Conference on the Dialogical Self in Greece. The entire organising committee for this conference has been working together for almost two years to bring together a scientific programme which addresses diverse aspects of the “dialogical self” ranging from theoretical considerations to clinical applications and from arts to education and learning.

We believe that you will find a rich programme of paper sessions, workshops, symposia and lectures delivered by scientists from around the globe which will facilitate the scientific dialogue and give you the chance to widen your knowledge. We hope that you will also enjoy the opportunity to meet and to share experiences with fellow participants on professional, social and personal levels and that many long term connections will be made.

The conference venue, the city of Athens, holding the roots of philosophy and democracy, provides us with a cultural and historical setting for a creative dialogical meeting.

We would also like to extend our thanks to all our colleagues on the organising and scientific committees without whose hard work and commitment we would not be gathered together this week.

We wish you enjoy your stay and we sincerely hope that this conference will be a scientifically and socially fruitful event.

Welcome!

Stavros Charalampides
Chair Organising Committee

Dimitris Tsiakos
Co-Chair Organising Committee
Thursday, September 30th, 2010

13.00-14.30 (Orion) Workshop 4

(Inter)acting with the Inner Partner – First Hand

*Alexander Komlosi* (Academy of Performing Arts in Prague, Czech), *Michal Čunderle* (Academy of Performing Arts in Prague, Czech) & *Jan Zich* (Academy of Performing Arts in Prague, Czech)

Every time a student rehearses or “attempts” (Inter)acting with the Inner Partner, he is conducting an experiment in dialogical action. After his attempt (cca. 3 min.), his rehearsing is reflected upon by class leaders (or “assistants”, i.e., Professor Vyskočil’s). The purpose of these reflections is to draw attention to key moments of the attempt in terms of actualizing (or not actualizing) the basic principles of the discipline and his/her disposition as an actor (doer, performer, agent). The reflections are meant to inspire and motivate the student toward more precise attempts while encouraging him to pursue his own individual path. The experience, talent, education and empathy of the class leaders influence the identification of “key” moments and the way they are reflected. Our contribution discusses the process of reflection (class leaders, the qualities of “key” moments). It moves on to indicate some typical key moments of (Inter)acting with the Inner Partner through the presentation of a video portrait extracts of students rehearsing the discipline.

13.00-14.30 (Cosmos) Workshop 3

Dialogical Self and Hybrid identity

*Kate Clarke & Jutta König* (Private Practice, Netherlands)

We work with clients with a hybrid identity who have questions regarding their well-being in their work-life balance in the Netherlands. Using Hubert Hermans’ Self Confrontation Method clients are encouraged to explore the emotional state of their personal cultural positions. Encouraging dialogues between personal cultural positions can be used to weave between past and present selves and seems to help individuals to repair the rupture that migration may have caused in their life stories. This reconstitutes the process of making sense and meaning out of their lives between cultural contexts. Clients, who have questions on work-life issues which are out of balance, gain insight into the areas in which personal cultural positions enrich each other, creating empowerment and where they clash, causing stress and confusion. Dealing with their personal cultural positions in this way strengthens their ability to effectively incorporate the qualities and feelings of the different cultural positions into a wider repertoire of situations. In this workshop we will first present our work and then interactively explore the participants’ personal cultural positions, their meanings, their feelings, their clashes and collaborations. If you have a hybrid identity come and explore it with us!
13.00 –14.30 (Mezzo)          Symposium 17

Narrative Self-Exploration: Stories, Values, and Selfhood in Adolescence
Chairman: Paulo Jesus (Lusophone University of Porto, Portugal)

Overview
The developmental task of adolescence, that is, identity exploration as a critical means toward self-definition, entails the learning, assessment and appropriation of core values, namely social, moral, political, aesthetic and religious, whence idiosyncratic constellations of personal ideologies emerge. Now, these multiple values do not exist as self-contained cognitive schemas. They are embedded in dynamic semiotic systems that provide meta-narrative frameworks and sociocultural grammars for self-identity construction and communication. It follows, therefore, that the analysis of identity and personality development in adolescence requires a special focus on the self-narrative possibilities that are explored and enacted. The research presented in this Symposium attempts to illustrate developmental and personality psychology require a “cultural turn” in order to understand and appreciate the polyphony of meaning-construction.

Complementary Perspectives on Moral Judgment and Moral Action: Correlations Between Cognitive-Developmental Measures and Discursive/Narrative Data in a Multi-Cultural, Multi-Religious Sample of Adolescents and Young Adults

James Day (Catholic University of Louvain, Belgium)

In this presentation we show how conducting research using both cognitive-developmental concepts and instruments, and methods drawn from a discursive/narrative approach to the study of moral decision-making yields an enriching picture of how cognitive and narrative functions complement one another in moral decision-making processes. Data presented are drawn from a study of religious elements in moral decision-making processes amongst 500 adolescents and young adults in Belgium and England, with a smaller, longitudinal study with 24 participants, over 9 years' time. Our findings suggest that there is a clear pattern of correlation between level of moral judgment and the numbers of characters and perspectives in narratives of moral dilemmas and decisions.

Moral Dilemma? Narrative Identity and Discursive Reconstruction of Criminal Events by a Young Perpetrator

Maria Cláudia Oliveira & Tatiana Yokoy De Souza (University of Brasília, Brazil)

Despite the events that continually disrupt, violate and reorganize an individual’s expectations and life trajectory, the sense of continuity of identity positions over time lays the foundation for the development of a self-reflexive and ethical stance vis-à-vis oneself, the cultural worlds in which one is embedded and the multiple others with whom one interacts. We have adopted the narrative-dialogical
approach to ground our understanding of identity formation, for it reveals a compelling way of capturing meaning when doing research on adolescents, and more specifically on deviant youth who demonstrate the need for redefining and justifying their narrative threads. In this presentation the data draws from in-depth autobiographical interview carried out with one subject, a 17-year old adolescent, in-mate of correctional institution due to his record of severe delinquent behaviour. The method of interpreting data consisted in narrative microanalysis and it focuses mainly on the diverse self-positioning strategies. On engaging in self-narrative conversation centred on his life course the subject oscillates between self-criticism and self-justification, while gathering cultural, normative, familiar and institutional semiotic devices to move to and from both criminal identity and citizen identity. According to our epistemological account, the dance to and from contrastive identity positions sheds new light on qualitative and experiential developmental processes that have been neglected by psychological research and should come to the foreground.

**Stories in Quest of Characters: The Actual Efficacy of Self-Futuring in Adolescents**

*Paulo Jesus* (Lusophone University of Porto, Portugal)

In this paper, we analyze the structuring role played by imagined, future, self-representations in the process of identity formation during adolescence. Our empirical data consist mainly of autobiographical narratives and oral discussion of moral and religious dilemmas collected through an adapted version of Dan P. McAdams Life Story Interview from a sample of 30 Portuguese adolescents and young adults. In addition to the Narrative Interview, the participants were invited to imagine and further elaborate on their desired future lives, thus describing and illustrating their conception of “good life”. The results show that vocational and identity achievement motivation relies strongly on the dialectic and dialogical tension between stories that enact likely possible selves and the most desirable “best selves”. The space of perceived or constructed future selfhood gives structure to the adolescents’ self-exploration initiatives and supports the idea that encompasses a deep practical significance according to which the meaningful activity of self-futuring is the master cognitive/emotional activity in the generation of psychological time, existential direction and personal unity.

**15.30 – 17.00 (Meeting Room 1) Symposium 27**

**Guiding the Dialogue: Constraining the Dialogical Self**

Organisers: *Aaro Toomela* (Tallinn University, Estonia) & *Jaan Valsiner* (Clark University, USA)

Discussant: *Tania Zittoun* (University of Neuchâtel, Switzerland)

**All Voices Are Not Allowed: Internal Constraints on the Kind of the Dialogue**

*Aaro Toomela* (Tallinn University, Estonia)
Any dialogue is possible only when participants of it share understanding of means used for dialogue—usually language. In this paper, dimensions that underlie shared understanding are discussed. Understanding of an expression would be complete if the meaning of it would overlap completely for participants in the dialogue. This, however, is impossible in human dialogues for different reasons. It is useful to distinguish between two aspects of meaning, reference (relationship between the linguistic element and the non-linguistic world of experience) and sense (system of relationships that hold between the linguistic elements themselves). In dialogues the meaning of communication means overlaps among participants in both aspects, but the overlap is never complete. It is noteworthy that in sense dimension, following the ideas of cultural-historical school of psychology, different kinds of sense-relations can be distinguished according to the stages of word meaning development; there are syncretic, object, everyday, scientific, and systemic concepts. Both empirically and logically, the development of word meaning over these stages is hierarchical. Therefore “translation” between the kinds of concepts is constrained. Messages formulated according to the principles of higher stages cannot be understood at the lower stages. Such “voices” in a dialogue are not allowed by recipients who in the process of intraindividual dialogue transform the message of the higher level into the lower level structure and lose certain qualitative aspects of the message completely. Yet, as the stages of word meaning development are hierarchically continuous, communication between the levels is possible but distorted systematically.

Literate Mentality: Less Constraints and More Universality

Soraya Jesus Salomão & Aaro Toomela (Tallinn University, Estonia)

In cultures today, two dominant types of conceptual structures, everyday concepts and scientific concepts, are commonly used among adults. All semiotic tools develop only in the interaction—in the dialogical process—with the social others. At the same time, however, development of more advanced stages of conceptual structures is to a considerable extent institutionalized. Development of scientific conceptual structures is tightly related to formal schooling. Consequently formally educated adults rely more often on scientific conceptual structures whereas adults with no formal education—illiterates—commonly construct everyday type concepts. Studies on everyday conceptual thinking have been usually limited to cognitive processes, such as categorization, perception, and memory. Theoretically, however, the type of conceptual structure that dominates semiotically mediated thought must pervasively characterize the whole mind in all its expressions. In this paper results of studies of adult illiterates and formally educated persons in Brazil are described. Particularly, it will be shown that everyday conceptual thinking (1) characterizes predominantly illiterates, and (2) systematic differences between everyday and scientific conceptual thinking emerge not only in cognitive processes but also in understanding economical and ecological issues as well as in interests and attitudes.
The Premises of Entrapment: The Dangerous Dialogs of Semiotic Traps

**Kenneth Cabell** (Clark University, USA)

Affective fields are over-generalized meanings that regulate everyday experiences—intra-mentally and inter-mentally—in their totality. Affective fields are constructed in relation to the internalization of socially suggested values and their personal modification within the mind. The mind’s susceptibility to affective influence can be observed through the employment of a semiotic trap—a highly regulating and highly promoting joint construction of the acceptable affective-field. The co-construction of the acceptable affective-field is the result of a hypergame in which the affective-field of the “trapped” is captured by the “trapper”. The social suggestion from the trapper, who now has a direct influence on the affective field of the trapped, develops the affective-field in a way that guides the affective-regulation of the trapped. Influence over affective regulation allows for the ability to constrain the dialogical self of the trapped in order to achieve a particular goal set up by the trapper. Such semiotic traps can be utilized between different I-positions within the dialogical self, or between individual’s voices and their interactions with others and the socio-cultural environment.

Identity Transitions in Psychotherapy: The Role of Re-conceptualization I-moments

**Carla Cunha** (University of Minho, Portugal), **Miguel Gonçalves** (University of Minho, Portugal) & **Jaan Valsiner** (Clark University, USA)

We have been following bakhtinian dialogism and the dialogical self theory as theoretical approaches to focus on the dynamics of selfhood visible through meaning-making processes. In this work, we will explore the links between the dialogical self and phenomenological experience in significant events in the psychotherapeutic process. We will focus on particular events called re-conceptualization innovative moments (Gonçalves, Matos & Santos, 2009). Previous empirical work in psychotherapeutic change and human development emphasize that the transition to re-conceptualization is considered an important step in the development of a new self-narrative, capturing the contrast between the self in the past and self in the present and the recognition of the transformation processes that underlie this process. In our view, these events imply the explicit acknowledgment of the person regarding one’s own discontinuities in the self (self-ruptures, according to Zittoun, 2007). The study of these particular events in psychotherapy allows specific insights into the understanding of the following question: “How does the dialogical self deal with discontinuity and develops a new self-narrative over time?” We will argue that changes in self-narratives occur through new patterns of positioning and repositioning of the self and through recursive processes that make what is new become more familiar. Moreover, previously internalized negative discourses about the self become challenged by the recent positionings developed in psychotherapy. Finally, we will discuss the role that the therapist plays in the introduction of difference and alterity in the guidance of client’s development towards desired changes.
Semiotic Formations: From Internalization to Stabilization

Pablo Rojas (Institute of Marcel Mauss, France)

The internalization metaphor has been incorporated as a central feature of theoretical developments in cultural psychology related fields, in which dialogical self theory actively participates. Yet, as various possible senses of this metaphor make themselves clearer and further developed in related literature, certain difficulties in its use become increasingly noticeable as well. Throughout this presentation two of these difficulties will be addressed. The first concerns an implicit segmentation between content and form that the notion of internalization tends to heave, having an impact on how we understand our engagement in and sharing of meaningful experience. The second difficulty in the metaphor’s use concerns the implying of an already-set teleology in meaning formation, complicating the description of semiotic developmental processes as such. In this regard, although a degree of regularity in form within the semiotic field configuration is required, fixedness in meaning does not necessarily follow. Thus, the relationship between regularities and modulations would need to be more adequately characterized. Both these difficulties will be explored within what has been generically called a microgenetic account of meaning formation (Werner & Kaplan, 1956). More specifically, the case of music performance training will be undertaken as a potentially useful example, encompassing the theoretical contributions made by dialogical self theory among other psychological traditions. Finally, an alternative and hopefully integrative metaphor will be presented, namely the one of stabilization of forms within a semiotic field. The possible benefits this metaphor might grant in depicting everyday activity such as learning processes will be sketched.

Discussion

Psyche is an individual phenomenon and therefore “dialogue” is in a certain sense always a “monologue”—all “voices” in it belong to the same person. At the same time, however, these individual voices are constructed in the interaction with the social-cultural environment; this process of construction is internalization. In this symposium different aspects of internalization are discussed. The main issue is whether internalization and dialogical self that emerges in this process, is determined only by the specific content of the messages exchanged with the social others or not. It is suggested that, following tradition of cultural-historical psychology—the process of internalization and, therefore, the voices in the internal dialogue, are constrained by developmental stages of the word meaning structure development. Specific examples from studies from different cultures are discussed in this theoretical framework.
15.30 –17.00 (Meeting room 2)  Paper Session 16

Dialogical Self Theory

Chair: Anna Batory

Narrative Identities: constructing meaning fields through significant encounters

Mirela Figueiredo Santos Iriart (Estadual University of Feira de Santana, Brazil) & Ana Cecília Sousa Bastos (Federal University of Bahia, Brazil)

Based on the semiotic-systemic perspective and on the dialogical self approach, this paper analyzes the developmental trajectories of poor adolescents living in the slums of Salvador, Brazil. The authors take into account the social-historical matrix of meanings and the social network, which constrain the adolescents’ directions and choices. The self is understood through narrative construction, as forms of internalization/externalization of cultural meanings. The analysis assumes the interdependence between personal and contextual dimensions in the configuration of continuities and discontinuities of the self. The individual builds regularities on a basis of constant modifications, negotiating I-positions, dialectically, over time and space. Three narrative interviews with young people in three different contexts of development (a public school, an ONG and a Socio-educative Center) were analyzed, focusing on: a) critical events during the life course; b) self organization; c) orientation to the future. The conclusions highlight the possibility of negotiating I-positions through the experience of narrating life trajectories, reconfiguring the self in a dialogical way (auto/hetero dialogues). The social group of reference, the cultural values, and the person desires, in interdependence, create a network of meanings, which provide re-signification of critical experiences, and the incorporation of positive social identities. The significant “other” appears as an anchor point in their developmental trajectories, enabling the emergence of psychological novelty. The “encounter”, involving reciprocity and non-symmetrical relationships, is seen as important for self organization, providing a sense of belonging and strengthening future expectations.

Discursive reformulations as a blended device for Dialogical Self

Marta Traetta & Susanna Annese (University of Bari “Aldo Moro”, Italy)

In social contexts individuals choose the way to present themselves, showing a peculiar aspect of their identity. During interactions they choose different positionings (Harré & Van Langenhove, 1991; Hermans, 2001) revealing multiple facets of their discursively constructed identity (Zimmerman, 1998). As Self stems from a continuous negotiation process, it can be investigated by discursive tools. In particular discursive reformulations track the re/positioning’s movements of interlocutors in the interpretation they make of others’ speech. Even if interpretative moves are anchored to previous speakers’ discourse, they can entail a repositioning of the interlocutor, a new position making an innovative sense of the recalled discourse, a divergent position making the dialogic texture
of interaction (Salazar Orvig, 2002). Reformulations introduced by metadiscursive clauses, recurrent in clinical contexts (Apothéloz & Grossen, 1996), prove to be an effective device in blended contexts where the mixture of online and offline interactions multiply identity positionings in community weft. By observing the reformulation process of a blended learning community represented by twenty-three students of E-Learning Psychology at Bari University, we were able to focus upon the dialogical construction of identity. Through the analysis of reformulations we were able to single out positioning trajectories in the discourse: sometimes students define themselves through the identification with the position of the recalled interlocutor, sometimes they define themselves through the differentiation from it. As we shall illustrate by some examples, the device of reformulations well explain the intersubjective plot of Self produced by the dialogue among different voices of a blended community.

**Voices talking with their ‘own voice’: what do they tell us about the dialogical self?**

*Alejandra Salguero & Gilberto Pérez* (National Autonomus University of Mexico, Mexico)

Even if we assume the self is populated by a multiplicity of I-positions that entertain dialogical relations with each other, still we need to account for the fact that some of these positions appear talking with their ‘own voice’ (direct discourse). In our view, this has to do with the relevance such I-positions have in negotiating the meaning of participating in certain ways within and across specific contexts of practice. People need to work out ways of intertwining their participation in multifarious contexts of practice “in order to be able to compose and manage their complex practice with specific commitments to specific places and specific others in structures of social practice” (Dreier, 2008, p. 42). In this way people configure, in a relational and negotiated way, their identities as negotiated experience, membership to communities, nexus of multi-membership, and trajectory (Wenger, 1998). We test this view drawing on the data from interviews with two middle-class men on the process of fathering. The analysis showed that different positions and voices were present in men’s discourses: man, father or husband, as well as children, wife, relatives or acquainted people. Some of the latter appeared talking with their own voice, questioning and sometimes demanding certain kinds of engagement as men or fathers. The way these men dealt with diverse demands and concerns only made sense taking into account the kind of persons they were trying to become, which embodied evaluations according to their own stories, life situations and social pressures, and the way it was negotiated with significant others.

**The impact of dialogical activity on self-definition and identity enactment**

*Anna Batory* (John Paul II Catholic University of Lublin, Poland)

Identity may be conceived as a multidimensional entity, consisting of multiple aspects, called identity elements (Vignoles et al., 2006, 2009). The elements occupy certain positions in the three dimensions of identity structure: a) perceived centrality, b) positive affect, and c) identity enactment. It has been recently proposed that there are six basic motives underlying identity construction: self-
esteem, efficacy, continuity, distinctiveness, belonging and meaning. The more particular aspect of identity satisfies those motives the more it is privileged in the structure. This social-cognitive approach may be enriched by the concept of dialogical activity as another important factor responsible for identity dynamics (Hermans, 2003). Longitudinal study was conducted to observe identity structure changes in relation to the motives satisfaction and dialogical activity. Identity Ratings by Vignoles et. al. (2006) was used to measure identity structure and motives satisfaction. Modified version of PPR by Hermans was adapted as a measure of dialogical activity of each identity element. Multilevel regression analysis was computed, according to the nested data structure (identity elements within participants, N=70, aged 19-29). The results confirmed motivational and dialogical basis of identity dynamics. Perceived centrality was best predicted by continuity motive satisfaction and dialogical activity of identity element. Positive affect increased in those identity elements which best satisfied self-esteem and belonging, whereas identity enactment increased in those aspects which were dialogical, and those that rewarded sense of belonging. Then, the more dialogical a certain identity element, the more central it becomes in one's perception and the more it is manifested in behaviour.

15:30 –17.00 (Europe B)  
Symposium 22

The Quest for Integration Within a Dialogical Self

Organiser, Chairman & Discussant: Dina Nir (Ono Academic College, Israel)

Overview

The purpose of this Symposium is to bring to centre stage the concept of self-integration within the context of a Dialogical Self. This Symposium will offer four different perspectives on the topic and will discuss questions such as: What are the characteristics of integration as opposed to contradiction, fragmentation and separation within the self? How can self integration be developed and promoted? And how is self-integration conducive to psychological health, well-being and personal thriving? The Symposium will begin with a talk by Agnieszka Hermans-Konopka, who will outline the process of integration as it emerges from analyzing mystical and artistic experiences through a dialogical self perspective. Furthermore, she will demonstrate how dialogical emotional coaching ignites several internal processes that contribute to self integration. Following, Masayoshi Morioka will discuss the therapeutic meaning generative process, in which both heterodialogues (with others, including imaginary others) and autodialogues (within oneself) are attended to. This therapeutic process creates a link between opposite selves, and a readiness for building integration. Then, Angela Uchoa Branco will discuss the centrifugal (change, instability) and centripetal (integration, stability) forces that operate as the dialogical self system develops, and will show how affection plays an important role in bringing together and promoting arrangements of coherence and integration within the self. Finally, Dina Nir will delineate the dynamics of the internal negotiation process that takes
place between conflicting I-positions, and will demonstrate how transforming coercive win-lose decisions into integrative win-win resolutions may enhance internal democracy and thus promote self-integration.

**Going To Pieces and Yet Being Centered: Stretching the Possibilities of the Dialogical Self**

*Agnieszka Hermans-Konopka & Hubert Hermans* (International Institute for the Dialogical Self, The Netherlands)

Starting from the processes observed in coaching we are interested in mystical experiences analyzed from the perspective of the dialogical self in order to discuss the process of integration with its potentials and its risks. Dialogical emotional coaching is a method based on the dialogical self theory (Hermans, 2001), focused on work with emotions in an artistic way and taking into account the multiplicity of the self. A variety of I-positions and emotions are allowed to form an artistic composition, which helps to go beyond existing dichotomies in the self (e.g., good-bad, or positive-negative). Several processes which can be observed during coaching sessions are seen as contributing to the integration of the self: finding coalitions between positions, the emergence of a third position and taking the perspective of a meta-position or finding a promoter position (Hermans & Hermans-Konopka, 2010). Also the integrative possibilities of being in contact with more than one I-position at the same time (Rowan, 2010) and taking the position of an artist are considered in this light. We compare these processes with mystical experiences (Epstein, 2007, Deikman, 2000, Foreman, 2000). The problem of integration is placed in the context of the dialogical self which is full of differences, contradictions and tensions and, as such, is subjected to centrifugal movements in the self. However, the dialogical self is also able to engage in centripetal movements that contribute to the integration of otherwise fragmenting experiences (Hermans & Hermans-Jansen, 1995). The differences between dialogical integration which takes into account discontinuity and differences in the self and the conception of wholeness as an illusion (Ewing, 1990) are discussed.

**Constructing the Double Dialogical Space**

*Masayoshi Morioka* (Kobe University, Japan)

The boundary zone between self and other in the therapeutic conversation has an essential characteristic where meaning is constructed and re-constructed. In this presentation I will discuss on the therapeutic meaning generative process from the view point of Dialogical Self theory. Therapist takes a position of the other for client to rework and re-accentuate his words. And he makes effort to simultaneously attend to both the inner and the outer conversations. In the intermediate in between area the nature of double directionality of utterances will be enough functioning. Then double dialogical space emerges the heterodialogue (with others, including imaginary others) and the autodialogue (within oneself). It is a potential space where the opposite selves will create a link. That is a space of readiness for integration of self. I will explore on the theme how the subject
experiences the other’s voices. According to Bakhtin, any utterances are composed of three structural aspects, which are the author, the addressee, and the referential content. In the therapeutic situation it is quite important to remain the structure of conversational triangle. I will discuss on “the thirdness” which generates in the dialogical space by examining the detail of material in several clinical cases.

**Dialogical Self from a Developmental Perspective: The Role of Affective Fields in the Integration of the System**

*Angela Uchoa Branco* (University of Brasilia, Brazil)

The aim of this presentation lies at elaborating and discussing, at both theoretical and empirical levels, the developmental and dynamic aspects of the DST in order to contribute to the expansion of the model. Here I will stress the central role played by the different levels of the affective fields’ model proposed by Jaan Valsiner, particularly the post-verbal level that includes core motivational dimensions such as values. Taking culture and sociogenesis as major participants of self development, I will also emphasize the active and agentic role of the Dialogical Self System in promoting its own development towards specific directions. The complexities involved in both intra- and inter-actions or negotiations may reveal fundamental aspects of the dynamics of the DS conceived as a system, exposing the necessary centrifugal (change, instability) as well as the centripetal (integration, stability) forces that operate as the DSS develops. As it develops, I/Self–Positions continuously negotiate with each other at both conscious and unconscious levels, with Positions ascending and descending the dynamic hierarchy along the process. In this presentation I will also discuss the centrality of meaning construction processes, expanding the notion of semiotics to encompass the multiplicity and complexity of human condition. This point will be illustrated by empirical data drawn from different studies conducted by our team at the University of Brasilia, which suggest how affection does play an important role in bringing together and promoting arrangements of a relative coherence and integration of the DSS as it develops.

**Inner Conflict Transformed: Applying Win-win Strategies in Pursuit of Integration within a Negotiational Self**

*Dina Nir* (Ono Academic College, Israel)

Based on the Dialogical Self Theory (Hermans, 1996) a negotiational view of the self was conceptualized (Nir & Kluger, 2008), which suggests that whenever conflict and opposition emerges between different I-positions, the internal dialogical interchange takes the form of a back and forth negotiation process. Like negotiations between people, the internal negotiation can reach either coercive win-lose or collaborative win-win negotiation outcomes. In coercive win-lose internal negotiations, dominating I-positions dictate the direction of the decision, leaving the opposing I-positions lacking and unfulfilled. In contrast, in collaborative win-win internal negotiations, opposing I-positions are equally acknowledged and incorporated into the decision so that the needs of all I-positions relevant to the conflict are simultaneously fulfilled. To aid people in reaching collaborative and integrative solutions to inner conflicts, a four-stage
intervention method was developed. The main principle underlying the method advocates equally accepting and acknowledging different and opposing I-positions, regardless of their perceived status in the internal hierarchy or whether they are considered positive or negative, desired or undesired aspects of the self. In my talk I will offer an overview of the Negotiational Self Theory and discuss the research findings. Furthermore, I will demonstrate how applying the principle of internal acceptance and acknowledgment in the process of resolving inner conflict, may not only contribute to personal thriving, but also enable the formulation of a democratic social structure that promotes integration within the self.

15.30 –17.00 (Mezzo)  
Symposium 24

Multi-Voiced Dynamic Models of the Self: Developing Tensions Over Time

Organiser: Kenneth Cabell (Clark University, USA)  
Chairman: Tatsuya Sato (Tallinn University, Estonia)  
Discussant: Katrin Kullasepp (Tallinn University, Estonia)

Overview

The dialogical self allows for a self-system inclusive of a dynamic, fluctuating, and transitioning self of becoming. The ever-developing and ever-changing self, in all its dynamics and multivoicedness, must sooner or later become inclusive of tension. Tension can emerge in dialogues between the self and the social world, or in dialogues between I-positions within the self. However, one must also consider the development of tension over time. Tension can emerge in dialogues between past reconstructed I-positions, current I-position, and imagined future I-positions. Tension can also emerge within specific I-positions developing with time along the trajectory equifinality model—an I-position at a given bifurcation point has multiple ways to develop; it is pulled along each trajectory by separate future-oriented attractors. Regardless of the frame of reference, tension exists within the dialogical self system. Tension emerges, tension develops, and tension disappears. This symposium seeks to study tension over time within the dialogical self system along with all of its corresponding mechanisms and processes.

Everyday Dressing Acts in a Multivoiced Dialogical Self: Integrating Addressivity and Dialogical Self

Ayae Kido (Kyoto University, Japan)

The aim of this paper is to relate the notion of the Dialogical Self Theory (Hermans & Kempen, 1993) to the acts of dressing (with emphasis on women’s cosmetic use). Firstly, I will review previous research relating to the current paper. Secondly, I will show the data gathered from my interview investigation in which the participants were beauticians. I analyzed the data from the viewpoint of the Dialogical Self with particular concentration on the dynamics of time process and the act of the participants by using the Trajectory and Equifinality Model (TEM). In my paper, I discuss the “addressee” in the context of the act and the place of dressing through a Multivoiced Dialogical Self. By using these theories and
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methods I will show the structure and transition of “tension” in the self-organizing system. In such a system, the tension emerges between the context of the act and the place of one's daily dressing act. The dynamics of the act of dressing affects the person’s way of life. Through a series of analysis I capture the meanings conveyed persistently in the act of dressing with regard to the influences of mind and culture in development.

**Feeling-Forward with Tension: The Dialogical Emergence, Development, and Disappearance of Tension In and Between College I-Positions**

*Kenneth Cabell* (Clark University, USA)

It is axiomatically assumed that human beings are natural “sensifiers”—that is to say, humans relate to the people and the world around them by “feeling into” them. In the socio-cultural environment of college/university, the feeling-forward process is the result of the affective guidance of tension. Affective-tension can emerge, develop, and disappear in and between different I-positions - between two contrasting or opposing I-positions in dialogue and I-positions at a bifurcation point between two or more future trajectories of development. Affective-tension can be empirically identified in college students through descriptions of ambiguity and ambivalence in different experiences. Through these experiences of ambiguity and ambivalence, the emergence, development, and disappearance of affective-tensions will be investigated. Furthermore, the psychological mechanisms that quell, maintain, and exaggerate affective-tension will be explored. It is through the processes and mechanisms of affective-tension that the dialogical self is able to feel-forward and pre-adapt to the unknown future.

**Dialogical Tension between Wife and Husband: Different Household Roles and Tension between Roles over Time**

*Akinobu Nameda* (Ritsumeikan University, Japan)

Statistics from government surveys show that men spend most of the time working outside of the home and women spend most of their time performing household work inside the home (Government of Japan). Considering increased egalitarian attitudes towards gender roles in society, the question is how people maintain the gender division of family work. The data gathered from interviews with Japanese couples - either before or after their retirement - demonstrates that the shared role of family work has been changing over time and over their life course. Typically, in the interviewed generations, the shared role(s) that formed when the couple married followed the gender pattern of family work. In forming the division of family work, the dominant voice promoted socio-cultural norms on role division. After childbirth, voices promoting gender norms and voices promoting self-needs emerge and both are maintained with significant power. While the children are in the home, the voice promoting gender norms remains dominant. After the children are no longer in the home the originally oppressed voice promoting self-needs becomes dominant and has power. Over time, dialogue emerges and develops. The form of sharing roles in the family gradually
transitions with (and without) negotiation. Behind the change of the division of family work, multiple voices that are concerned with the socio-cultural norms, gender norms, and self-needs in their life at that time, exist within the couple and within the individual. The dynamic processes and the multiple voices included in sharing family work over time are described in this paper as well as the dialogical tension among the voices, whether it is overt or not.

Exploring the “I as a Higher Education Student” Position in the Dialogical Self Landscape

Mauricio Cortes (University of Valle, Colombia)

The aim of this research is to explore the positions and the transformations of meaning in higher educational activity. Using Dialogical Self Theory and a Position Repertory Matrix, the following research will touch upon the relationship between the dynamics of meaning in higher education and the decision-making processes—to engage, persist, or abandon—in higher education activity. The Positions Repertory of three higher education students is explored, emphasizing the relationships among educational (i.e. I as a student, I as an educated person, I as a psychologist) and other I positions in the repertory. Educational and/or professional I Positions in the self are part of the ongoing developmental process of the person in society. The relative positioning of these voices in the landscape of the evolving self is a singular process wherein the web of dialogues between voices and their hierarchical dominance affect directly or indirectly educational positions which can be relegated to a secondary order or promoted to the front of the self. Some content of the position repertory—particular intentions, decisions, behaviors, etc.—are associated with dropping out from university. The structure and dynamic of these relationships and the consequences of the web of dialogues have on educational behaviors would suggest the difficulty of predicting (1) certain educational behaviors (like engaging, persisting or abandoning), (2) changes in the direction of the personal educative process, and (3) variability in academic performance.

15.30 – 17.00 (Olympia) Symposium 26

Personal Changes as Configuration of Self-Positioning Patterns
Organiser & Chairman: João Salgado (Institute Superior of Maia, Portugal)

Overview

The dialogical self theory portrays the self as a dynamic multiplicity of positions developing in time, in a constant movement of positioning and repositioning. In this framework, the temporal dynamism and sociocultural embeddedness of personal identity are brought to the foreground and explicitly acknowledged as theoretical principles. This panel will present and elaborate upon the Positioning Microanalysis, a research tool developed to allow the empirical investigation of human development and change processes through a research procedure that
remains faithful to the principles of the dialogical self theory. The first presentation will provide a theoretical background to this research program by elaborating upon the notions of time and context and their specific application in the method and studies that will follow. The second presentation introduces and discusses the Positioning Microanalysis Manual, a research tool to identify self-positions in discourse and its hierarchical configuration. The third presentation discusses the findings obtained in a case of “spontaneous change” investigated with the Positioning Microanalysis Manual. More specifically, it elaborates upon the selfhood dynamics of a participant interviewed repeatedly in a period of four months while attempting to deal with a personal difficulty (the experienced and anticipated social discrimination about his homosexuality). The fourth presentation represents an application of the Positioning Microanalysis Manual to the study of psychotherapeutic change in the initial sessions of the case of “Lisa”.

The Dialogical Self in Time and Context: The General Background of Positioning Microanalysis

João Salgado (Instituto Superior of Maia, Portugal), Carla Cunha (University of Minho and Institute Superior of Maia, Portugal) & Tiago Ferreira (Institute Superior of Maia, Portugal)

The dialogical self-theory, from its inception, insisted in the notion of the general dynamism of the self, accounted not only its positions but also its constant movement from one position to the other. That original description of the dialogical self is still an excellent path for developing our knowledge within a holistic approach and dynamic approach to psychology, since it unites the person with cultural and temporal dimensions of our lives. We have been developing a framework and a method named Positioning Microanalysis that, inspired in the original notion of the dialogical self, would render possible the study of the selfhood dynamics in time and context. In this presentation, we will put to the foreground the fundamental assertions of our perspective. More specifically, this research program that started some years ago stresses the importance of temporal and contextual aspects in the developing self. On the one hand, in terms of time, the dialogical self is conceived as a matter of a succession of semiotic positions towards others and the world, through which a specific here-and-now experience takes place. From a microanalytic point of view, the self is always moving from one position to the other, taking into consideration the irreversible flux of time. However, from a larger or macro temporal perspective, the self can be described as a rather stable system that revolves around the same kind of patterns. On the other hand, in terms of context, we assume that the possibility of creating an adequate description of the dialogical self requires accounting for the specific contextual frames the person is involved with in a moment-by-moment basis.

Positioning Microanalysis: An Idiographic Method for Describing I-positions

Carla Cunha (University of Minho and Institute Superior of Maia, Portugal), João Salgado (Institute Superior of Maia, Portugal), Anita Santos (Institute Superior of Maia, Portugal) & Helena Marques (University of Minho and Institute Superior of Maia, Portugal)
Living in an irreversible time in the world, we all are constantly confronted with a new moment of existence. In a dialogical perspective, it is assumed that each of these moments entails semiotic processes and meaning-making efforts, from which the person is positioned towards and embedded in a socio-cultural context. In this sense, the self is described in a constant process of identity positioning and repositioning. In empirical research, this creates a specific problem: if we want to grasp and study these dynamic processes, we have to shape and use methods that allow, in a first stage, to identify these positions that are emerging and being assumed by the self in each moment in time, in a given situation. With this aim, a new research tool was created – the Positioning Microanalysis Manual (Cunha, Salgado, Santos & Marques, 2009) and will be presented and discussed here. This methodological procedure relies on the theoretical notion of self-position and proceeds through a microanalysis of discourse and other forms of verbal material. This allows the detection and identification of the successive identity positions assumed by a person in dialogue, as well as the construction of a hierarchical depiction of them. The general goal of this procedure is to track, describe and understand the organizational patterns and change mechanisms involved in the dynamics of the dialogical self in a moment-by-moment basis.

What Changes in the Dialogical Self When People Solve Problems? Analysis of a Case from a Microanalytic Perspective

Liliana Meira (Institute Superior of Maia, Portugal), Carla Cunha (University of Minho and Institute Superior of Maia, Portugal), João Salgado (Institute Superior of Maia, Portugal) & Anita Santos (Institute Superior of Maia, Portugal)

This work utilized the Positioning Microanalysis Manual (Cunha, Salgado, Santos & Marques, 2009) to conduct an intensive study of a case of “spontaneous change”. Spontaneous change is understood here as a situation when someone autonomously develops and achieves personal competencies to deal with a sustaining personal difficulty. We present here the findings of the positioning microanalysis evidenced in a participant that was interviewed 9 times, in a period of 4 months, regarding a particular life problem and the way he was dealing with it (i.e. experienced and anticipated social discrimination about his homosexuality). Our results focus particularly in the positioning dynamics that were transformed from the beginning to the end of the interviews, comparing also with the identity dynamics that remained similar. This presentation aims to contribute for the understanding of the individual patterns and change processes involved in human development.

The Case of Lisa: A Study of Positioning Dynamics in the Beginning of Therapy

Anita Santos (Institute Superior of Maia, Portugal), Carla Cunha (University of Minho and Institute Superior of Maia, Portugal), João Salgado, Lino Santos & Sónia Oliveira (Institute Superior of Maia, Portugal)

In this study, the Positioning Microanalysis Manual (Cunha, Salgado, Santos & Marques, 2009) is applied to the first sessions of a successful case of emotion-focused therapy. This case, known as “Lisa”, has been studied in psychotherapy
process literature by several researchers. This presentation aims to be another contribution to the understanding of this case, this time through the emphasis on the configuration of positioning patterns and selfhood dynamics revealed in the initial stage of the process. Beginning with the description of the general characteristics of the case, this presentation (1) describes the dynamics of self-organization and moment-by-moment development of self-positions in the sessions, (2) analyzes the positioning and repositioning patterns related to the problems presented by Lisa, and (3) compares this analysis with other results obtained by other researchers in the same case-study (e.g., Mergenthaler, 2008).

17.30 – 18.30 (Olympia)  
Lecture

The human digital ecology redux: The Dialogical Self, Monologicality, and Voices of Darkness Online

*Vincent W. Hevern* (Le Moyne College, USA)

Hevern (2004) proposed that the Internet might be conceived as the “human digital ecology.” As a vast and interconnected environment for communication and information storage (i.e., as an ecology broadly conceived), the Internet functions on a world-wide basis; incorporates a myriad of protocols for the exchange of visual, auditory, and other types of information; and, continually evolves new and competing technological forms to permit that exchange. The human beings who employ the Internet often do so in quite active, adaptive, social, and storied ways and demonstrate, thereby, a range of important facets of the self understood as dialogical. Individuals online frequently assert a multiplicity of voices as they express in written, visual, and other multimedia formats contrasting aspects of their identities and create links to particular communities online, e.g., individuals may maintain multiple weblogs or webpages or participate in alternative online communities of interest, each corresponding to a highly-valued voice within the self. Recent research has begun, however, to challenge the relatively moderate or benign examples of dialogicality cited in this earlier analysis (Hevern, 2004). More specifically, this presentation reviews two bodies of research involving (a) extreme forms of monologicality displayed by individuals who employ the Internet to construct the other as hated (i.e., the “abject”-enemy of the self such as the immigrant or the religiously-different believer who must be reviled in order to secure one’s own personal identity in an uncertain world) and (b) the online growth of those voices of darkness and the irrational which for practical purposes otherwise could not function without the Internet (Hevern, in press). Examples of voices in this second group might include those who traffic in child pornography, advocates of adult-child sexual relations, promoters of self-injury and apparently destructive lifestyles such as the “pro-anorexia” (or “pro-ana”) community. Crucial to understanding both phenomena are the unique spatial (and temporal) configurations of the Internet and the affordances they provide for the self to enter into networked relationships with others with varying degrees of anonymity, isolation, and exclusivity. These phenomena, in turn, exemplify several of the major strategies proposed by Hermans and Hermans -
Konopka (2010), viz., *boundary sharpening* and *position multiplication*, by which the self copes with heightened levels of uncertainty in the contemporary world.

17.30 –19.00 (Meeting room 1)  
Paper session 17

**Dialogue: Self Theory**

Chair: *Dhuanna Affleck*

**The Dialogical Approaches in Psychology and their Authors: a comparative analysis**

*Maksim Rekunchak* (Omsk University, Russia)

Objectives: The main objective of the article is a comparative analysis of ideas and dialogical approaches in psychology and an investigation of their implications for "Dialogical Self" theory and practice. Results: The philosophical legacy related to dialogue (ancient and medieval thinkers, M. Bakhtin, M. Buber, etc), the conception of these ideas in later humanitarian and social scientific discourse (L.P. Yakubinsky, L.S. Vygotsky, T. Slama-Cazacu, J. Janoushek, V.S. Bibler, F.D. Gorbov, K. Meng, V.V. Stolin, L.A. Radzikhovsky, G.M. Kuchinsky, I. Markova), and modern versions of interpretations of dialogues are considered (Dialogical Self and others). It is argued that different authors based the idea of dialogue and its understanding on various root metaphors. Nevertheless, other root notions relevant to dialogue exist in the literature. Additionally, research and socio-cultural and historical contexts introduce the specificity of the understanding and interpretation of dialogue. A comparative analysis is performed to find out how different understandings of dialogue are part of Dialogical Self theory. The analysis of Dialogical Self theory reveals that a theory of reflection is implicitly developed in Dialogical Self theory. It is considered how reflection and the reflexive relation create the conditions for innovation in Dialogical Self theory and its applications in different fields.

**The Forgotten Past of the Dialogical Self: An Account of the Theoretical Development of Hermans’ Concept of Valuations as Intentional Objects to Valuations as Bakhtinian Utterances**

*Dhuana Affleck* (University of Joensuu, Finland)

This paper will discuss the key theoretical and methodological transitions made by Hermans as he moves from valuation theory to dialogical self theory. Emphasis will be given to how subject object reciprocation/intentionality became absorbed as Hermans became increasingly focused on the relatively autonomous nature of subjective authors and the dialogisation of “sleeping characters”. Originally inspired by phenomenological ideas, Hermans developed a research tool, the Self Confrontation Method to perform a phenomenologically informed analysis of human consciousness from a first person perspective. Valuation theory postulated an understanding of the human mind and inner mental space that provided a contrast to prevailing rationalistic accounts in personality.
psychology. Later inspired by postmodern ideas gaining momentum in North America around forms of social analysis, Hermans utilised concepts from narrative theory and juxtaposed these ideas with key concepts in valuation theory. Narrative structures were postulated as providing coherence to human experience. At this juncture, Hermans’ research method was adapted to become an organised brief therapeutic intervention. The final transition to self as a multiplicity of I-positions was made when Hermans utilised the Bakhtinian concept of polyphony. Adopting a dialogical approach to experience-based enquiry Hermans made a radical movement away from classic phenomenological understandings. This resulted in valuations, originally conceptualised as intentional objects being later postulated as Bakhtinian utterances that expresses the person’s semantic position to the referential object. In dialogical self theory, these are named I-positions. In line with the theoretical reformulations a new research tool, the Personal Position Repertoire emerged enabling the study of the organisation and reorganisation of both the multiple aspects of self and the construction of meaning.

Is a typology of dialogical selves a viable proposition?

*Raya Jones* (Cardiff University, United Kingdom)

This paper considers the feasibility of integrating Hermans’s Dialogical Self Theory (DST) and Beebe’s Typology as Qualified by Archetypes (TQA), which extends Jungian psychological types theory. Similarities between some aspects of dialogical-self and Jungian perspectives have been noted by both Hermans (1993) and Beebe (2002). Yet, insofar as the innovation of DST lies in the postulation of highly idiographic indefinite number of personal I-positions, it might seem incommensurable with notions of typologies. The challenge is to demonstrate that the core postulation of a dialogical self is not compromised by “grafting” a typology onto it. A first step towards meeting this challenge is attention to the assumption of universals already built into DST, such as Self/Other motives and positive/negative affect. Drawing upon Jung’s theory of autonomous complexes, among other concepts, the TQA differentiates among intrapersonal states that alternately underlie anyone’s phenomenological attunement. This complements DST by allowing us to delineate modes of consciousness that channel actual experiences into a plethora of idiographic I-positions which would have emerged in the course of personal development. Posing the question of a conceptual integration may open up spaces for formulating research questions and exploring practical applications.

17.30 –19.00 (Meeting room 2)  
**Paper session 18**

**Conflict and Adaptation**

Chair: *Ignacio Bresco de Luna*

**Turban: A glocal puzzle for the dialogical self (-reflection)**

*Aydan Gülerte* (Boğaziçi University, Turkey)
Robertson’s term *glocalization* rightfully signifies that globalization and localization are symbiotically intertwined and dialectical phenomena. Unfortunately, the disappointing absence of universal convergence, or of the homogeneous ‘global village’, does not lead the Western(ized) collective intellect to re-examine and to change some of its presumptions. These include, for instance, the commitments to a static, flat, linear, unidirectional, hierarchical, and universal order that does not suffice to understand the glocal dynamics. All that is outside its ‘progressive development’ narrative is easily identified as ‘regressive stability. The dialogical (both individual and collective) self, on the other hand, can only be formed via *raapprochement* of the ‘I’ and the ‘Other’. This dialogical negotiations towards reflexivity also require perspectivism, pluralism, and a shared ‘language game’. In this paper, I will focus on the postmodern emergence of *turban* (a particular type of headscarf) among young women in Turkish society as a case in point. I will discuss some qualitative-quantitative research findings within the glocal meaning context of Islamophobia. In so doing, I expect to raise few theoretical questions in relation to dialogicality towards genuinely dialogical and self-reflective knowledge/practices.

**The multivoicedness of past accounts: Studying the narrative reconstruction of the last peace-process in the Basque country through different identitarian positioning**

*Ignacio Bresco de Luna* (Autonomous University of Madrid, Spain)

This paper aims to study the mediational role of narrative forms in the (re)construction of historical events considering the multivoicedness of historical representations (Luczynski, 1997). Every historical account forms part of a broader dialogue between multiple voices identified with different positionings. As Wertsch (2006) points out, this implies a ‘hidden dialogism’ inasmuch as every version of the past constitutes a response to a competing interpretation of a given episode. Some initial results of an experimental study conducted along these lines are presented. Participants with different identitarian positionings on the Basque Country conflict gave their own narrative versions upon the last and failed peace - process carried out four years ago between the Basque terrorist group ETA and the Spanish Government by using a set of journalistic documents. Results show that the way in which participants thematize the Basque conflict lead to a diverse selection and interpretation of the documents, thus yielding different versions of the episode according to the distinct positionings subjects identify with. This occurs within a particular argumentative context (Billig, 1991), where participants seem to argue in diametric opposition to an ‘invisible speaker. However, apart from this dialogic relation between versions, we also find a dialogic dimension within certain accounts, where a dialogue between voices attached to different positions is established. These results will lead us to underline the necessity of endowing people with the basic symbolic tools so that they can turn around on their own versions, establishing an internal dialogue with them and contrasting their position with that held by others.

**Because I’m neither Gringa nor Latina”: Conceptualizing Multiple Identities within (Trans)national Social Fields**
Debora Upegui-Hernandez (City University of New York, USA)

All migrants are then faced with the reality of reevaluating the communities they feel they belong to. Adopting a transnational perspective and understanding themselves as constantly in transition, crossing borders, can be a strategy that allows (trans)migrants to maintain or reestablish continuity in their lives with their past and their future instead of understanding their experiences as a “before/after” ruptured life. Therefore, it is important to explore conceptually the social/psychological content of multiple social and personal identities that emerge as a condition of living within transnational social fields and constantly crossing physical, social, national, cultural and psychological borders and territories, of living on a bridge and/or a “contact zone”. I will use data from in depth interviews with Dominican and Colombian children of immigrants, usually defined as ‘2nd generation immigrants’, from my dissertation. The conception of a dialogical self allows for understanding that immigrants and their children find themselves at different points in the continuity-discontinuity continuum than non-migrants, would help change the discourse about migration and hopefully alter power asymmetries based on that discourse.

17.30 –19.00 (Europe B) Symposium 23

Renegotiating the Self

Organiser: Ria O’Sullivan-Lago (University of Limerick, Ireland)
Chairman: Jaan Valsiner (Clark University, USA)

Overview

This symposium draws on the dialogical self theory to consider the means by which cultural identities are renegotiated throughout changing cultural contexts. Drawing from a range of studies, these papers combine in their focus on how the movement of individuals in vast ranging locations results in societal and psychological discontinuities. The first paper seeks to illustrate how racism and discrimination shape the ways ethnic minority young people struggle to maintain their multiple cultural identities in an uncertain and constantly changing environment. Another considers how immigrants deal with discriminatory representations of themselves in the eyes of the society of residence by employing structures of meaning in their discourse that regulate (block, restrict, silence etc) the dialogue with these representations. Thirdly, when individuals meet each other (as groups rather than individuals) in cultural contact zones, they have to respond to one another. The divide between self and other could be upheld (which often leads to monologue and the consolidation of group boundaries) or it could be bridged (through dialogue and the extension of identities to include the other). Finally, in the fourth paper that draws on a study focusing on Portuguese immigrants in England, notions of ‘extended identities’ are put forward to explain how the social impacts on the individual. This paper
considers how ‘extended identities’ impact on the renegotiation of cultural identities.

“I’m Not Ashamed to Be Pakistani At All; I Can Say it Really Loud”: Outlining a Dialogical Process of Negotiating Multivoiced Cultural Identities by a British-Muslim Adolescent

Evangelia Prokopiou (Oxford Brookes University, United Kingdom)

By drawing on recent theoretical approaches in cultural developmental theory (Valsiner, 2000) and in dialogical self theory (Hermans, 2001) this paper presents a case study approach which aims to provide insights into the dialogical processes through which young British Muslims of Pakistani descent negotiate their multiple cultural identities. The case study that will be presented is that of Azra, a 13 years old adolescent who lives in a multiethnic town in England. Azra was one of 16 young people who took part in an episodic interview and a drawing task. The findings suggest that Azra is moving towards a multivoiced identity through a dialogical negotiation of aspects of differences / similarities and belonging within her majority and minority communities as well as living in a multicultural society. For Azra, often, this negotiation is a struggle shaped by issues of racism and religious discrimination. This paper illustrates the processes through which I-positions that seemed assimilated and subdued, re-emerge to create voices that help retain her identity continuity which is threatened by rapid change and uncertainty. Azra’s case study illustrates well how her cultural identities are constructed and re-constructed through a constant positioning and re-positioning within her communities and a continuous interaction with herself and with others.

Renegotiating the Immigrant Self in the Greek Context: Semantic Strategies in Dealing with Threatening Perspectives of the Self

Irini Kadianaki (University of Cambridge, United Kingdom)

The present contribution will focus on the dialogical dynamics that take place in the renegotiation of the immigrant self. In-depth interviews and focus group discussions with immigrants living in Greece are analysed, focusing on the ways that immigrants think they are perceived by the Greek society. Examination of the immigrants’ discourse showed that immigrants dialogically engaged with disruptive perspectives that they thought the Greek society had of them. In order to deal with the disruption that these perspectives evoked in their discourse and to protect themselves from stigma and discrimination, immigrants employed different structures of meaning as semantic strategies to block the dialogue, silence it or restrict its meaning for the self. Examples of these strategies are among others, specific narrative templates that reversed the power asymmetries between Greek and immigrants, strategies of dismissal by undermining the soundness of the perspectives of the Greek, or claiming similarity and equality
between Greeks and immigrants on different grounds. It will be shown that semantic strategies can focus either on the content or the source of these disruptive perspectives allowing different dialogical relations with the perspectives of the Greek other. The contribution of this analysis in understanding strategies of self-protect towards stigma and discrimination will be discussed.

“I think they’re just the same as us”: Extending Identities Across the Self/Other Divide

Ria O’Sullivan-Lago (University of Limerick, Ireland)

The geographical movement of individuals all over the world has consequences that are both societal (such as the development of contact zones and cultural discontinuity) and psychological (such as coping with the loss of familiar support networks). Discontinuity, at both the societal and psychological level, can be experienced by both migrants and locals. Migrants must often deal with stigmatised identities and locals must cope with the presence of cultural others now resident in their locality. New identities must be developed and existing identities, particularly cultural identities, must be renegotiated and evaluated. Although Dialogical Self theory acknowledges that self is social, ‘culture-inclusive’, situated, and constructed interdependently with its cultural context, the individual’s wider social situatedness and an empirical description of processes involved, are relatively absent from the theory. Drawing on the results of a qualitative interview study based in Ireland with locals, immigrants and asylum seekers, the responsive strategies and resources individuals use to cope with uncertainty and the imagined future are explored. The individuals engaged in dialogues to both resist and accept the other (both real and imagined) using semantic structures and signs. The findings demonstrate that creating semantic barriers against connection with the other often led to monological and locked dialogues, but strategies that enabled identities to be extended and the self/other divide to be bridged, offered possibilities for dialogue, connection, inclusion and solidarity.

Immigration, Extended Identities and the Renegotiating the Dialogical Self

Ria O’Sullivan-Lago (University of Limerick, Ireland), Hannah Hale (University of Derby, United Kingdom) & Guida de Abreu (Oxford Brookes University, United Kingdom)

This paper explores the dialogical processes involved in the renegotiation of the cultural self, focusing on young immigrants who have moved from Portugal to live in the United Kingdom. Experiences of immigration expose the person to new cultural experiences, which often makes them aware of differences in relation to their cultures of origin. Cultural identities, which were “taken for granted” in one’s culture of origin, became salient when the person comes into contact with other cultures (Hedegaard, 2003; Hermans, 2001). It has been argued that for the immigrant person, a sense of belonging (or not belonging!) will always be constructed and negotiated in relation to the opposition of “here” and “there” (Stonequist, 1937), “old” and “new” (Valsiner, 2004), “past and present, “homeland and host-land”, “self and other” (Bathia & Ram, 2001). In this process
of making sense of who they are in relation to the new cultural other, people who immigrate to another country renegotiate their cultural identities. Notions such as “extended identities” (Duveen, 2001) have been put forward to explain the impact of the social on the individual. However, very few studies explored how “extended identities” impact on the renegotiation of cultural identities. We aim to contribute to this area by examining the experiences of Portuguese students in British schools including their own perspectives and those of their parents and teachers. In this study, an ethnographic approach was adopted, using a multiple-method strategy of data collection (interviews, observations, life-stories, questionnaires); multiple-data sources (schools, students, parents, teachers); and a bilingual-bicultural approach that enabled the data collection and a thematic analysis to be conducted in the medium of English and Portuguese.

17.30 – 19.00 (Mezzo)

Symposium 28

Innovative Moments in Psychotherapy: Change Through Narrative and Dialogical Processes

Organisers: Anita Santos (Institute Superior of Maia, Portugal) & Miguel Gonçalves (University of Minho, Portugal)
Chairman: Anita Santos (Institute Superior of Maia, Portugal)

Overview

The Innovative Moment Coding System (IMCS) allows the tracking of novelties along the therapeutic process. It assumes that change in psychotherapy is constructed through the elaboration of exceptions (innovative moments or IMs) toward the former rules that organized a client’s behavior (acting, thinking, feeling). This system was inspired by the narrative therapy conceptualization of change as the elaboration of novelties outside the influence of problematic self-narratives. The IMCS allows the identification of five different types of Innovative Moments (IMs): action, reflection, protest, re-conceptualization and performing change. The aim of this panel is to present the findings originated from several studies with this system, in a theory-building effort. The first paper will present the global findings derived from studies of narrative therapy, emotion-focused therapy and client-centered therapy, as well as propose a model of change and evolution of IMs. The second paper will present the findings derived from a longitudinal study of spontaneous change in daily life-problems. The third paper will explore narrative stability and therapeutic failure, by focusing on the process of mutual in-feeding between problem and innovation that impedes the development of a new self-narrative. It will present the findings deriving from narrative therapy, cognitive-behavioral therapy, emotion-focused therapy and client-centered therapy. Finally, the fourth paper will explore the contribution of the therapist in the promotion of IMs in a sample of emotion-focused therapy, by studying the types of therapeutic interventions that precede the emergence of IMs.
Innovative moments: Global findings and a model of change in psychotherapy

_Anita Santos_ (Institute Superior of Maia, Portugal), _Miguel M. Gonçalves_ (University of Minho, Portugal), _Marlene Matos_ (University of Minho, Portugal), _Inês Santos_ (University of Minho, Portugal), _Graciete Cruz_ (University of Minho, Portugal) & _António Ribeiro_ (University of Minho, Portugal)

The research question that guides this study is: are Innovative Moments (IMs) markers of good therapeutic outcome, regardless of the therapeutic model? To investigate this, we applied the Innovative Moment Coding System (IMCS – Gonçalves, Matos, & Santos, 2006) to three samples of Major Depression with different psychotherapeutic approaches, namely Narrative Therapy (NT), Emotion-Focused Therapy (EFT) and Client-Centered Therapy (CCT). Our hypothesis was that good outcome groups presents a significant difference in duration (time spent in the dialogue, elaboration upon an IM) and present an IMs’ profile characterized by mainly two particular types: re-conceptualization and performing change. Up until now, the results confirm our initial hypothesis. In this presentation, we present and reflect upon the main results we have obtained and how this method can, in our view, enrich research on the therapeutic process. We also present data that support a model of narrative change and reflect upon the methodological strategies that could allow the further development of future empirical directions.

Innovative moments in spontaneous change: A study about processes of narrative innovation in daily problem-solving

_Liliana Meira_ (Institute Superior of Maia, Portugal), _Miguel Gonçalves_ (University of Minho, Portugal) & _João Salgado_ (Institute Superior of Maia, Portugal)

Change and transition are defining properties of human life experience. To contribute to the understanding of the phenomena underlying narrative innovation, we developed an exploratory study about innovation processes which elected spontaneous change, i.e. change in the resolution of significant daily life problems without any kind of specialized psychological counseling, as the phenomena of interest. We departed from an analogy between the narrative development in spontaneous change and in psychotherapeutic change, according to the model established by Gonçalves and collaborators (e.g., Gonçalves, Matos, & Santos, 2009). This model is sustained in the notion of innovative moments (IMs), and provides the Innovative Moments Coding System (IMCS, version 7.1; Gonçalves, Matos, & Santos, 2008) as an analytic tool. More specifically, this longitudinal study tried to verify if spontaneous change is similar to therapeutic change, by being related to innovation patterns characterized by the increase in the elaboration and heterogeneity of IMs and, in particular, with the emergence of re-conceptualization IMs. We present our results, which confirm the findings from the therapeutic samples and the predictions of the change model from Gonçalves and collaborators. Finally, we will discuss the implications of this study.
How attenuating innovative moments in psychotherapy contributes to therapeutic failure: The role of mutual in-feeding

**Antonio Ribeiro** (University of Minho, Portugal), **Miguel Gonçalves** (University of Minho, Portugal), **Tatiana Magro** (University of Minho, Portugal), **Inês Mendes** (University of Minho, Portugal), **Graciete Cruz** (University of Minho, Portugal), **Anita Santos** (Institute Superior of Maia, Portugal), **Marlene Matos** (University of Minho, Portugal) & **Carla Martins** (University of Minho, Portugal)

This study explores one possible path to therapeutic failure. More specifically, it focuses on how problematic self-narratives could be maintained along the therapeutic process by the attenuation of the emerging **innovative moments** (IMs) through a quick return to the problematic self-narrative. The **Return to the Problem Coding System** is currently being applied to analyze IMs identified in Narrative Therapy, Cognitive-Behavioral Therapy, Emotion-Focused Therapy and Client-Centered Therapy identifying the presence of **Return to the Problem Markers** (RPMs). Preliminary results suggest that IMs in poor-outcome cases are recurrently attenuated by a return to the problematic narrative, throughout the therapeutic process. This finding suggests that the relation between the problematic self-narrative and IMs, in poor outcome cases, is regulated in a way that originates a **mutual in-feeding process**, that is, a cyclical movement between innovation and the problem, blocking the development of a new self-narrative. The findings generated from the RPMs analysis seem to be of interest not only to researchers but also to practitioners. For practitioners, it seems likely that they will recognize the mutual in-feeding process at some point in their clinical practice. So, therapists can become more familiar with specific markers of stability (such as the RPMs) and adequate their intervention according to its evolution.

Therapist interventions and the promotion of innovative moments in the client: A study with Emotion-Focused Therapy in depression

**Carla Cunha** (University of Minho and Institute Superior of Maia, Portugal), **Inês Mendes** (University of Minho, Portugal), **Miguel Gonçalves** (University of Minho, Portugal) & **Jaan Valsiner** (Clark University, USA)

Previous studies have demonstrated that **innovative moments** (IMs) can be found in Emotion-Focused Therapy for depression and that the specific type of re-conceptualization IMs can distinguish good-outcome from poor-outcome groups (being present in the first). From this point of departure, we questioned how the therapist’s participation in the dialogue and use of therapeutic techniques are associated to the exploration of problems or the emergence of IMs and their consolidation in therapy. After the identification of IMs in a sample of emotion-focused therapy for depression carried out previously, we selected and analyzed six sessions from three good-outcome cases and three poor-outcome cases and categorized the different helping skills of the therapist (using the Hill Process Model). Afterwards, a statistical analysis of the correlation between the interventions of therapist and client IMs or problem exploration was conducted. This study is currently under progress; nevertheless, preliminary analysis of a good-outcome case showed globally that IMs’ emergence is associated with open
questions and direct guidance of the therapist. More specifically, open questions were associated to the appearance of reflection and protest IMs while direct guidance was associated also with not only with protest but also re-conceptualization IMs. At this moment, the analysis of the other 5 cases is still being conducted and the final results will be presented at this occasion. We will also discuss the results focusing on the similarities and distinctions between the two outcome groups and emphasize the contrast between the emergence of i-moments or the maintenance of a focus on the exploration of the problematic narrative.
Friday, October 1\textsuperscript{st}, 2010

\textbf{09.00-10.00 (Meeting room 1)} \hspace{1cm} \textbf{Keynote Lecture}

\textbf{The dialogical self: State of the art}

\textit{Hubert J.M. Hermans} (Radboud University & International Institute for the Dialogical Self, Netherlands)

The “dialogical self” is a composite concept. It weaves two notions, self and dialogue, together in such a way that a deeper understanding of the interconnection of self and other is realized. The composite concept “dialogical self” is explicitly devised to transcend the dichotomy between self and society by considering the self as a “society of mind.” This implies that the multiplicity of positions in society are reflected in the multiplicity of positions or voices in the self and, at the same time, answered by them. In my keynote I will give an in-depth analysis of the notions of multiplicity and contradiction which characterize not only the relationships between people in society but also the everyday workings of the self. My focus is on the question how the multiplicity of the self, as advocated by post-modernist thinkers, can be reconciled with the unity and agency of the self, claimed by theorists who explicitly or implicitly, work on the basis of a modern conception of the self. I will show that this reconciliation can be realized by taking the basic notion of \textit{positioning} into account, including its manifestation in coalitions of positions, meta- and promoter-positions.

\textbf{10.00-11.00 (Meeting room 2)} \hspace{1cm} \textbf{Lecture}

\textbf{Psychodrama: From a Dialogical Self Theory to a Self in Dialogical Action}

\textit{Leni Verhofstadt-Denève} (Ghent Univ./Univ. of Antwerp, Belgium)

In this lecture we will first focus on a theoretical confrontation between Herman’s model of the “\textit{Multivoiced model of moving I-positions}”, and the “\textit{Phenomenological-Dialectical Personality Model}” (Verhofstadt-Denève). The analysis will conclude that the theory underlying both models shows great similarities but that, there appear to be marked differences in the associated methods applied for exploring and stimulating intra- and interpersonal dialogues. Based on practical clinical examples we will demonstrate that the application of experiential-dialectical psychodrama for the constructive stimulation of the “internal and external imaginal dialogues” would constitute an efficient complement to the \textit{Self-Confrontation Method} (SCM) and a \textit{Personal Position Repertoire} (PPR). Moreover, psychodrama could also be enriched if used in conjunction with SCM and PPR. After the lecture participants will be in the possibility to experience (in a safe setting) during a three hour workshop, how psychodrama-techniques can be effectively applied for the stimulation of intra- and interpersonal dialogues (max. 20 participants).
10.00–11.30 (Meeting room 1)  

**Paper session 1**

**Education and learning**

Chair: *Erica Gasseling*

**Being Deaf in a mainstream mathematics class: Challenges for dialogical self theory**

*Inês Borges* (New University of Lisbon, Portugal) & *Margarida César* (University of Lisbon, Portugal)

Communicating is part of the learning process (Sfard, 2008). Thus Deaf students face more challenges than hearing youngsters. Most of them are born in hearing families and taught by hearing teachers. Therefore they do not share their mother tongue with their educators. This shapes language appropriation, relational interplays and the construction of their identity (Afonso, 2007). Deaf students’ culture is apart from mainstream students’ culture, shaping Deaf students' I - positioning. Moreover, in Portugal they experience different forms of school and social exclusion, namely underachievement (Borges, 2009). We studied two profound and severe Deaf students' participation in mathematics classes. They attended a mainstream school and class. They were pre-lingual, oralist and attended the 12th grade in the expected age, illustrating cases of school achievement. We assumed an interpretive approach (Denzin & Lincoln, 1998) and developed two intrinsic case studies (Stake, 1995). Participants were these two students, their classmates, their mathematics teacher and special education teacher. The data collecting instruments were the observation (written in the researcher’s diary and audio taped), interviews, informal conversations, students' protocols and documents. The data treatment consisted in a narrative content analysis (Clandinin & Connelly, 1998) from which inductive categories emerged (César, 2009). The analysis of some episodes and empirical evidence addresses these students’ process of inclusion, particularly their peers, mathematics teacher and special education teacher’s contributions. The results illuminate a well-accomplished process of inclusion. Deaf students felt accepted and respected in their peers' group, allowing their identity to develop and their different I - positioning to become less conflictive.

**(Inter)acting with the Inner Partner - Cultivating the Dialogical Self**

*Alexander Komlosi* (Academy of Performing Arts in Prague, Czech Republic)

(Inter)acting with the Inner Partner (a.k.a. Dialogical Action) is a multidisciplinary, psychosomatic (psycho-physical) discipline developed by Professor Ivan Vyskočil, a renown and celebrated writer, actor and teacher, founder of the Department of Authorial Creativity and Education at the Theatre Faculty of the Academy of Performing Arts in Prague. He developed the discipline from his theatrical experiences as an authorial actor and from his work as a psychologist and teacher. Individuals from a variety of fields and interests, e.g., theatre, philosophy, psychology, visual arts, pedagogy, study the discipline in Prague and internationally. (Inter)acting with the Inner Partner’s philosophical and ideational core is based on notions of the dialogical self, and provides a simple structure for
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experiencing, studying and learning about and from these concepts. Alone on stage in front of an audience, maintaining “public solitude” (not contacting the onlookers visually or otherwise), the student discovers and develops interactions (relationships) between his/her “inner partners” during short (1-5 minutes) “rehearsals” or “attempts.” These are then reflected on by class leaders, more advanced students who have studied and trained with Professor Vyskočil. Through this process, students study and practice the conditions necessary for making spontaneous, conscious interaction amongst inner partners possible (e.g., directing action towards a partner, paying attention, listening, accepting, affirming, etc.). Further, students learn to allow personal themes, positions, attitudes and roles to emerge, and cultivate how they relate to them. The goal of this paper is to indicate how this discipline provides an opportunity for students to actively cultivate a “dialogical self” through interacting with one’s inner partners, and what some of the results of this process tend to be (e.g., cultivating the capability to interact creatively in a performance situation, developing personal themes).

Social Representations and Dialogical Self: Contributions to the understanding of students’ mathematics learning process

*Ricardo Machado* (New University of Lisbon, Portugal) & *Margarita César* (University of Lisbon, Portugal)

Social representations play an essential role in students' performances and school achievement (Abreu & Planas, 2007; Machado & César, 2008; Machado, 2008). Collaborative work, namely dialogical interactions (Renshaw, 2004), can act as a mediating tool contributing to students' social representations changes. Collaborative work also facilitates the construction of students' dialogical identities (Hermans, 2001). This is particularly important for students from minority cultures whose different I-positioning is often in high conflict (César, 2009). This study is from the *Interaction and Knowledge* project that lasted 12 years. Its main aims were studying and promoting collaborative work in formal educational scenarios. We assume an interpretative approach and developed an action-research at a school in the surroundings of Lisbon. The participants were the students (8th grade class, N=21), the teacher/researcher and two other observers. Data were collected through questionnaires (beginning/ end of the school year), instruments inspired in projective techniques (beginning of each term), observation and students' protocols. Data were treated through a narrative content analysis (Clandinin & Connelly, 1998) from which inductive categories emerged (Hamido & César, 2009). We analyse one students’ trajectory (Carolina), chosen as a paradigmatic example, exploring the three tasks inspired by projective techniques and connecting them with some parts of Carolina’s mathematical performances and her dialogical self, particularly the I-positioning she assumed. Her mathematical performances illuminate the changing process that emerged from the implementation of collaborative work as mediator of this student’s knowledge appropriation, the evolution of her social representations about mathematics and the construction of her dialogical identities.
PPR as a Tool to Measure Teacher's Competence to handle co-creative Knowledge Development

_Erica Gasseling_ (GAC Assessment & Coaching, Netherlands) & _Rudy Vandamme_ (Vandamme Institute, Belgium)

In the process to reform education, teachers, we observe, are challenged on the identity level because changes are now on the paradigmatic level of doing education. We assume that they not only have to be a content expert and a classroom manager: They also have to be an individual coach for each student, a role model, a group facilitator, a colleague and even a collaborative researcher. We categorise the desired competence of the teacher as an art of hosting, connecting with the movement of open space technology, world café emergent processes and _co-creative knowledge development_. In these dialogical and collaborative patterns we think the teacher needs to be able to switch between his own I-positions. A new way of handling the professional identity is required. Rudy Vandamme, with the aid of Erica Gasseling, is doing a PHD on this construction of teacher’s identity as being a part of the model of co-creative knowledge development in the classroom. The study we are presenting is the dialogical self of the teacher in connection with his student. Our hypothesis is that the teacher who engages in the art of hosting has to be aware of his repertoire of I-positions so that he has the flexibility to switch between I-positions to encounter co-creation in the classroom. As such this research is an example of studying a competence of ‘self-management’ that is of highly relevance to professionals of any kind who wants to work with (open space) dialogues. In our research we use the PPR of Prof. Dr. H.H. Herman’s to give meaning to the different I-positions for the teacher. In the period of Mars-June, we have done research with 12 teachers, which we have given PPR questionnaires. Furthermore we had interviews with the group in order to figure out: first whether the teachers are aware of their own positions and secondly how they can use these I – positions in the classroom to establish co-creation with the student. In an individual paper presentation we would like to present our conclusions about the thesis that teachers’ ability to switch between different I-positions is a key competence in educational reform because it is a prerequisite for the emergence of co-creative knowledge development in the classroom

10.00–11.30 (Europe B) Workshop 9

Personification: using the dialogical self in psychotherapy

_John Rowan_ (Private practice, United Kingdom)

In this workshop we shall explore the way in which the theory of the dialogical self can be used in psychotherapy, counselling and coaching. We take the concept of I-positions and show how it can be applied to the process of therapy. We discover that the concept of multiplicity within the person has been discovered many times in the history of therapy, but that many mistakes have been made in the conceptualisation of it: the idea of an I-position can save us from these
mistakes. Armed with the methods of I-positions: the empty chair, the two-chair method and the use of multiple chairs, we can even explore the area of the transpersonal, and meet our own souls, and our own spirit. We can even have conversations with God. This is an experiential workshop, and these methods will be demonstrated as well as being explained. Some participants will be able to try this approach for themselves, and deepen their experience in that way. John Rowan’s new book *Personification* will be referred to, because it contains the latest thinking on this subject. His earlier book, co-edited with Mick Cooper, entitled *The Plural Psyche*, is also relevant, and contains a chapter by Hubert Hermans.

10.00 – 11.30 (Mezzo) Symposium 1

**Alterity and Monologism in the Dialogical Self**

Organiser and Chairman: **Andrés Haye** (Pontifical Catholic University of Chile, Chile)

**From Poetics to Persons: A Bakhtin-Inspired Epistemology (Video Presentation)**

*James Cresswell* (Northwest Nazarene University, USA)

Current theorizing on the dialogical self has looked to Bakhtin for theoretical but not epistemological inspiration. This paper seeks to demonstrate how Bakhtin could inspire a new approach to the interpretation of human action and this approach overcomes limitations in current theorizing: (1) the neglect of phenomenologically immediate experience and (2) the neglect of sociality beyond dyadic interchange. Bakhtin’s later work focused on epistemology in the human sciences but it was left incomplete at the time of his death. However, this latter work is reminiscent of his early work on the interpretation of poetics. Our paper addresses Bakhtin’s discussion of Content, Form and Material in poetics and how this discussion can enlighten his later work and our epistemological praxis, in turn. By way of a demonstration, our proposed approach is applied to Erving Goffman’s style of Symbolic Interactionism. It shows how approaching the ‘symbol’ through a Bakhtin-inspired lens enhances our interpretation of human action.

**Heterogeneity (vs. Intersubjectivity) of the Dialogical Self**

*Antonia Larraín* (University Alberto Hurtado, Chile – Cambridge University, UK)

In old people, dialogicality of the self may involve solitude and difference with others and with oneself, rather than continuity and common ground. Not only in dialogal communication between different subjects, but even in autobiographical discourse, it is possible to show that shared meanings are not essential and that dialogicality has to do mainly with the heterogeneity of the self. This idea has important implications for the relationship between dialogical self and intersubjectivity. The latter has become a crucial concept in psychology,
especially within those psychological theories that account for social and semiotic mediation of psychological processes, as dialogical self theory. However, according of our reading of Bakhtin and Volosinov, the encounter with otherness involves differentiation and contestation. The aim of this paper is to show that this is as a key to understanding (Bakhtin's notion of) ‘social communion’, both within the self and with other people. Consequences for the comprehension of elderly people self processes are discussed.

**Multivoicedness Within The Self: Teaching Practice vs. Teachers' Theories**

*Lorena Medina* (Pontifical Catholic University of Chile, Chile)

Previous research on teacher-student interaction, inspired by dialogism, has shown, on the one hand, that better learning is associated to more polyphonic discourse practices (Alexander, 2006, Mercer, 2008) but, on the other, that difference and tension implied by dialogical teaching in theory can demand changes and costs for teachers that may favour a more monologic teaching strategy (Gaskins & Pressley, 2006). This paper explores the type of voices, and of dialogic relations among them, that are invoked in teachers' discourse in two distinct contexts: (a) interviews concerning their theories about their own dialogical teaching and (b) observation of their teaching strategies in real interaction with students. These two contexts are conceptualised as two different speech genres, each conditioning a particular type of self construction. Professional discourse (at practice) and biographical narratives of teachers differ in that multivoicedness of the self is richer in the former, whereas in the latter the conversational frame of interviews seem to constrain self-narrative towards monologism. This difference is relevant for the distinction between speech (discourse) and talk (conversation) in the dialogical self.

**Unity of Dialogical Self vs. Monologism: The Third in Personality Processes**

*Andrés Haye* (Pontifical Catholic University of Chile, Chile)

The paper explores personality processes in the context of youth culture research, applying Bakhtinian ideas (1) that speech genres are determined by the relation to a superaddressee or third party, and (2) that stable discursive features across the lifespan of an author depend on the stabilisation of the type of third, (3) that each discursive subjects is a unique creative personality. Both in self narrative and in conversation between two subjects, it is shown how discourse is addressed to a third, and on this basis it is suggested that some personality phenomena can be accounted for in terms of the notion of genre. The focus of the paper will be on explaining the role of the third in the analysis of dialogal discourse, thus offering a methodological point of differentiation between dialogical discourse analysis and standard conversational analysis. In conversation with young people recruited to act as authors of a given product, it is shown that orientation to a third party is crucial for understanding the dialogical dynamics of dialogue; additionally, in the autobiographical account of their creation, again the third is crucial for understanding the stability and continuity effects given by a narrative that aims at accounting for a unitary personality.
Discussion

This group session includes five papers contributing to dialogical self research regarding different critical aspects. Overall, they aim at deepening our theoretical understanding of, and methodological approach towards, the role of alterity in dialogical self dynamics – according to different points of view but commonly inspired specifically in Bakhtin. When focusing on self processes, researchers tend to foreground the self and leave alterity as a background. From a dialogical viewpoint, though, alterity is constitutive of self processes, both as social interaction between selves and as polyphony of mind within selves. Each paper explores a particular aspect of dialogical self dynamics, and in a particular-empirical field. The first paper addresses human symbolic interaction beyond dyads, discussing Goffman’s concept of the symbolic from Bakhtin, and illustrating how it works in an interview. The second paper discusses the phenomenon of self-presentation, elaborating a critique of the standard social psychology interpretation of Goffman (as a monologistic conception of the self in interaction) from a possible Bakhtinian interpretation. This will be illustrated in the context of psychoanalytic clinical interaction. Following the topic of the symbolic nature of self processes, and discussing the dominant notion of intersubjectivity, the third paper addresses self-narrative, showing that even in the context of autobiographical discourse, dialogism may entail difference rather than identity, heterogeneity of the self rather than sharedness. This will be illustrated in the context of a case study on elderly selfhood. The fourth paper focuses on how different speech genres involved in professional practice (teachers trying to account for their personal approach to the profession and their very teaching practices) are associated with different forms of multivoicedness within the self, one linked to a monologistic effort after identity and the other to spontaneous dialogical selfhood. Finally, and following discussion on speech genres, the fifth talk explores the Bakhtinian idea that self is always oriented towards a third, a superaddressee, beyond the other in interaction, suggesting how this form of alterity works in personality processes. This is illustrated in the field of dialogical conversation analysis in a study on youth culture. Across a diversity of practical domains, the global focus of the session will thus be to rise epistemological questions regarding the dialogic functions of alterity – not only ‘the other’ but different types of othernesses. These issues are explicitly addressed by some talks but they pertain to the five of them at least implicitly, thus offering some conceptual frames for a general discussion. Just to mention a couple of these: One is the interplay between dialogism and monologism in self processes. Dialogical self may display monologistic forms in relation to specific genres or as a function of the concrete role played by alterity. Another is the distinction between talk and speech, or between language and discourse, as eventually accounting for monologic phenomena within dialogical self theory. Finally, the paper session as a whole intends to shed light on the role of speech genres in dialogical self process.
10.00 – 11.30 (Olympia)  

Symposium 3

Contexts and Interactive Interplays to Develop the Self

Organiser and Chairman: Beatrice Ligorio (University of Bari “Aldo Moro”, Italy)  
Discussant: Margarida César (University of Lisbon, Portugal)

Dialogical Learning in Teacher’s Professional Identities

Kara Vloet (Fontys University of Applied Sciences, the Netherlands), Gaby Jacobs (University for Humanistics, Netherlands) & Wiel Veugelers (University for Humanistics, Netherlands)

Teachers are considered as the key issue to contribute to an inclusive society by doing justice to diversity in students. This encompasses personal and professional values as part of teachers’ professional identity. Our longitudinal study explores how teachers’ professional identities develop and can be studied by stories professionals tell about themselves at different moments in a specific context. Using Hermans’ self-confrontation-method and Dialogical Self theory, a narrative-biographical method was designed to understand how teachers see themselves and their work and to explore the connections between the many dimensions composing their biographies and professional identities. The findings of our study with twenty-three teachers, all becoming a students’ coach, show how this narrative-biographical method articulates the complexity and characteristics of teachers’ professional identity development as a dynamic, constructed, situated, multi-voiced, dialogical, and cognitive-emotional concept. The results stress the importance of exploring biographical and working experiences of teachers and educators, regarding the development of social values. Dialogical learning stimulates professionals to engage in an internal dialogue with them selves, exploring their emotions, values, professional concepts, basic motives and ambiguities: e.g. ‘helping’ versus ‘empowering’ students. It highlights tension between personal values and those that dominate in teachers’ contexts. The results of our study indicate how educational professionals have to negotiate their professional identity and moral values in an external dialogue with their political context (schools, institutes), such as the empowerment of students in an inclusive education. Hence, critical narrative dialogical research into professional development in education cannot ignore this political structural-level of professional identity.

Blended Learning Supporting the Dialogical Nature of the Zone of Proximal Development

Beatrice Ligorio, Feldia Loperfido & Paola Francesca Spadaro (University of Bari “Aldo Moro”, Italy)

Vygotsky’s concept of zone of proximal development (ZPD) is one of the most influential ideas in educational psychology. Therefore, a deeper understanding of it from both the practical and theoretical point of view is needed in order to fully
explore its potentialities. We believe the dialogical approach can enrich the way ZPD is conceived and at the same time provide educators with new feedbacks. In this paper the movement towards ZPDs will be analysed first by explaining Vygotsky’s definition, then by demonstrating how the dialogical perspective can enrich it, and finally by reporting empirical examples from a research project we conducted about higher education. A model of blended learning was used for 4 years at the University of Bari during which students and teachers interacted in various ways, both online and offline. 76 students participated in such courses. Many activities were included in our blended model and they were great occasions to observe teacher/student and student/student interactions. In particular we analysed a face-to-face focus group discussions aimed at gathering students’ perception of the course. The dialogical perspective was found to be useful in understanding the various ways students can access new ZPDs and how teachers and more capable others can scaffold this process.

A Dialogical View of Argumentation: The Piagetian Interview as Collaborative Thinking

Francesco Arcidiacono, Anne-Nelly Perret-Clermont, Céline Miserez & Lysandra Sinclaire - Harding (University of Neuchâtel, Switzerland)

The goal of this study is to revisit the “clinical” or “critical” interview that Piaget used to investigate children's cognitive competences. Through this interview Piaget described the children's acquisition of concepts (such as, for instance, the conservation of quantities), inspiring developmental psychologists in search of what it is that develops in children's minds. A lot of scientific discussion has been devoted to when conservation appears in children's development but very few have questioned the idea that conservation might not be located in children's mind. Piaget had claimed that the "critical interview" permitted to investigate children's arguments to justify conservation and hence to assess their cognitive structure behind their responses. In Piaget's view the children's capacity to produce arguments was a criteria of their stage of reasoning. Within a dialogical perspective, we suggest that Piagetian conservation is a co-constructed discourse elaborated at the adult's demand. The qualitative analysis of our data reveals that it is not easy at all to find children who really argue in critical interview. Building a conversation in which children would join into abstract talk seems to be difficult for the child but also for the adult who tries to elicit it. Emotions, vulnerability, status of partners, available semiotic means, goal of the activity come into play. We conclude that, through dialogical perspective, it is not the child's mind that is assessed but his/her capability to take part in the implicits of certain types of conversation.

Learning to think as becoming dialogue: an ontologic-dialogic account of learning and teaching thinking in a primary classroom

Rupert Wegerif (University of Exeter, United Kingdom)

The idea of a dialogical self is an oxymoron, albeit a productive one. This is because dialogic, when inspired by Bakhtin and Merleau-Ponty, refers to the principle of non-identity that is the inclusive constitutive gap between self and
other. Becoming dialogic requires a loss of self (dispossession) to become the shared ground (or shared unground) from which both self and other are born. I will present this argument for an ontological interpretation of dialogic in more detail and then argue through empirical data from a dialogic education intervention, that the apparent contradiction between the idea of dialogic and the idea of self is, in practice, a productive tension leading to the constitution of creative and thoughtful individual selves. The talk combines theory development with an analysis of children learning to think mathematically in early primary classrooms. I offer transcript examples as evidence that the apparently constructive process of making and using mathematical concepts together can mask a deconstructive process of learning to think as becoming more identified with a dialogic space characterized by multiplicity and uncertainty from which new insights spontaneously emerge. Learning to think, involves going beyond the self and identifying with dialogue as a way of being. My conclusions are that construction depends upon deconstruction, self depends upon non-self and finally that the creative self actually identifies with its own self-undermining: learning this trick is learning to become dialogic and teachers can help.

12.00 –13.30 (Meeting room 1)  Paper session 3

Clinical and therapeutic application

Chair: Elena Manafi

‘One, No One, and One Hundred Thousand’: Views of Existential/Phenomenological Practitioners on the Notion of Subjectivity and its Implications for Therapeutic Practice

Elena Manafi (Regents College, United Kingdom)

Traditional epistemology views the self as an isolated entity that lies within the individual and relates to the external world via mental representations. The separation of the self from the world that it inhabits has resulted in the creation of a number of dichotomies (such as subject/object, internal/external, mind/body, knower/known) which currently govern our understanding of the concept of subjectivity and its existence in the world. The present study embraces an existential epistemology, which is diametrically opposed to Cartesian concepts and sets out to explore three interrelated areas; i) the ways in which existential/phenomenological practitioners conceptualise the notion of the self, ii) its impact on therapeutic practice, and iii) the methodological significance and use of the notion of reduction (i.e., epoche). Semi-structured interviews with twelve practitioners were analysed by using Interpretative Phenomenological Analysis. IPA is a method strongly influenced by symbolic interaction, focusing on interpretation and co-construction of meaning rather than discovery of an objective ‘truth’. Such stance is in line with the paper's epistemological position that emphasises a Heideggerian, hermeneutic framework, which sees meaning and understanding as embedded within the relational/referential totality of a culture and history. The analysis yielded four main themes; i) The Fluid Permanence of
the Self’, ii) Aspects of the Self, iii) ‘Self and Therapy and iv) ‘Existential/Phenomenological Accounts of the Notion of Phenomenological Reduction. The intricacy and paradoxical nature of the self which was seen as an embedded, embodied, and dialogical concept, was highlighted by participants and implications for therapeutic practice were also discussed. With no exception participants viewed individual therapy as a relational matrix which remains inextricably connected to the world and other people.

**Dialogical Selves Within The Care Relationship Following Acquired Brain Injury**

**Helen Moore** (University of Sterling, United Kingdom)

The impact of immediate life change following Acquired Brain Injury (ABI) can have a detrimental effect on relationships. The balance of relationships becomes threatened as does the identity of those within it. This research explored the impact of relationship change and adaptation on the dialogical selves of those with ABI and their carers. **Design and Method:** Data from 5 dyads who are part of a wider, ongoing cross-sectional study of informal care partnerships will be presented. Video recorded interviews based on the Interpersonal Perception Method (Laing, Philipson & Lee, 1966) were carried out with both the carer and the person with ABI using Talking Mats ®. The Interpersonal Perception Method examines the relation between what people think other people think and what those other people actually think. The method is thus well placed to explore the relations between external I positions within the self and actual perspectives of others. Qualitative analyses were employed to map understandings and misunderstandings in relationships and to explore the dialogical selves of carers and those they care for in a socially pertinent context. Analyses of internal dialogue highlight changes in the dialogical selves of individuals as a result of role and identity changes. Dyads experienced tensions whilst attempting to reconcile their past, present and future self and other. Exploring the changes within dialogical selves in informal care dyads affected by ABI provides insight into the way identity is reconstructed within relationships and reveals the tensions and misunderstandings experienced throughout the adaptation process.

**Masculinity and risk behavior: a perspective from the Dialogical Self**

**Graham Lindegger & Michel Quayle** (University of KwaZulu-Natal, South Africa)

Masculinity, constructions of men and the psychology of men is becoming an important component of understanding various social problems and challenges such as HIV/AIDS, domestic and substance abuse. In the field of HIV/AIDS, in particular, there has been an explosion of interest in gendered understandings and gendered interventions, especially around masculinity. The social construction of masculinity has been seen as a critical explanation for the unmitigated HIV pandemic. There have been multiple social theories of masculinities, one of the best known of which is Connell’s notion of hegemonic masculinity. But there has been little conceptual work to understand the risk behavior of individual men. In our own ongoing research and intervention around masculinity and HIV/AIDS we have found Dialogical Self Theory (DST) to fill a
vital conceptual gap. This paper attempts to understand various aspects of the construction, performance, modification and resistance to modification of masculinity and masculine identity in terms of DST, with implications for HIV related interventions. Parallel to Connell’s idea of “multiple masculinities”, we use the DST notion of multiple selves to examine the construction and performance of masculine self/identity. We draw on our own ongoing research into masculinity and HIV risk among young men to illustrate our conceptual argument.

12.00 –13.30 (Meeting room 2)  Paper session 4

Clinical and therapeutic application

Chair: John Rowan

Unfolding the self: what does transference show?

Nuno Miguel Proença (University of Lisbon, Portugal)

Freud’s theory points out transference as being simultaneously the most difficult obstacle and the main therapeutic “tool” of the psychoanalytic clinical process. One of this theory’s hypothesis, as exposed in a series of technical texts from the 1910’s in which our interpretation is based, is that the clinical work, structured by a rule that frees talk, creates the possibility to clear out what could be called a misleading factor of any dialogical situation: a false recognition of others as replicas of forgotten beings still giving formative characteristics to the self’s relational possibilities. This mistake is part of the transference phenomenon and shows the series of patterns of those in dialogue with whom and in relation to which the self has taken its (pathological) shape. Patients “place” in the psychoanalyst’s chair the forgotten addressees of their words that “(in)actually” structure their speech and the analyst becomes these past figures’ hallucinatoryincarnation. Transference seems thus to “unfold” the self and to exhibit a series of entities, the relational nets of love or hate they weave, the constellation of beliefs to which they are related, the memories thus structured and “fold” dialogically and dynamically as one’s inner life. We would like to discuss the possibility this phenomenon offers to transform intra-psychic live through an inter-subjective (and therefore inter-textual) experience such as psychotherapy.

Reconsidering Disability Dialogically: Blindness as the Blind sees it

Kirill Maslov (Tallinn University, Estonia)

The present study is an attempt to consider disabilities — such as blindness — as a process of dialogical transformation. The awareness of disability — or on the contrary, non-disability — is an opportunity for developing a dialogue within the mind of a particular individual. The mind of the individual is incomplete and exists as a permanent inner dialogue, which is being nourished from the outside. The longitudinal study of 9 blind persons and 6 of their relatives or friends gives a general image of how different I-positions of disabled persons transform thought over the period of several years. The transformation of inner and outer voices is
the main focus of the following paper. The presence of “others” and rejoinders permanently exist in the inner dialogue — within the human mind. Such rejoinders cannot be reduced or compared to each other — but rather — they are speaking with each other, where transformation of personal disability is possible as dialogue between the self and the others. The representation of someone who is disabled is only half of perception; another part of it is how the individual describes his or her injuries or “un-normal” qualities if she or he considers them as something “un-normal”. From the sighted point of view he or she is “disabled”— but this is our short - sightedness, not theirs. For those who are congenitally sightless, the construction of handicap does not exist. Instead, “disability” and “handicap” are constructions of the sighted. For the disabled, there is no possibility to compare a world of sight to a world of sightlessness — blindness is the real world they live in.

**Identifying and Reflecting Key Moments of (Inter)acting with the Inner Partner**

*Míchal Čunderle & Jan Zich* (Academy of Performing Arts in Prague, Czech Republic)

Every time a student rehearses or “attempts” (Inter)acting with the Inner Partner, he is conducting an experiment in dialogical action. After his attempt (cca. 3 min.), his rehearsing is reflected upon by class leaders (or “assistants”, i.e., Professor Vyskočil’s). The purpose of these reflections is to draw attention to key moments of the attempt in terms of actualizing (or not actualizing) the basic principles of the discipline and his/her disposition as an actor (doer, performer, agent). The reflections are meant to inspire and motivate the student toward more precise attempts while encouraging him to pursue his own individual path. The experience, talent, education and empathy of the class leaders influence the identification of “key” moments and the way they are reflected. Our contribution discusses the process of reflection (class leaders, the qualities of “key” moments). It moves on to indicate some typical key moments of (Inter)acting with the Inner Partner through the presentation of a video portrait extracts of students rehearsing the discipline.

**The use of I-positions in psychotherapy**

*John Rowan* (Independent Consultant, United Kingdom)

In this presentation I argue that one of the main advantages of the Dialogical Self approach in psychotherapy is that it offers, in the concept of I-positions, a way of approaching chairwork which is cleaner and less loaded with unnecessary assumptions than any previous approach. It is compatible with all the existing approaches, such as Gestalt therapy, transactional analysis, persona therapy, psychosynthesis, psychodrama, schema therapy, experiential process therapy, transformational chairwork, voice dialogue, narrative therapy and so forth, and offers them, for the first time, a really adequate vocabulary. The dangers of reification, such a temptation in many of these other schools, are virtually eliminated. Examples are given of how I-positions can be used in constructivist therapy, and how they can be used to reform and make much more subtle and specific the concept of the unconscious in psychoanalysis.
**The Self and the Body in Time: The Narratives and the Movements**

*Dankert Vedeler* (Norwegian University of Science and Technology, Norway)

The concept of time is crucial for the understanding of development. Development means change and change takes place in time. Past, present, and future are the categories through which time is lived. This paper will inquire on this categorization in order to clarify how it influences our understanding of change and development in a dialogical-self perspective. It is argued that a mental-cognitive conception of time implies that the present is an infinitesimal point between the past and the future. From this perspective narrative selves may only be situated in the past or the future. A phenomenological, “lived”, time, on the other hand, is an experience of the flow of events prior to any reflection and conceptualization. That also means an experience in the present. A challenge for narratives of the self is to use a language that does not contrast present vs past and future, in order to capture dialogue between selves in the here-and-now situation. Bergson’s concept of duration is explored as a way of handle the topic of lived present. It will also be explored as a way of elucidating the expression “meaning in movement”.

**Migrating Selves**

*Tania Zittoun* (University of Neuchâtel, Switzerland)

Life trajectories bring people to move through a variety of social frames – diachronically, as they move from nursery to kindergarten, from school to work, or from country to country – and synchronically – as when, in their daily lives, people move from work to the street, the street to the pub, the pub to a non profit organization, etc. In addition, people’s sense of who they are and what they do evolves. We might thus say that people are permanent migrants, having to adjust to new social and psychological environments, in which they enter in specific interactions, for which they have to elaborate or mobilize specific resources, and develop specific I-positions; they also have to leave these places and self definitions; and they have to accommodate this plurality of experiences in one general sense of themselves. Hence, how does the plurality of a person’s social experiences manifest itself in terms of inner dialogicality? As these social settings impose different rules, social positions to people, and have some power on others, how do these social forces reflect in the dialogicality of the self? How do I-positions resist to re-localisation, departure and change? In this paper, drawing on a variety of empirical cases, we wish to: first, problematize the life course as a permanent migration; second, raise the issue of the articulation of plurality of social experiences and self-dialogicality through time; and third, make a few
suggestions for a definition of the dialogical self that enables to account for such changes.

**Dialogical Self Dynamics Within Frames**

*João Salgado* (University of Porto, Portugal) & *Miguel Gonçalves* (University of Minho, Portugal)

A dialogical perspective entails a cultural contextualization of psychological processes, since it implies a full recognition that meaning is a matter of social addressivity/responsiveness and that this social responsiveness takes place in a specific social time and space. Adopting the notion of social frame, we will argue that it is possible to analytically distinguish several layers of dialogical processes: from dialogicality, to different social frames, to dialogical processes of a single frame, or even to the inner dialogicality. Focusing on a personal level, since we migrate from one social frame to the other, we are constantly confronting and adopting multiple forms of meaning-making. Within each frame, we can also distinguish different forms of dialogicality, namely interpersonal and intrapersonal. Moreover, social frames are always in the process of (re)making and (re)creation, originating a constant tension between stability and change. The first aim of this paper is to contribute to the clarification of these multiple dialogical processes; the second is to elaborate on how such a dialogical perspective can be enriched with some ideas originating from dynamic systems-perspective on the processes of personal and interpersonal change and stability.

**Life Space in Old Age: The Dialogical Self in Transition**

*Dieter Ferring* (University of Luxembourg, Luxembourg) & *Jaan Valsiner* (Clark University, USA)

The construction of one’s personal world represents a crucial task in the dynamics of internalization/externalization at any given period of the human life space. Regulating one’s intra-psychological world by perceptual and semiotic exchange with the environment is especially prominent if a person changes his or her environment at an advancing age. Such a situation is prototypically described by moving into a nursing home. The paper describes individual attempts at reconstructing one’s personal world in the new context of a nursing home. These attempts entail intra-personal dialogue that is externalized through concrete everyday actions (e.g., insisting upon locations for personal objects, routines for handling those, etc) about the changed environment as a result of a move into the nursing home. Examples of such attempts at reconstruction include the selection and positioning of objects (especially photos) that have been part of the “former life”. Everyday actions serving reconstruction include the maintenance of habits and routines that have structured the life before the change of environment. This is perfectly illustrated by an elderly lady of 95 trying to clean the windows in her new environment because “she always did this”, or a man of 82 years refusing to take a shower because he never used this kind of personal hygiene in his whole life. Different forms of externalizing inner dialogues may be observed here,
serving the need for a meaningful organization of the new setting that may find an extremely different evaluation by outside observers, though.

**Discussion**

How does self emergence and decline over a life course. What constitutes the self, what remains the same over age? A book on human life course development is under preparation. Life course development of the self is a central theme. Six authors jointly write this book, contributing with different perspectives and theoretical stances. We wish to present some of the perspectives on the development of self in the life course, ahead of the publication of the book: 1) The conception of time marks a fundamental distinction among the authors, with consequences for the view on narratives and experiences in a dialogical self. One way of describing this distinction is in terms of a cognitive vs. an intuitive approach to time. 2) Constantly new social and psychological experiences manifest themselves in terms of an inner dialogicality that evolves over time. A definition of the dialogical self is suggested that account for people’s sense of who they are and what they do. 3) The notion that a dialogical self lives within a social context is elaborated, in recognition of dialogical dynamics between and within frames, resulting in multiple levels of analysis. Focusing on the dynamics within frames, processes of stability and change will be outlined. 4) Regulating one’s intra-psychological world by perceptual and semiotic exchange with the environment is especially prominent if a person changes his or her environment at an advancing age. The last paper takes the example of change of environment from regular to nursing home in old age.

**12.00 –13.30 (Mezzo) Symposium 2**

**Self, Agency and Poetics: Redefining I-Positions in Women’s Living Worlds**

Chairman: **Ana Cecilia Bastos** (Federal University of Bahia, Brazil)
Discussants: **Carla Cunha** (University of Minho, Portugal) & **Emily Abbey** (Ramapo College, USA)

**Networking Womanhood**

**Rosa Traversa** (University of Bari “Aldo Moro”, Italy)

The present study stems from a research interest into dialogical positioning that women adopt for a constant subjectivity’s redefinition through complex interplays between public and private spheres, aiming at emphasizing the political relevance of peculiar psycho-discursive practices. In fact, this contribution is dealt with psychosemiotic strategies that women perform to express themselves, just through networking practices derived from polyphonic internet textures, such as blog and social networks. This research work consists of a quali-quantitative study about discussions along several months of 2009 on two on-line platforms related to Italian gender activists. In particular, the research focus is on dialogical
procedures women use to re-circulate another discourse through intersemiotic citations and discussions, aiming at a collaborative (re)construction of gender and at recovering a micropolitical dimension for their communicative and public action. On the quantitative side, we have used a software called GSEQ enhancing a sequential analysis of social interaction. On the qualitative one, we have conducted a diatextual analysis focusing on peculiar subjectivity, argumentative and modal markers in digital texts. This study has mainly shown that new internet formats of communication used by minorities such as female activists are characterized by plural voices even when narrations are in first person and this suggests the impossibility to investigate texts through discoursive macrocategories, such as “external, public” and “internal, private”. Finally, this work has underlined that female appropriation of networking activities aims at proposing particular declinations of power - such as agency – by fostering dialogical features for political/cultural resistance.

Spheres United: Modulating Expectations While Managing I-Positions to Bridge the Gaps and Weave a Life

_Elsa Scheie_ (Clark University, USA)

In recent history in the United States, women of all social classes have ventured beyond the private sphere of homemaking and childrearing and entered professional roles outside the home. Although women participate in the labor force at greater rates than ever before, the amount of time women spend doing housework has not decreased at equal rates. Thus women are confronted with the challenge of managing more roles and the many demands that are placed upon them from increased sources. To understand the experiences of women in such a position, follow-up interviews of a semi-structured nature were conducted with 7 female participants from an earlier study (Scheie, 2010). It was found that in order to successfully reconcile potentially conflicting demands between their practical capabilities at a given moment and external prescriptive suggestions or expectations, women modulate their expectations of themselves to accommodate variable circumstances. Using a dialogical self-theory framework, women are understood to engage in an internal dialogue where requests or demands from others are accepted or rejected in order to create a coherent self-narrative that minimizes tension or ambivalence.

_Dialogical I-Positions in Different Motherhood Contexts_

_Roberta Takei_ (Federal University of Bahia, Brazil)

This study aims to analyze the meanings of motherhood built by Brazilian women who had their children in the United States, using Dialogical Self approach. Focusing on mothers’ narratives, it intends to understand the maternal experience and its cultural constraints, as well as the mediation between personal and collective backgrounds, analyzing the transition to motherhood in migrant women. Two cases are taken from a total of seven. Data analysis consists, at first, in a content analysis of narratives, identification and mapping of I-positions.
Following this step, the relationships between those I-positions were focused, after the criteria established by Hermans et al. The results show that maternal identity construction is directly constrained by the dialogue with others (internal or external), with very specific characteristics depending on how women experience migration and on how they deal with social resources and network. In the case of Brazilian migrants we can observe a dialogue between voices that represent the context of origin (Brazil) and others of the local culture (USA). This dialogue can be described by positive, negative or neutral emotions, depending on how the woman relates to these two contexts.

The House of the Six Sisters: Self, Agency and Poetics in Narratives on Pregnancy and Childbirth

Ana Cecilia Bastos (Federal University of Bahia, Brazil)

Self construction is a narrative art, working on the borders of the person’s internal and external worlds. Part of the internal world is constituted by memories, beliefs, ideas, subjectivity; part of the external world is composed by social suggestions historically made available in the social context. Only having at the horizon the incommensurable diversity and variability of human experience in the cultural context, open to over-abundant ways of meaning, and to their potential for innovation, the researcher can be ready to undertake the description and analysis of realities in permanent transition. This process entails a dynamic tension between literal and imagined domains, what have been named poetic motion? Psychological novelty emerges from relationships between tension-filled domains: literal-imagined, past-present-future. Autobiographical narratives can be taken as a domain where the quality of agency may assume a poetic characteristic, when defined as a plot which entitles or induces the person to become engaged in something not necessarily formulated at the present moment. This presentation focuses on narratives of six women from the same family, ages between 60 and 84 years old and their daughters (ages between 40 and 60 years old), considering episodes on decision-making concerning delivery. Agency as a possibility is understood as constrained by social network, medical and technological resources but mainly connected to cultural meanings on motherhood and strength attributed to women.

Discussion

Contemporary world requires a constant subjectivity’s redefinition through complex interplays between public and private spheres. Work, motherhood, political activism, real and virtual environments, all these realities offer constantly new and increasingly heterogeneous social suggestions which constraint self construction processes. Inside the dynamic territory of the self, these negotiations affect differently men and women and studies focusing these specificities are welcome. This Symposium assumes a dialogical perspective to approach the redefinition of women’s I-Positions in the several spheres which configure the women’s living world. In doing so, the authors intend to contribute for discussing some relevant issues to enhance theorization and research in Dialogical Self framework: the [false?] dichotomies between internal and external I-positions,
agency and poetics, the negotiation of I-positions inside affective fields. These issues are handled through the authors’ presentations, which bring up examples of I-positions redefinition in diverse spheres of women’s experience: political activism (Traversa), workplace (Scheie), motherhood (Takei and Bastos). Through these realities, is possible to ask about the convergence around the processes which characterize women’s self construction processes. The discussion will be enriched after the theoretical contributions that Carla Cunha and Emily Abbey have been developing in dialogicality.

12.00 –13.30 (Olympia) Symposium 4

Indirect Strategies of Presenting Oneself

Organiser: Brady Wagoner (Aalborg University, Denmark)
Discussant: Flora Cornish (Glasgow Caledonian University, Scotland)

Negotiating Social Identities in the Classroom

Ditte Alexandra Winther-Lindqvist (Aarhus University, Denmark)

In this presentation different strategies of self-presentation among 12-13 year old girls is analyzed. Drawn from an ethnographic field study the empirical material consists of the children’s journey into Junior High School where they are negotiating their own and others social identities in the classrooms of 6th and 7th grade. The content of these social identities are deemed more or less appropriate as legitimate positions, via reference to circulating social representations of youth. The dialogical legitimization process involves employing both direct and indirect strategies of self/other presentations in ways where the actor’s skills in balancing these strategies can be translated into social sensitivity or a lack thereof. The dialogical construction of social identities and their legitimization relies on a complex interplay between different components: Firstly, the history of the person and her successful affiliation with the dominant social representation of youth, which is highly dependent on her standing and position among friends and peers. Secondly, on this background and feeding back to this, her abilities/opportunities to employ appropriate strategies of self/other presentations are crucial to her social success in the classroom.

Organizational Self Presentations: A Danish Fairytale of the Emperor's New Clothes

Pernille Hviid (University of Copenhagen, Denmark)

In 2004 a national curriculum for daycare institutions was created in Denmark. The curriculum allowed local variance according specific conditions such as interest of the municipality and local politics, parental attitudes, group of children and institutional engagements and foci of pedagogical interests. 10.000 daycare
institutions all over the country were supposed to create and implement their version of the state curriculum and document the (positive) effects. An enormous machinery was set into motion on documentation, to make feed-back to parents, municipality, and eventually the state. On this basis a small scale study on how decision making on pedagogy take place was initiated. As a point of departure, the researchers doubted the “seeping downwards – documenting upwards” New Public Management model, but how was the relationship between state, municipality, local politicians, municipal consultants, daycare-institution, parental board and children’s everyday life created? On every level (except on child-engagement-level) we met successful I-positioning of members of that specific level of practice. Put together a collective beautiful narrative of a reflective organization as a whole appeared. Yet, analysis of data showed major self-referential leaps on each level. The positionings took place in self-versioned reality; rather detached from the concrete practice they represented themselves within to such a degree, that researchers could hardly recognize the situations and activities they referred to. A new genre is born in Danish childcare system, a documentation-genre of the success of implementation. To researchers, another story came to mind; a story by the Danish fairytale writer, H.C. Andersen. It’s a story of the nicely dressed emperor, who turns out to wear no clothes.

Learning and Legitimacy: The Zoo’s Self-presentation and its Constructive Appropriation by Children

Brady Wagoner (Aalborg University, Denmark) & Eric Jensen (Anglia Ruskin University, England)

Zoos attract hundreds of millions of visitors every year worldwide. As such they are key institutions for publics to engage with live animals and environmental education, and to support conservation. But there is also a longstanding social representation of zoos as primarily serving a “spectacle” function—as the earliest zoos unashamedly did. Within the context of growing bioethical concern about holding animals in captivity, zoos have emphasized three main functions: education, research and conservation—although, in fact, a small percentage of zoos’ budgets are actually spent exclusively on these activities. Thus, zoos have come to legitimize themselves by emphasizing these other efforts. To examine the ways in which zoos communicate this self-legitimizing message and the way it is constructively understood by zoos’ most important audience—children—, we draw upon an evaluation study on the impact of the ZSL London Zoo’s educational programs. The study shows that children often employ their own strategies to reinterpret the zoo’s intended message, to constructively elaborate on the communication through their own background.
14.30 –16.00 (Meeting room 1)  

Clinical and therapeutic application

Chair: Vasileios Kyriazakis

Inner dialogue: Voice dialogue on the playboard

Anthe Oudshoorn (Christian University Ede, Netherlands) & Michiel de Ronde (Christian University Ede, Netherlands)

The goal of the study which formed the basis for the presentation was to investigate the possibility of having a ‘Voice Dialogue session’ using the method of the Listening Coach. The main question was: In what manner is it possible to have a Voice Dialogue conversation using the Listening Coach. To do so, a literature study was held. In this study the aim was to find similarities between the underlying theories and the distinguished voices. Five interviews explored the possibility of using the Listening Coach for Voice Dialogue purposes. They were coded and compared to phrases from the Voice Dialogue manual. The found similarities were mainly on the subject of the distinguished subpersonalities, in the Listening Coach called ego-positions, and the methods uses in both these theories. Different were the playful character (LC) in contrary to the vehemence of the other (VD). They differ further in the use of the Valueboard (LC) and the presence of the ego-positions on the board, where VD uses placing of the person and the subpersonalities in the room. It can be concluded that the Listening coach provides an easygoing alternative application besides the ‘traditional’ Voice Dialogue sessions. Due to the use of a gameboard even during the identification with one subpersonality, other subpersonalities remained present in the imaginary domain of the self. Because of the playful and controllable nature of the method it creates a safe environment for exploring the world of the inner selves and the inner dialogue their presence creates.

Plural self and psychotic crises

Manuel Gonzalez de Chavez (General University Hospital Gregorio Marañon, Spain)

Psychotic crises, with hallucinations and delusions and other subjective experiences, can be understood better from the perspective of plural identity with accepted, public, private, intimate, hidden, rejected, negative, denied, projected, ideal, grandiose or introjected subidentities. The continuous process of biographic configuration and evolution of the identity is a dialogical evaluation and interaction with the reality experienced, that the person assimilates or adapts to in order to maintain his/her uniqueness, continuity, autonomy and self-esteem. Biographic crises, with their qualitative, negative and painful changes, entail crises of the identity in those aspects in which identity is the most vulnerable, that are, the hidden, rejected, negative or denied subidentities - with processes of reflection and questioning of the identity and the new reality, that trigger an increase of the subject's defensive dynamics and coping mechanisms, and that make the subject's identity less cohesive and coherent and more incoherent and vulnerable.
If the defenses and strategies of the subject to save the identity uniqueness and continuity fail, there is a collapse of the identity with fragmentation of the subidentities that make it up. The author explains how the plural identity is shaped with predominance of the hidden, rejected, negative, projected or introjected subidentities, which the subject does not recognize as being his/her own, and tries to compensate them with other ideal and grandiose ones, in the psychotic crises with predominance of the splitting, fragmentation, projection and regression mechanisms.

**Dialogical Self in action:** Presentation of a patient who suffers from obsessive compulsive disorder with depressive syndrome combined with suicidal ideation

**Vasileios Kyriazakis & Stavros Charalampides** (Institute for Cognitive Analytic Therapy, Greece)

In this presentation the personality of the patient will be highlighted through the aspects of herself, while an explanation will be given as to where these ‘problematic’ ideas come from, explaining the self-aspect expressed path. To continue with, the patient’s progress will be examined throughout therapy and the support of the healthy elements of her personality, as well as the method we used to transfer our opinion to her problems for resolution, so as to try keeping dialogue’s dynamic balanced between therapist and person under treatment. To conclude with, an evaluation of the advantages and disadvantages of the utility of the Dialogical Self approach is given, and this through various judgments and comments.

14.30 – 16.00 (Meeting room 2)  
**Paper session 6**

**Modern Aspects of Dialogical Self**

Chair: **John Scoville**

**B/ordering the Self: A Polyphony of Voices in Autobiographical Writings of Sylvia Plath**

**Joanna Grygieńć** (University of Warsaw, Poland)

This paper takes as its starting point the observation that the death of an American poet, Sylvia Plath brought an enormous interest in her literary and biographical life and prompted many critics, poets, biographers or friends of the poet to comment upon her life and work in various forms i.e. poems, memoirs, articles, and biographies. The prevailing preoccupation with discovering a final ‘truth’ about the poet led to a plethora of biographical or biography-based publications. This approach of biographers to construct one unified portrait of Sylvia Plath on the basis of her writings (journals, letters written to her mother and poetry), resulted in numerous and diverse portrayals of the poet. This paper aims to challenge the treatment of the poet’s self as a reified entity and sets out to view the narrative of Sylvia Plath’s *The Unabridged Journals of Sylvia Plath 1950 -*
1962 as consisting of multiple voices that are found in constant process of fluctuating, shifting, traversing, blurring, fusing and b/ordering. Journals present a self-narrative in which various voices coexist simultaneously and are engaged in constant dialogue with each other. Taking the fragments of the journals, as its primary resource, the paper illustrates how application of the dialogical self theory serves to enrich literary analysis of autobiographical works and what challenges such reading induces.

Abstract art and the dialogical self

John Scoville (Columbus State Community College, USA)

This is a linked presentation of two papers that examine the historic and contemporary use of the dialogical process in the creation of non-imagist, pure abstract painting. The first part, will investigate the Dialogical process as used by members of the American Abstract Expressionists. Abstract Expressionism was an art movement that emerged during the mid twentieth century in New York. Two of its foremost proponents were the painters Jackson Pollock and Mark Rothko. Although they produced strikingly different kinds of works, both men configured paintings void of material imagery based on a highly reduced or randomized compositional structure. Their canvases can be seen as Dialogical mirrors on which they expressed condensed states of emotion. The conceptual foundations of Abstract Expressionism will be examined from its roots in Freudian Surrealism to its ultimate theoretical underpinning in Existentialism and Gestalt theory. These ideas will be merged with a Dialogical interpretation to provide a formal analysis of selected works of Rothko and Pollock as well as a critique of their creative processes. The second part, Bonnie Weir, will investigate a contemporary artist's use of the dialogical process in creating non-imagist paintings that render works that are uniquely personal expressions. A description of what dialogical procedures are employed, and how these activities are an autodidactic process that can also be used as a highly effective therapeutic and studio teaching tool.

Understanding ‘Personal Growth’ in Dialogical Self Theory: Issues from the Perspective of Indian Psychology

Shaima Ahammed (United Arab Emirates University, United Arab Emirates)

Despite superficial differences in their paradigms, foci or intents, self experience and personal growth is an ultimate concern for most psychological theories. Given this understanding, the Dialogical Self theory (Hermans, 2001) with it’s particular focus on self and it’s dynamics, cannot afford to ignore questions and issues concerning, such an important dimension of human existence, as personal growth. The theory, while quite successful in guiding and advancing our understanding regarding many facets of human experiences such as globalization, identity, psychopathology etc., seems to be totally inadequate, when it comes to reflecting on themes such as transcendence of the self or self realization. An attempt to juxtapose the theory with Indian psychology, which has it’s central foci on the very root of existence, nature of self and personal growth, brings forth a whole set of complex questions about what entails personal growth from a dialogical perspective. Of particular importance are issues concerning agency,
unity and continuity of the self. Thus, an over emphasis on the aspect of dialogicality of the self, has in many ways, resulted in the neglect of some of the most important attributes of self such as experience, consciousness, awareness etc. Equally bothersome is the theory’s limited precincts, which causes “profound self examination” to be restrained to a cognitive level, thereby delimiting a component, so critical to self discovery and personal growth. This paper examines these issues and implies that it is important to address these questions in order to fully appreciate the theory.

14.30 –16.00 (Europe B) Symposium 16

Religious Voices in Self-Narratives. A Dialogical Perspective

Organisers: Marjo Buitelaar & Hetty Zock (University of Groningen, Netherlands)

Overview

In this panel we will investigate the role of religious voices in self-narratives (such as life-stories and ego-documents) in the process of positioning oneself and being positioned by others. While in some cases religious voices may facilitate dialogues between different I-positions or the creation of a meta-position, in other instances religious (or anti-religious) voices may be used in personal and collective discourses of inclusion and exclusion. In particular, we will investigate how religious voices feature in stories about (dis)continuities between specific moments and domains of everyday life experiences. The papers in this panel will address two subthemes: the mobilization of religious voices in transitional moments over the life course, and the dialogical construction of selves in diaspora contexts where immigrants do not find their religious identity represented in mainstream host culture in ways that they recognize.


Hetty Zock (University of Groningen, Netherlands)

This paper discusses the role accorded to religious voices in the theory of the dialogical self. Point of departure is Hubert Hermans’ emphasis on the close interconnectedness between psychological and cultural processes, and his statement that in the present pluralist, globalized cultural context, both self and society are becoming increasingly ‘multi-voiced’. The diversity, oppositions and conflicts present in society are reflected in the self. In Hermans’ work, religion primarily figures as a source of ‘defensive localization’ – i.e., a coping mechanism characterized by stereotyping, dichotomizing, and excluding ‘others’ that restricts the dialogical capacities of the self. Following Catherine Kinnvall he notes: ‘Particularly (institutionalized) religion and nationalism are identity markers in times of rapid change and uncertain futures’. However, to adequately research the role of religious identities in our time, a more encompassing view of religion is required. Religion may figure in identity processes in various manifestations (local
and global) and may fulfill different functions (emotional, social, political), both on the individual and on the collective level. As a group identity, it may to a greater or lesser extent be mixed with other collective identity elements (national, ethnic, cultural). On the individual level, a religious I-position may function as a meta-position which is experienced as a ‘true self’, which Hermans himself deems necessary to counter the postmodern experience of discontinuity and fragmentation and stimulate dialogical capacities.

**Uses of Religious Elements as Symbolic Resources in Transitions**

*Tania Zittoun* (University of Neuchâtel, Switzerland)

Transitions in the life course mainly confront people with unknown or unexpected situations. In the terms of the Dialogical Self Theory, the self can be defined as the dynamic processes between “a multiplicity of I-positions within an imaginal landscape” (Hermans & Kempen, 1993). As these positions are connected to specific experiences of the person in the world, transitions can be said to imply new arrangements between existing I-positions, the creation of new I-positions, and the disappearance of others. Transitions can thus be said to imply the semiotic transformation of I-positions; as such, it can be supported by semiotic resources (Gillespie & Zittoun, 2010). Religious systems provide people with various cultural elements such as narratives, rites, emblematic figures, specific identities (Geertz, 1972). Under some conditions, people can use such elements as symbolic resources (Zittoun, 2006) to facilitate processes of change and therefore, the transformation of their “architecture of the self” through transition. In this paper, I will draw on various empirical findings to show how religious elements can be used as resources in transitions; but I will also suggest that religion can set strong constraints to the extent that it can be used.

**Constructing a Muslim Self in the Netherlands**

*Marjo Buitelaar* (University of Groningen, Netherlands)

This contribution will analyse dialogues between various voices in self-narratives on religiosity by Moroccan Dutch women. Point of departure is the idea that constructing a religious self in a diaspora context is a matter of locating oneself in, between and beyond different national, ethnic and religious sites of belonging and consists of ongoing process of positioning oneself and being positioned in relations to others. The focus in the paper will be on the interplay of societal changes and developments over the life course in the ongoing construction of a religious self. It will be demonstrated that the increased forced selfing and othering that characterizes present day Dutch society may lead Muslim women to redefine their religious self in various ways. Ironically, in demands from ‘old’ Dutch citizens to become ‘one of us’, Moroccan-Dutch citizens are addressed predominantly in terms of religious otherness. In line with current international developments, a binary divide is suggested between the non-Muslim (Dutch) self and the Muslim other. Reflecting this discourse of exclusion, the narrations of our interlocutors not only point to ways to accommodate a sense of belonging in two different countries, but also to their struggle to combine religious identification
with a sense of belonging in the Netherlands and a refusal to take sides. Interrelated with societal changes, developments over the life course also inform the ongoing construction of a religious self. It will be demonstrated how an emphasis on religious voices that express self-realization through achievements and autonomy may shift to those that articulate self-realization through the development of a more spiritual stance and meaningful relations with others.

Response to the Panel Presentations

**Sunil Bhatia** (Connecticut College, USA)

Sunil Bhatia's research focuses on the development of self and identity within the context of postcolonial migration, globalization, and formation of transnational diasporas. In particular, his research attempts to reformulate the concept of culture and identity in cultural psychology and human development by showing how critical concepts, such as diaspora and transnational migration, force us to redefine theories of culture, identity, cultural difference and development. In his response to the other papers in the panel, he will relate the presented analyses of empirical data by using the dialogical self as an analytical tool to his reflection on the redefinition of theories of culture and identity.

14.30 –16.00 (Mezzo)  
**Symposium 19**

**Dialogical Self in Early Ontogeny**

Organiser & Chairman: **Maria Lyra** (Federal University of Pernambuco, Brasil)  
Discussant: **Marie-Cécile Bertau** (Ludwig-Maximilians University, Germany)

**Overview**

Developmental perspectives on dialogical self are scarce. More specifically, studies focusing on the process through which a dialogical self emerges in ontogeny are even more uncommon. There is a need for conceptions, perspectives and, more specifically, theories, supported by empirical findings, establishing a bridge between development researcher perspectives and theoreticians dedicated to enhance the foundations of a dialogical self theory. This symposium focuses on the emergence of a dialogical self in early ontogeny and aims to tap on this theme contributing to a critical analysis of the relationship between conceptual support and empirical findings. Particularly we aim to discuss the phenomena of joint attention between an infant and his/her adult partner and joint action between partners focusing on the emergence of a dialogical self. From this starting point we aim to discuss empirical data and inferred interpretation of the phenomenon of joint attention and joint action. Questions regarding the transparency of minds to each partner; the type of understanding of attention the infant is supposed to have; the nature of partners’ dialogues that yields mutual awareness are some points discussed.
Dialogical Self, Joint Attention and Abbreviated Dialogues in Early Ontogeny

Maria Lyra (Federal University of Pernambuco, Brasil)

The microanalytic analysis of construction of partners’ mutual understanding indicates that communication between partners becomes progressively condensed and dialogical exchanges turn out to be shorter. The analysis of early mother-infant dialogues shows such phenomenon named abbreviation of dialogue. This presentation discusses the development of joint attention between an infant and his/her adult partner and the abbreviated mother-infant dialogues. Three characteristics of abbreviated dialogues exhibit the constructive role of this developmental step: the infant’s capacity to abstract a format and to use it in other dialogical events, the seeds of infant self’s positioning differentiation and the new quality of the partners’ shared engagement that suggests the emergence of a presymbolic functional space. We propose that dialogical abbreviated joint actions allow to infer a process of differentiation of infant’s position in dialogue and the emergence of presymbolic functional space. Grounded in the dialogical format the concept of abbreviation complements the conception of language with an image that includes the interwovenness of emotional-affective and cognitive dimensions, embedded in the movement between self and others. The early emergence of this phenomenon suggests that reference, the clear distinction signifier-signified (or sign-object) conceived of as the classical indicator of symbolic sign use proper, may result from an antecedent (or parallel?) process of temporal/historical construction in which the other is apprehended in his/her complexity that includes the temporally/historically created affective-emotional atmospheres. Relying on joint actions, dialogue seems to have the power to engender selves in dialogue and our symbolic capacity. This paper aims to contribute to a critical understanding of the relationship between conceptual support and empirical findings for inferring the emergence of a dialogical self in early ontogeny, particularly exploring the development of joint attention, predominantly relevant for the study of reference, and abbreviated joint actions.

Joint Attention in the Context of Use of Objects in Typically Developing Children

Christiane Moro (University of Lausanne, Switzerland)

The phenomenon of joint attention has been described as an early socio-communicative skill which allows typically developing children at the end of their first year of life to engage with the adult in a series of behaviors (mainly by means of gaze-following and pointing) leading her to share attention with respect to objects or events. Different explanations of the emergence of this socio-communicative skill are proposed by the researchers (see for example Butterworth, 1998 and Tomasello, 1995 which is qualified of « top down » for Tomasello and of « bottom up » for Butterworth and of « top down » for Tomasello, dixit Racine, 2005). In these studies on joint attention, very little is known about the status of the objects (or events) involved in such activities. In our research, we point out the question of
the nature of object (also defined as referent) involved in joint attention activities. To answer this question, we examine joint attention in situations of uses of objects (Moro & Rodríguez, 1995) in triadic interaction adult-child-object. For the current exploratory research, two infants and one of their parents were videotaped at their homes while interacting with three different complex objects (for five minutes with each one). Five sessions were conducted for each child at 6, 9, 12, 15 and 18 months old. We will present the first results of this research on the development of joint attention skill over time (at 6, 9, 12, 15 and 18 months) in the context of use of the object. We will discuss these results in relation to the construction of the uses of objects by the child and the verbal and non verbal mediators used (for example ostentation and pointing gestures) produced either by the adult or the child.

Maternal Speech and Dialogical Self

*Leticia Scorsi* (Faculty of Guararapes, Brazil) & *Maria Lyra* (Federal University of Pernambuco, Brasil)

This paper discusses maternal speech during mother-infant communication focusing on the process through which the partners begin to differentiate their own positions in dialogue. Dynamic systems theory and the EEA model provide us conditions to investigate how the mother-infant communication system allows for the construction of new patterns of organization. Dialogical perspective, specially referring to Bakhtin, gives the theoretical support to interpret how these new patterns allow for the emergence of a dialogical self. We analyzed the exchanges between two mother-infant dyads from the sixth week of life of the baby until the week when they reached the predominance of abbreviation, according to the EEA model (Lyra, 2006, 2007; Lyra & Bertau, 2008). The speech of the mother was investigated regarding two different dimensions: the positions the mother assumes along the communication with the baby and the trajectories of development of the phenomenon under investigation. This last aspect was conducted according to the historically structured sampling (HSS) (Valsiner & Sato, 2006), where we could identify the equifinality point (EFP) and the obligatory passage points (OPPs) identified in analysis of the maternal speech. Firstly we analyzed each dyad microgenetically aiming to identify micro-variations that can be grouping for performing the macrogenetic analysis (Lyra, 2006). From the trajectories of development of both dyads we could apprehend a mechanism of “knowledge-distance-elaboration” that enables to suggest a process mechanism that the partners may follow in order to differentiate their position in dialogue.
Crossing Boundaries: Dialogical Self and Learning

Organiser and Chairman: Margarida César (University of Lisbon, Portugal)
Discussant: Beatrice Ligorio (University of Bari “Aldo Moro”, Italy)

Overview

This symposium aims to analyse transitions (Abreu, Bishop, & Presmeg, 2002; Zittoun, 2006) between different contexts, scenarios and situations, connecting them with the learning process. Students face moments of change during their lives, conflicts between their different I-positioning (Hermans, 2001), and also between the different cultures in which they participate (César & Kumpulainen, 2009), namely in school, at home, and in various formal and non-formal leisure activities. We aim to discuss the dialogical character of the learning process, how the relational interplays shape students’ performances and achievement, and also the role played by different symbolic systems. In some cases, some transitions might be facilitated when children are able to create connections between in- and out of school events. Thus, it is important to study how school materials (e.g., textbooks) and non-school materials (e.g., movies, music, photos) can be used as symbolic resources to connect students to their daily lives bridging school and extra-school knowledge. It is also important to understand how students develop and mobilize competences that facilitate moving from one context into another. Another important issue touches on minority culture students’ attending mainstream schools. The complexity of a quality education will be discussed through considering the relation between their dialogical identities and the learning process. Studying the transitions between different cultures illuminates the great variability with which the definition of immigrant can be dialogically built and how much an in-depth analysis of each case is needed in order to avoid oversimplification that can easily lead to stereotypes.

Literature and Philosophy in Dialogues

Tania Zittoun (University of Neuchâtel, Switzerland) & Michèle Grossen (University of Neuchâtel & University of Lausanne, Switzerland)

The dialogical approach in psychology assumes the social nature of any thought and action, and their location within streams or previous discourses and actions. Its social and historical assumptions confer to a dialogical approach the status of a paradigm more than of a specific set of notions (Linell, 2009; Marková, 2003). Adopting a dialogical approach has consequences in terms of choices of theoretical frames and methodological strategies to approach educational issues (Grossen, 1999). It demands a specific care to the plurality of perspectives, the trajectories of discourses and signs, and their changeability. It finally invites to consider the dialogicality of the Self (Hermans, 2002). This project addresses a dialogical issue: Can literary and philosophical texts discussed in a classroom play a role within self-dialogues of adolescent? Within dialogical approaches, we expand the Vygotskian tradition emphasising the interpersonal origin of intra-
psychological processes (Valsiner, 1997; Vygotsky, 1934). We also draw on research showing the importance of uses of symbolic resources in youth development - how books, music or films may become privileged partners of self-dialogue and play a crucial role in the sense of self-continuity (Zittoun, 2007, 2008). Methodologically, we explore techniques accounting for the multivoicedness of socially situated classrooms. We present a research project focusing on secondary school classes of philosophy, literature and general knowledge. We hope to retrace the possible dialogicality of teaching-learning activities, and the ways in which classroom dialogue participate to the dialogicality of the Self.

Collaborative Work and Dialogical Self: Contributions for an Inclusive and Intercultural Mathematics Education

Margarida César (Institute of Education at University of Lisbon, Portugal)

In the last decades Portuguese schools have experienced changes pertaining to immigrant populations that challenge teachers and students, stressing the need to use classroom practices related to collaborative work (César & Oliveira, 2005). They have made educational agents consider the dialogical self (Hermans, 2001) and the conflicts arising from the students’ diverse I-positioning, particularly those from minority cultures (César, 2009). Expanding notions like power relations (Apple, 1995), participation (Lave & Wenger, 1991), voices (Wertsch, 1991), curriculum (Rose, 2002), and most competent peer (Vygotsky, 1932/1978) allow for a deeper understanding of the learning process. The Interaction and Knowledge project’s main goals concerned studying and promoting peer interactions in formal educational scenarios; promoting collaborative work among its team (teacher/researchers, psychologists and academics), and among the students, other educational agents and significant others. We focus on data from mathematics classes all over Portugal (5th to 12th grades; 10/11 to 17/18 year-olds). Data-collecting instruments included observation, questionnaires, interviews, informal conversations, tasks inspired in projective techniques, an instrument to evaluate students’ abilities and competencies, students’ protocols, documents, and reports. Through a narrative content analysis inductive categories emerged. We analyze a paradigmatic peer school path, similar to many others. These examples illuminate how the dialogical self theory used in educational scenarios is useful to understand educational phenomena, namely students’ participation, their access to school achievement, mathematical solving strategies, argumentations, socialization and identities. This analysis also stresses the importance of students’ dialogical social representations about mathematics and about themselves, as students, in their school performances.
“Nowadays I Think, ‘Wow: I Made it’”: Dialogical Self Processes and Access to Symbolic Resources in Immigrant Transitions

Ria O’Sullivan Lago (University of Limerick, Ireland) & Hannah Hale (University of Derby, United Kingdom)

This paper will examine immigrant young people’s transitions to school in their new host society. We will draw from two conceptual and analytical frameworks we have used independently in previous studies to explore how people make sense of their experiences as immigrants. Firstly we will explore the notion of symbolic resources as a framework to examine the developmental transitions Portuguese students experienced between schooling practices and historical times. Secondly, we will explore the use of concepts from Dialogical Self theory to investigate shifts in I positions which emerge as dialogical strategies to restore continuity in the self. The theories of Dialogical Self and Symbolic Resources will provide a complementary perspective to enhance current understandings of immigrant young people. The analysis revisits Portuguese young people’s accounts of their immigration to Jersey and their experiences of schooling, collected as part of a larger project on the experiences of Portuguese students in British schools. We have selected interviews with two sisters who recounted quite different transitions. The question we pose here is what new insights can be revealed by using Dialogical Self concepts to explore the accounts of these two sisters who, despite sharing many aspects of their background, recounted very different experiences of their schooling in Jersey.

Crossing Boundaries: Engaging in Dialogic Inquiry Across Formal and Informal Settings

Kristiina Kumpulainen & Lasse Lipponen (University of Helsinki, Finland)

This study investigates the nature of dialogic interactions in a classroom community (N=19) whose formal learning spaces were extended to more informal settings of learning in order to promote the students’ agency in navigating across their experiences and knowledge(s) embedded in diverse settings. The study applies a chronotopic analysis to students’ dialogic practices. The concept of chronotope can be traced back from the work of Bakhtin (1981) who defines the spatiotemporal matrix as being produced, shaped and reshaped by the discourses of the participants as they relate to spaces and times beyond here and now (Brown, & Renshaw, 2006; Hirst, 2004). In viewing the processes of learning as relational and transformative, chronotypes can be defined as creative spaces in which students’ agency and identities are negotiated. It is these time-space relationships and students’ agency we are interested to explore as the classroom community moves both physically and psychologically to different spaces and time scales in their interactions. The results of our study suggest that a dialogic learning culture that was cultivated in this classroom community can help students to develop boundary-crossing competencies to bridge the gap between diverse learning contexts and to harness the funds of knowledge they generate within and across them. The multivoicedness constructed into being in the classroom community served as a resource for both Collective and Self dialogue.
Psychodrama: The Self in Dialogical Action

Leni Verhofstadt-Denève (Ghent Univ./ Univ. of Antwerp, Belgium)

After a short theoretical synthesis participants will be in the possibility to experience experiential-dialectical psychodrama in a safe non-confronting group-setting. They will learn how the three main forms of “internal and external imaginal dialogues” can be stimulated through different kinds of psychodrama techniques (role-taking, role-reversal, mirroring, doubling...) and stages (warming-up, action and sharing). Mainly the method of the action-sociogram or the “social atom in action” will be explored. The action-sociogram enables the protagonist to device a spatial structure in which the self is elaborate in relation to significant others (symbolised by other group-members). Moreover the protagonist is in the possibility to go through a dialogue between the self and his/her significant antagonists; or formulated in the words of Hermans: the I constructs a multivoiced world in which the individual is not only able to talk about the variety of imaginal others (antagonists) but also to talk with them as relatively independent parts of an extended self. Specific in the Social Atom (as an “action-sociogram”) is the vivid experience of dialectical opposition (within an involved affective spatial situational context) in which emotions, cognitions, language and action can strongly be integrated. In other words the Protagonist is in the possibility to experience a lively meeting within a dialogical self through dialectical actions.

Philosophy and Dialogical Self

Foundations of Internal Rhetoric: Dialogical Selves in Archaic and Classical Greek Literature

John Nienkamp (Indiana University of Pennsylvania, USA)

The study of internal rhetorics has much in common with dialogical selves, but places its subject mainly in the context of rhetorical history and theory, and only secondarily in psychology and literary theory. This presentation traces the history of internal rhetorics to one of the earliest extant texts in Western cultures, the Iliad. Various characters in the epic hold dialogues with themselves at crucial moments in order to persuade themselves to act in specific, culturally appropriate ways. By the time Isocrates writes about the teaching of logos roughly four hundred years later, such internal persuasion is such an accepted and valued practice that it is used to justify the teaching of public rhetoric. This paper argues that the dialogical internal rhetoric displayed by characters in the Iliad reaches its characteristic classical exposition in Isocrates’ works. In contrast, Plato and Aristotle forward a relatively monological internal discourse that does much to minimize attention to
internal rhetoric in subsequent centuries. Although internal rhetorics arise at other points in European history, it is not until the late twentieth century, when scholars begin to recover a concept of the multiplicity of selves, that a more thorough understanding of the rhetorical construction and negotiation of selves can be attained.

**Internal Rhetoric: An Introduction to a Rhetorical Perspective on the Dialogical Self**

*John Nienkamp* (Indiana University of Pennsylvania, USA)

The study of internal rhetorics has much in common with dialogical selves, but places its subject mainly in the context of rhetorical history and theory, and only secondarily in psychology and literary theory. This paper outlines (as much as is possible in twenty minutes) a theory of internal rhetorics describing how we internalize various persuasive voices around us and incorporate them in varying degrees into a flexible, shifting rhetorical self. In making this argument, I draw on a number of rhetoricians throughout the years who have compared public rhetoric to the same thing we—or “wise people”—do in our own minds. If there is time, I will illustrate my points using excerpts from literature and diaries. The parallels between internal rhetorics and dialogical science are more than incidental. Rhetoric has always drawn on understandings of the workings of the mind current to its time period, as is evident in the *logos*-based rhetoric of Aristotle, the faculty-psychotherapy-based rhetoric of George Campbell in the eighteenth century, and the depth-psychotherapy assumptions behind Perelman and Olbrechts-Tyteca’s *New Rhetoric* (1958). What becomes particularly striking, however, is how often one can find descriptions of and prescriptions for truly hortatory self-talk as well as public rhetoric: in fact, when Francis Bacon describes rhetoric, he is primarily describing what goes on within the mind. Finally, then, I conclude that an understanding of the dialogical self from a psychological perspective is just as important for internal rhetorics as, perhaps, is an understanding of internal rhetorics for the dialogical sciences.

**Dialogical Self in Ancient Greek Thought**

*Philia Issari* (University of Athens, Greece) & *Petros Anastasiadis* (University of Crete, Greece)

The present study examines dialogical and heterological aspects of the self within the context of ancient Greek philosophical and poetic thought. More specifically, it looks at notions of communion and alterity in Plato, Aristotle, and the Areopogitical corpus. In addition, it considers psychoethical aspects of identity in Sophocles’ Antigone. Patterns of thinking drawn from philosophical and poetic texts, and the role of dialogue as a dominant cultural form in Greek life, point to a dialogical image of the self and a psychoethical life formed and expressed in interpersonal and communal interchange. Greek conceptions of the human being are considered in view of Bakhtin’s heterological, polyphonic perspective, and notions of a ‘decentered’ subject. Moreover they are contrasted to views of the self-conceived in late modernity, which place a distinct emphasis on the individual subject as a unified, solitary center of consciousness, and as the locus of psychological and ethical life. In conclusion, this paper discusses the relevance of
Greek ideas for current concerns about self and identity, and the importance of ancient Greek thinking for contemporary study of ideas regarding the dialogical self.

**Self as poetics: the dynamic semiotics of metaphor in Y. Bonnefoy and P. Celan**

*Maria Helena Nogueira Ferreira Jesus* (University of the New Sorbonne, France)

Metaphor is a generative and transformational semiotic event: it establishes a new pertinence of meaning, making appear what-was-not-yet. In this way, metaphor carries language where nothing was before. Moreover, metaphors belong to selves, and these live metaphorically, seeking for novelty and exploring the uncharted polyphonic space of possibilities against the tyranny of being and ought-to-be. It follows that the metaphor enacts a kind of tensional truth, as maintained by Paul Ricoeur’s concept of “metaphorical truth”. Now, one should wonder how the self gets involved in the dynamic efficacy of metaphors, and why they seem to be so compelling to respond to one’s need for self-innovation. These issues invite one to combine the semiotics of metaphor with the hermeneutics of poetic discourse, by reading and contrasting two major poets of the 20th century, Y. Bonnefoy and P. Celan, who have inaugurated a post-surrealist poetry aiming, with different means and intensities, in order to provide language with new vitality and to instil renewed nexuses of meaning into life.

16.30 –18.00 (Meeting room 2)  
**Paper session 8**

**Sociocultural context of dialogical self**

Chair: *Ria O’Sullivan -Lago*

“It’s not you, but it’s the position you hold as a member of that organisation”: Individual and Institutional Positionings in the Irish Catholic Church

*Ria O’Sullivan-Lago* (University of Limerick, Ireland)

This paper will explore the dialogical nature of the institution of the Catholic Church in Ireland. The Catholic Church is a universal and transnational institution made up of 1.8 billion individuals and 1.2 million religious around the globe. Its religious servers, while part of the institution, are by their very nature, dialogical beings who are situated in socio-cultural contexts, orienting themselves towards and co-constructed by various audiences. In Ireland, the Catholic Church has been particularly important and influential to the community, culture and government but recent events, in particular the publication of reports concerning child abuse scandals, have brought about enormous change. The public has become a reluctant audience and the institutional Church and its religious' positions and relations in society have fallen into question. Although the Catholic Church has lost much of its moral credibility, the “worthy cause” work of the religious continues, the legitimacy and viability of which depends on its reluctant
audiences. This paper will draw on interviews with religious from an on-going study in Ireland, exploring the work of religious with migrants and political lobbying. A dialogical tension is evident in the religious’ presentation of themselves and their work due to their particular social situatedness (O’Sullivan-Lago & Abreu, 2010). Focusing on the tensions between the religious’ dialogical positions as individual actors and as members of the institution, this paper will explore the interface and subsequent tensions between the institution and its significant others.

‘Having It All’: How Women Construct Identity Dialogically in Modern Society

Elsa Scheie (Clark University, USA)

Identity is not a “thing” an individual can simply “have,” rather it is a continuous process throughout life that requires active participation of the person. From a dialogical self theoretical perspective, a secure sense of united identity is created as the center of multiple dialogues between I-positions and between the individual and external stimuli. That framework is utilized to understand identity construction in American women, who, now more than ever, can supposedly “do anything,” and “have it all.” That is, many professional doors have been opened to women in the last 60 years, and there are limitless opportunities of other kinds available as well. However, social expectations remain that women will be mothers and in charge of the domestic domain. A new group of women has thus emerged in the last 60 years that must mediate social suggestions and internal desires. To investigate these experiences, 34 American women between the ages of 31 and 60 were interviewed using a semi-structured format. It was found that women create a sense of identity through a two-level process: Role selection, and realization of natural traits. Adoption of multiple, varied roles and therefore creation of a social network is important so that a dynamic dialogue may occur, while allowing personality to play out is also important.

“Self positioning” in the transition to adulthood: a longitudinal case study with Brazilian youth who participated in a social program

Elsa de Mattos (Federal University of Bahia, Brasil) & Antonio Marco Chaves (Federal University of Bahia, Brasil)

The principal aim of the study was to identify and describe “critical moments” in young people’s transition to adulthood in terms of the Dialogical Self Perspective. Transition to adulthood is considered a critical developmental passage by a significant amount of Brazilian adolescents who enter the labor market to help support themselves and their families before the age of 18. To date, research on transitions to adulthood among Brazilian youth has been scarce. The present study represents partial results from a longitudinal qualitative research on the transition to adulthood among Brazilian youths. It focuses on self-positioning along the evolving trajectories of youth who participated in social program during adolescence, and on their narratives of “self change” in relation to two life dimensions (i.e. the study/work dimension and family/relationships dimension). The Dialogical Self Perspective provides a valuable framework for looking at the
emergence of “critical moments” during the process. Participants were 4 youths, aged 17-18 years old at the beginning of the study and 20-21 in a 2-year follow up in-depth interview recruited among youths who participated in a social program implemented by an NGO located in Salvador, a large city in Northeast Brazil. Interviews were conducted for approximately 2 hours at the program site. Data were analyzed in three steps, and are discussed in terms of self-positioning during “critical moments”. Findings consider how these moments help shape different life trajectories. The study describes the multiple variations and possibilities of individual trajectories, and how negotiations of self-positioning evolve through time.

16.30 –18.00 (Europe B)  
Symposium 14

Two is Not Enough: Towards a Triadic Conception of Self Transforming Through Time

Chairman: Marie-Cécile Bertau (Ludwig-Maximilians University, Germany)  
Discussant: Peter Raggatt (James Cook University, Australia)

Overview

The aim of the symposium is to discuss the model of the dialogic self in terms of structure and time. We claim that dialogical relations always involve a third element. Typically this involves an object, a third individual or group. In the present symposium we discuss the importance of the third element and how it can be interpreted within a framework of triadic relations that develop and transform through time. The introduction will first give an overview of the model of the dialogical self in terms of its structure and dynamics, along with the core terms of voice and position. From different perspectives, we then show how introducing the third element makes clear the structure of dialogical relations as well as the necessity of recognizing the temporal dimension of dialogicality. This is firstly addressed in internal dialogic relations of an individual to an object, where I-positions are in different relations to the same object, resulting in dissociated semiotic relations to this object which themselves change over time. Secondly, the third element is seen as a witness instance for the development and transformations of the dialogic self, highlighting the formative aspect of the third element. In both contributions, the third element is seen as crucial to understanding the development transformation of the dialogic self through time; the semiotic aspect of the third intervening element is shown to be its main characteristic, supporting the notion that the dialogical self is itself semiotic and triadic.

On the Boundary: Self-Alter-Triadic Relations to Semiotic Objects in a Case of Dissociative Identity Disorder
John Barresi (Dalhousie University, Canada)

One's interpretation of the meaning of an object typically emerges and transforms out of dialogic relations with other individuals. This ‘epistemic triangle’ is crucial in human development, where one of the individuals may embody the social or cultural meaning of the object; but it is quite general with respect to transformations in semiotic relations to objects. This triadic relation can occur not only between individuals but also within a person, when two different perspectives or internal I-positions coexist, each with its own semiotic relation to the object. In the present paper, I will focus on the development and transformations in triadic relations toward ‘love’ objects in a case of multiple personality. From childhood onward, splits in meaning or dissociated semiotic relations to love objects occurred in this case, and transformed through time and due to situation. These split and ambivalent semiotic relations were both the original cause for adult personality dissociation and the basis for eventual synthesis. By tracing the changing meaning of love objects through time in this case, we can see clearly how dialogic relations between I-positions depend on the epistemic triangle for mutual development and integration.

Alter, Ego, and the Polis: Witnessed Self Formations

Marie-Cécile Bertau (Ludwig-Maximilians University, Germany)

The importance of the third element is viewed in this contribution from the perspective of language. Thus, Self is thought of as a triadic structure because of its grounding in language. This means that Self is semiotic, acting in the presence of a third position which is constitutive for Alter-Ego-positioned individuals and so constrains the Self to a form; at the same time, this third position supplies symbolic and formal means. The argument is given in three steps, involving first a view of language as medium and means, where the triple structure Alter – Ego - Language/Element can be stated. The argument leads secondly to an understanding of the third element as the witnessing audience, the polis, highlighting the public, symbolic and formative aspect of activity needed for any Alter-Ego-relationship and for an understanding of other and self; the triad moves here to Alter-Ego-Polis. Thirdly, the argument addresses semiotic objects as formations in time with the triple structure of semiotic object [Alter-Polis] - Ego. The observable fact of semiotization of objects in psychic life is seen as the sign of the triplicity of Alter-Ego-Language.
Rethinking ‘Dialogicality’: Art of Silence and Inner Dialogue

Organisers: Kyoko Murakami (University of Bath, United Kingdom) & Jaan Valsiner (Clark University, USA)
Discussants: Jaan Valsiner (Clark University, USA) & Lilian Patricia Rodriquez (University of La Sabana, Colombia)

Overview

How is silence, not speaking, conceptualised in the theory of dialogical self? Is silence relevant at all to theorising dialogicality in human experiences? This symposium shall bring together scholars in differing positions and fields to discuss this under-explored phenomenon of silence and inner dialogues in social and human sciences. Its aim is to rethink ‘dialogicality’ and address theoretical and methodological challenges for advancement of the theory of dialogical self.

“I Am Fighting the Hardest Battle For My Germanness Now”: Internal Dialogues of Victor Klemperer

Michael Geheran (Clark University, USA)

Memoirs and diaries of people living through turbulent times can be a valuable resource for the study of the dialogical nature of the self. Since their publication in 1995, Victor Klemperer’s “Third Reich” diaries have been the subject of profound scholarly interest in the research field of social history. As one of the few published primary accounts by a baptized Jew, war veteran, academic, and German nationalist, they present an unparalleled view into the Third Reich from the perspective of one its victims. For an interdisciplinary study that intersects history and psychology, the ways in which Klemperer confronted the dilemma of having volunteered to serve Germany in WWI while later being cast as a pariah and threatened with deportation by the Nazis, offers important insights that enable a closer examination of the dialogical self in crisis. His participation in the war left an indelible mark on Klemperer’s self-identity, one that shaped his perspectives, attitudes, and decision-making under Nazi oppression. His struggle to reconcile his German and Jewish identities, his constructed utopia of German society in which he sees the Nazis, not himself, as aberrations, and his constant reevaluations of his “Germanness,” bring to light an internal dialogue, or process of self-negotiation, under duress. I examine the dialogical struggles within the self of Victor Klemperer through analyses of selected sequences of inner dialogue found throughout his diaries.


Jenny Lim (University of Oxford, United Kingdom)

A branch of conversation analysis (CA) explores how institutional talk displays verbal action orientations in practices and how this orientation is sustained in interaction. Accounting practices in CA carry two meanings (Wooffitt, 2005) to refer to the specific discursive acts, which justify the course of actions; and through talk and transcripts to reveal institutional imperatives originating from
outside the interaction become evidenced, made real and enforceable on participants (Heritage, 2005). In analyzing institutional talk data, CA approaches these discursive events through five dimensions of analysis: 'overall structural organization', 'sequence organization', 'turn design', 'turn talking', and 'lexical choices'. Valsiner's (2002, pp. 257-8) dialogical relationship map, offered a breakthrough theoretical account in explaining the dynamics of discursive events and the emergence of new psychological processes. This part of the symposium will refer to two pieces of data, that explore how institutional team talk are analyzed, first using the CA analytical framework, and then with reference to Valsiner's model of dialogicality. This seeks to open up an expanded understanding of dialogical self theory to reveal participants’ action orientation and sustained institutional practices. The new model based on Valsiner's, seeks to establish the relationship between discursive acts, institutional practices in explaining the process of human development and higher mental functioning.

‘A Cup of Humanity’: Dialogicality Through the Way of Tea

Kyoko Murakami (University of Bath, United Kingdom)

In this presentation, I shall explore dialogicality in the nearly 500-year-old practice, Japanese tea ceremony. Particularly pertinent to the concept of dialogicality in the way of tea is so-called silence. In tea ceremony, spoken interaction between the host (the person who serves tea) and the guest (the person who receives tea) is highly regulated and mostly maintained at the level of subtle gestures. Why is silence important? For what purpose does it achieve for the overall experience of tea ceremony? In order to better understand this apparent puzzle we start by tracing key principles of tea ceremony in the historical origin, the evolution and ritualised experience that was established and formalised by Sen Rikyu (1522-1591). In tea ceremony, space, emotion and interaction with nature are paramount to enhancing the emotional, moral, and aesthetic experience. This lies in the way space is used, which is designed for the participants to contemplate rather than to speak of their ‘mind’, bringing about what might be called “hyper-generalised affective” moment (Valsiner) through interaction between the participants and with nature, whether silent, verbal, or para- or non-verbal. Victor Turner’s concept of liminality could be useful here to understand something emergent in between (person or environment/nature) and at inter- and intra-personal levels. Using a typical example of a contemporary version of tea ceremony and drawing on the work of Okakura (1862-1913), I shall analyse the way in which the ritualistic protocols and procedures and the spatial order provide a novel regulative order for a new experience, creating a zone/domain of the possible (or ‘possibility of being otherwise’). In doing so, I hope to establish an argument for a possible application of tea ceremony as a tool for personal and collective transformation. Theoretical underpinning of dialogicality in tea ceremony offers a resource for rethinking dialogues and negotiation talks over conflict and for reconciliation.

16.30 –18.00 (Olympia) Symposium 6
The Unfinalized Context: Constructing Identity In and Out of School

Organiser: Trevor Thomas Stewart (Appalachian State University, USA)
Chairman: Bob Fecho (University of Georgia, USA)

Overview

In constructing a metaphor of contextualism, Hermans (1993) offered that “history can only be written on the basis of incomplete data” (p. 15) and that, as we encounter new experiences within new contexts, we re-author our stories of ourselves over time. In this symposium, teacher educators from the southern US explore how students and adults construct and express identity within shifting contexts. After brief introductory remarks by facilitator Bob Fecho, Amy Alexandra Wilson makes a theoretical presentation in which she argues that we continuously realize, or express and construct, our identities through countless texts, defined broadly to encompass any form of communication such as our clothes, our written or spoken words, our video game avatars, our gestures, where we position our body in space (e.g., in a library; in a bar), and more. Next, Trevor Thomas Stewart explores the qualities of the dialogue between teachers and administrators in U.S. public schools. In particular, he examines how policies relating to high stakes testing in American schools have led to teachers reconstructing their identities as inquiry-based practitioners. Finally, Dawan Coombs and Hye-Young Park focus on a slice of a larger 18-month interview study conducted in two-parts to examine newly arrived and more established Korean American students in suburban US schools. In looking closely at one student, they unpack the dialogues he uses to mediate his identity between his Korean and American "selves." The session concludes with a discussion facilitated by Fecho on the transactions between context and identity.

Introduction

Bob Fecho (University of Georgia, USA)

A Social Semiotic, Dialogic Theory of Identity Construction

Amy Alexandra Wilson (University of Georgia, USA)

This theoretical presentation draws from theories of social semiotics (Halliday, 1978; Hodge & Kress, 1988) and dialogism (Bakhtin, 1981) to theorize the process of identity construction. The presenter will argue that we continuously realize, or express and construct, our identities through countless texts, defined broadly to encompass any form of communication such as our clothes, our written or spoken words, our video game avatars, our gestures, where we position our body in space (e.g., in a library; in a bar), and more. The materiality of these texts serves as a centripetal force that unifies our identities in two ways: by being a readily available resource with which we can realize identities again (e.g., after I buy clothes, they are in my closet for me to use in the future); and by being an observable manifestation of an identity to which another person can respond (e.g., if I show up in a bar every night, then I may develop...
friends who call me because they expect me to be there). Despite the unifying force of materiality, however, the moment-by-moment nature of the texts that we create serves as a centrifugal force that enables us to create ourselves newly. The presenter will argue that identity construction occurs at the intersection between these centripetal and centrifugal forces and in conjunction with other people whose texts/identities are in dialogue with ours.

**Teachers, Administrators, and Dialogue: Exploring the Asymmetry of Power in the Discourse of Educational Policy**

*Trevor Thomas Stewart* (Appalachian State University, USA)

The work of Hermans (2001) attends to the notion that dominance relations organize and constrain the relationships within and between social groups. The positions occupied by members of cultural groups will influence the power carried by their utterances. Aligned with these concepts, this presentation explores the qualities of the dialogue between teachers and administrators in U.S. public schools. The influences of high stakes testing on policy in American schools have led to prescriptive policies that inhibit teachers' abilities to engage students in inquiry-based learning activities. This pressure has also led to a dialogic gulf between teachers and administrators who ought to be working together to create effective learning environments for students. This gulf is created by the authoritative discourse (Bakhtin, 1981, 1986) that is being employed by administrators to communicate educational policies. This presentation draws upon data from a qualitative interview study, which employed the theories of Bakhtin (1981, 1986) and Rosenblatt (1995, 2005) to focus on the ways that the discourse of educational policy restricts the abilities of teachers to transact with policy mandates. A key element of this presentation will be the possibilities that exist for making the boundaries between the cultural groups more permeable (Hermans, 2001). Using data from interviews with seven English teachers, I explore teachers' experiences of navigating the tensions between teaching in creative ways and policies enacted in an era dominated by high stakes testing. This study highlights the importance of reconceptualizing the discourse of educational policy and the need to blur the boundaries between cultural groups.

**Becoming “A Big Person”: Korean Student Identity Construction in US Schools**

*Dawan Coombs & Hye-Young Park* (University of Georgia, USA)

Hermans (1993) describes the individual as a polyphonic novel, living “in a multiplicity of worlds" each with its own author narrating "relatively independent of the authors of the other worlds" but where they "may enter into dialogue with each other” (p. 46-47). Such dialogues occur in the lives of Korean immigrant students in suburban US high schools. As students try to reconcile their Korean culture with the new culture they encounter in the US, they participate in a constant negotiation of self. However, Hermans (1993) also reminds us that these dialogues are also shaped by outside forces as the student lives "between two centers" as the subject "acting upon the world" and being acted upon (p. 31).
Therefore, the influence of schools becomes significant as it affirms or rejects the hybridity of these students. The roles of the school and teachers that support or fail to support these students also become critical as students negotiate these identities. This presentation focuses on a slice of a larger 18-month interview study conducted in two-parts to examine newly arrived and more established Korean American students in suburban schools. By focusing on one student, we unpack the dialogues he uses to mediate his identity between his Korean and American "selves". An understanding of this process can help teachers and schools assume an active role in helping students shape these identities.

16.30–18.00 (Press room) Workshop 2 (Part B)

Psychodrama: The Self in Dialogical Action

Leni Verhofstadt-Denève (Ghent Univ./ Univ. of Antwerp, Belgium)

18.00-19.00 (Meeting room 1) Keynote lecture (Plenary)

Strong interaction and the concept of dialogical autonomy

Shaun Gallagher (University of Central Florida, USA)

I review the interaction theory approach to social cognition and introduce the notion of strong interaction and the developmental evidence which supports it. The notion of strong interaction is tied to embodied intersubjective processes that begin in infancy and that continue to characterize adult intersubjective engagements. Evidence from still-face experiments and contingency experiments show the pervasiveness of strong interaction in social cognition. This raises a question, however: if strong interaction is pervasive in shaping our intersubjective engagements, how is autonomy possible? Autonomy and self-agency seem essential for living a moral life. But interaction theory suggests that our actions are always shaped in our interactions with others. I want to suggest that self-agency – and a proper sense of autonomy (which comes along with a proper sense of responsibility) – far from being ruled out by social interaction, can be found only in the context of social interaction, where our intentions are formed in or out of our interactions with others. Here the concept of the dialogical self is important. Understanding the self as dialogical means understanding the self as intrinsically intersubjective and social. A dialogical structure, however, also allows for some cognitive distance and the possibility of reflective control of action. In this case we need to consider that autonomy is never absolute, but always a matter of degree and that it depends on a dialogical structure and processes of interaction.
Identity at the Peripheries: Dialogical Self in a global World

Sunil Bhatia (Connecticut College, USA)

This paper is organized around the following question: How can dialogical psychology understand the development of identities within new contexts of globalization? Divergent cultural practices that connect Mogadishu to Minnesota, and Mumbai to New York are one side of the global story. However, there are also deeply entrenched identities that are threatened by the movement of global modernity and provide a counterforce to cosmopolitan notions of culture and travel. A dialogical psychology must begin with theorizing about cultural practices that contribute to uneven power relations in this world and the various spots of disjunctures that create circuits that dislodges people. This examination is critical because it has implications for how dialogical psychology can contribute to a deeper understanding of the ways in which individuals negotiate the anxiety, uncertainty, and possibilities that emerge as a result of the contact between local and global forces. I will use examples from, among other texts, the 2008 movie “Slumdog Millionaire” to emphasize the importance of “being there” and using “lived experiences” to understand identities that emerge at the confluence of contradiction, extremities, and cultural destiny. In this presentation, I will propose that we view dialogical psychological as a “multi-sited” imaginary that connects complex social spaces and follows the permutations of culture as it travels and mutates through dense transnational networks. The examination of global identities provides a very valuable site from which the growing field of dialogical psychology has an opportunity to remake itself as a field that continues to be relevant in a world that is rapidly becoming interconnected and diverse.

Validation of Self-Confrontation Method

Mafalda Pereira, João Salgado & Anita Santos (Maia Institute of Higher Education, Portugal)

The present work is inserted in a project which aims to adapt the Self Confrontation Method (SCM) for the Portuguese population and to assess the psychometric properties of the affection scales’. In this work we studied the discriminant validity of the SCM and also the construct validity of the affects list and the internal consistence of their items through a factorial analysis. A 16 affects matrix grouped into four scales (S, O, P and N) were used. For discriminate validity, the sample was composed of 50 university students and the Agency and Communio Scale, Interpersonal Relationship Quality Scale, the Positive and Negative Affects Inventory (IAPN) and the affects matrix of SCM were administered.
For the factorial analysis the sample was of 203 university students. We found good discriminant validity between factor of SCM and the instrument used. Data showed that there were two main factors (S/P/N and O) relative of past valuations. Overall good items of internal consistence were found. The four scales of the 16 affects matrix appeared to be psychometrically valid and optimally suited to be used in research and practice.

Towards a Dialogical Notion of Writing – indications from a Psycholinguistic Study of Writing Process Reconstructions

Andrea Karsten (University of Munich, Germany)

This paper is part of a wider study applying dialogical and cultural-historical perspectives on language and mind to the psycholinguistics of writing. In drawing on concepts of the dialogicality of speech as drafted in the Soviet Union in the 1920s and 1930s by scholars like Yakubinsky, Bakhtin, Voloshinov and Vygotsky, the object of this paper is to show how a dialogical notion of writing activities can be developed. Empirical data comes from writing process reconstructions gained from videotaped dialogues of writers and the researcher. These data are connected with the Soviet theories on language and mind. For that purpose, in a first step, one exemplary transcript of a writing process reconstruction is analyzed to obtain preliminary categories pointing towards a dialogical nature of writing. In a second step, these categories, supposed to serve as tools for analysis, are enriched by concepts such as the Vygotskian distinction of abstract meaning and dialogical sense (Vygotsky 1934/1987) and the notion of understanding as answering found in the writings of Voloshinov (1929/1973) and Bakhtin (1953-54/1987). The outcome is twofold: Firstly, concrete tools for analysis of more data illustrating further writing activities are elaborated. Secondly, a proposal for a general methodological approach focusing on the dialogical character of writing is given from the perspective of a dialogically conceived psycholinguistics.

Dynamic Self Conceptions: New perspectives to study children self development

Sandra Freire & Angela Branco (Brazil University, Brazil)

The paper aims at demonstrating the theoretical-methodological productivity of a new category concerning self-meaning processes, here designated as Dynamic Self Conceptions (DSC). The DSC is conceived as a unit of analysis somewhat different from the traditional I-Positions. The DSC arose from research data, as an alternative to traditional self-reference constructs, such as self-esteem, self-concept etc, in the context of a study on school children self development. The goal was to construct and analyze Self Conceptions’ development and dynamics throughout the fourth grade school year of 10 children attending to an Elementary Public School in Brasilia. Diverse methodological procedures were used, particularly individual interviews and focal groups. Here we present the case of Alice, a negro 11 years-old girl, which allowed us to conceptualize the DSC as part of the Dialogical Self System. Results show that schooling practices are very meaningful for the development of self conceptions. School activities that
promoted self-evaluation also had a special role to foster the emergence, meaning reconstruction, and change of DSC. DSC where inferred from indicators drawn from constructed data. Children’s active constructions on interpersonal relations, semiotic mediations, and teacher’s actions were fundamental for DSC transformation. The study demonstrates the potential of the DSC construct within the Dialogical Self approach for the study self development in children. Therefore, it also offers a contribution to the promotion of children’s education and development towards an integrated Dialogical Self System, with children as critical, autonomous, and responsible active agents of their own, and society’s development.

“Now you see me, now you don't”: Dialogic loopholes in toddler research

Jayne White (University of Waikato, New Zealand)

Attempts to gain understanding of the toddler by psychologists and educationalists alike have been traditionally thwarted by philosophical extremes that either outrightly resist or unquestionably embrace developmentalism as a defining construct. As a result of either extreme toddlers are frequently labelled, misunderstood, overlooked, ignored or, conversely, grouped with older peers in educational research and assessment activity. Recent attention to the corporeal nature of toddler communication, coupled with the recognition that toddlers are highly subjective individuals, provides an alternative route of investigation. Such a passage invites adults to engage in an interpretive process of meaning making with the toddler - one in which the toddler shifts from an impotent position as research object to an empowered status as research subject engaged in inquiry alongside others. Using a Bakhtinian approach which foregrounds utterance as the unit of analysis, this presentation draws on data from a research project that celebrates the essential ungraspability of the toddler based on a dialogic investigation of their language acts. Not only did the toddler in the project present and re-present herself as a complex social being – well beyond the interpretive gaze of adults around her – but she exercised her authorial right to invoke dialogic loopholes in research endeavour. In this presentation I argue that this strategy is a deliberate communicative act which highlights the importance of the toddlers’ capacity to claim agency and alterity. The results of this work re-present the toddler as a master of carnivalesque at a significant liminal precipice of human development who, when given the opportunity, artfully engages researchers and teachers in intersubjective games of hide and seek. When adults are willing to play, this presentation concludes that there are dialogic riches to be found.

The emerging psychologists

Katrin Kullasepp (Tallinn University, Estonia)

This paper gives an account of an ongoing longitudinal research that aims to chart out dynamics of professional identity construction of psychology students over the period that embraces studies in a Bachelor’s program and two years after obtaining a bachelor’ degree. The data indicate that the entry into the professional role entails the inter-individually different linkage of the features of a
personal culture with different aspects of the expected role of psychologist. The application of the dialogical self perspective enabled to concentrate to the emergence of the I-position (Me as a professional) and observe how the differentiation of sub-systems of the self led to changes in relations of prospective psychologist with Others, events and themselves. The semiotic approach to the becoming process brought out the role of signs that regulated persons' development through the professional role and enabled to focus to semiotic regulators applied in inherently ambivalent condition of person in the role. The study revealed that the meaning-making about oneself can be considered as the basis for the directions of developmental trajectories of professional identity that was manifested in students' professional choices (e.g., studies in a Master's program, and activity in the field of subject).

10.00 – 11.30 (Meeting room 2)  
Paper session 10

Narrative perspective in Dialogical Self

Chair: Eliana Massih

Choosing Not to be a Mother: Ambivalences and Agency in Women’s Processes of Deciding against Behavioral Patterns

Sara Santos Chaves & Ana Cecilia Bastos (Federal University of Bahia, Brazil)

Western narratives on motherhood and femininity posit women are not complete until they become mothers. There is social stigma attached to voluntary nonmotherhood. Stereotypes suggest that women who have no children are avoiding social responsibility, being self-indulgent and selfish. The stereotypic view, backed by Developmental Psychology, suggests that parenthood is a crucial transition to adulthood, since it brings social recognition and sense of responsibility. But what happens when a woman goes against normative behavioral patterns and decides not to be a mother? This study has the purpose to investigate how agency emerges in these women’s processes of deciding not to have children. This is a multiple case study, five women were interviewed, based on a semi-structured script, in a conversational setting in which they narrate their life trajectories and the process of deciding not to become mothers. Interviews were recorded and transcribed. All the ethical procedures were followed. Data was qualitatively analyzed according to the Dialogical Self Theory and Narrative Theory. The analysis was focused on the ambivalences present in the participants' narratives, agency and emergence of new I-positions. We observed these women were socially considered outsiders and deviants. Even though each participant has very singular trajectories, feelings associated to independence, freedom and the idea that motherhood is not the only road in a woman's life strongly influenced their construction of meanings influencing their I-positions and agency in the process of deciding not to become mothers.

Personal narratives of inheritance: (re)constructing meaning in later life
Marta Patrão & Liliana Sousa (University of Aveiro, Portugal)

Objectives: Inheritance (creation and transmission of a material legacy) represents an important emotional milestone and a developmental challenge in later life, contributing to family continuity and the creation of meaning. However, the psychological aspects, namely the processes of meaning, involved in material inheritance remain barely studied. This study focuses on inheritance from a psychological perspective, aiming at exploring the emotional experience of inheritance and its relationship with the individual value system. Design and methods: Self-Confrontation Method (Hermans & Hermans-Jansen, 1995) was used to study the autobiographic narratives of a sample of 5 elderly Portuguese people (aged over 74). Method was adapted to the objectives of the study, including the recollection of an inheritance narrative. Data were analyzed through qualitative and content analysis (Hermans & Hermans-Jansen, 1995). Results: i) valuations of inheritance narratives are organized under two main emotional types (–LL e +HH), connecting simultaneously to self-valuation and connection to others; ii) three main categories of valuations emerge: outcome/resolution, legacy and succession; iii) these valuations relate to personal experiences in past, present and future life, in the following domains: family and marital relationships, personal/professional achievement and success, and facing death. Conclusions: Material inheritance plays a specific role in the final phase of life, serving as an anchor for meaning and time-space references, representing significant people and events in the life story. From this perspective, the narrative of elderly people relating to their material legacy enables them to integrate their life story and provide it with coherence and consistency.

The Narrative of Loss: Integrating Self and Culture in Grief Therapy with Latinos.

Carmen Inoa Vazquez (NYU School of Medicine, USA)

Presently, there is no consensus on the usefulness of the narrative of loss in the promotion of emotional recovery for grieving persons. Some studies have reported findings that question the usefulness of self disclosure through narratives in grief therapy, while others support self narratives as an important process clinicians can facilitate by providing a safe and empathic forum recognizing the relevance of important others for the patient, considering that bereavement is usually a shared experience (Baddeley and Singer 2009; Stroebe et al 2005). In terms of the self, the relevance of a historical context involving parents and other significant objects has been recognized (Brunner, 1990; Hubert et al 1992). This presentation will illustrate aspects of the inner dialogue of traditional Latino patients in grief therapy that include specific objects representations combining elements of attachment, emotion, and cultural values that require acknowledgement by clinicians. The impact of living in two cultures with conflicting values will be discussed focusing in marianismo a gender specific cultural expectation emphasizing suffering in women often leading to depression, and machismo, discouraging the display of sad emotions in men and condoning the expression of inappropriate rage. These values pose barriers for traditional Latinos in their dialogue process in grief therapy, limiting appropriate expression of true feelings. Familism and Fatalism can also lead to misunderstandings if not
viewed within an appropriate cultural context. These values are not unique to the Latin American culture, but are often observed as part of the internal dialogue of traditional Latinos in grief therapy.

The Narrative Psychotherapy of religious persons: improving Cultural Psychology of Religion in Brazil

Eliana Massih (Pontifical Catholic University of São Paulo, Brazil)

My purpose is to demonstrate that Self and Culture are strongly associated in the psychological development of persons to whom spirituality is a central value in their lives. I’ll take the Dialogical Self Theory as a guide in my psychotherapeutic listening to narratives (dreams, vocational doubts, religious and biblical ideals and representations, relations with authorities…) of a catholic seminarian near the ordination as a priest, stimulating his intra and interpersonal dialogue with some significant Others, including God, specially exploring his hidden or lost cultural childhood’s I positions. After presenting a general picture of his biography I’ll go on trying to detect the insights that lead to an innovation of his self, allowing a new dialogue with the supernatural figures of the culture he comes from and where he has always been dived, under the influence of his parental figures, peer groups and community. I’ll stress specially the suppressed I positions that start taking new directions thanks to the psychotherapeutic process, showing that before this he had a low conscience of the embodied I positions which came from his childhood. I’ll use the ideas of Hermans & Kempen in order to establish an exchange between this theory and some psycho cultural insights of Clifford Geertz, Jerome Bruner and Jacob van Belzen, hoping to build a theoretical complementation or bridge between the Dialogical Self Theory, the native culture and the personal spirituality of the client. Finally, on another level, I hope to improve the Cultural Psychology of Religion in Brazil.

10.00-11.30 (Europe B) Paper session 15

Dialogical Self Theory

Chair: Elwira Brygola

Two perspectives on I - I and I - Other relationships: trying to state a dialogue

Danilo Silva Guimarães & Lívia Mathias Simão (University of Sao Paolo, Brazil)

In this work we aim to state and discuss a theoretical-methodological dialogue between to frames of propositions about the notion of perspective, keeping their specificities and differences in order they can function (epistemologically) as alter one to the other. The first focused frame is concerned with propositions about I - I and I - other relationships, generated by our ongoing researches in the area of the semiotic-cultural constructivism in Psychology. The second focused frame was brought from propositions of the Amerindian Perspectivism in Anthropology. In the first frame, we depart from the presumption that human beings are born and develop themselves in their symbolic cultural field, through singular
processes of subjectivation which re-structure that symbolic field in a dialogical dynamics. Here notion of perspective touches issues like the multiple personal positioning facing cultural objects (Marková, 2003/2006); the disquieting feelings caused by the alterity of the other (Simão, 2008); and the crossing of the self’s and the other’s sights from and towards their corporeality (Guimarães, 2010). In the second frame, the notion of perspective is concerning with the issue of identities and alterities as constructed through the body manufacturing in the core of communitarian conviviality. As a result of this dialogue, we will present an instrumental model we are calling “dialogical multiplication”. For illustrating the potential of our present results for further developments, we will discuss a clinical case - formerly reported and analyzed by Boesch (1991) - according to the instrumental model of dialogical multiplication.

Some theoretical considerations around the DST

João Edenio dos Reis Valle (Pontifical Catholic University of São Paulo, Brazil)

Our Research Group on “Psychotherapy and Spirituality” tries since years to give a more solid basis to our clinical understanding of early cultural-religious experiences present in catholic seminarians and clergymen’s narratives. After we met the Cultural Psychologist of Religion Prof. Dr Jacob Van Belzen (University of Amsterdam) we have noticed that DST can help us to construct a theoretical approach of their discordant spirituality. Since 2008 onward we draw on Dialogical Self Theory to understand the attachment to figures of their first dialogical relationships and cultural environment. This is an important development in our multicultural country. I intend here to present some of the theoretical bridges we are building between the ideas of Hermans & Kempen and the authors we used before. I wish to present three of our endeavors for connecting the DST: a) with insights of the Object Relation Theory (D.W. Winnicott, Ana-Maria Rizzuto, Mario Aletti); b) with the Cultural Psychology of Religion by Jacob van Belzen in dialogue with the anthropologist Clifford Geertz regarding the concept of religious culture; and c) between M. Bakhtin and the proposals of L. Vygotsky, both Russian. According to our clinical experience these bridges may bring some important complementary angles to what we learned with Hermans and Kempen in the psychological understanding of innovation in the I positions of priests and seminarians under treatment in our Clinical Center. In order to clarify what we are actually doing, the clinical psychotherapist Eliana Massih will present the narratives of a young seminarian near his ordination.

Variety of identity content and identity dimensions as an effect of internal dialogical dynamics

Elwira Brygola (John Paul II Catholic University of Lublin, Poland)

The aim of conducted research was the investigation of complexity of identity with regard to individual content and common identity senses. In the research a method was used that is partly based on The Self-Confrontation Method by Hubert Hermans. Obtained results show that particular identity content may be considered on three dimensions: coherence, stability and openness. Each piece of content is characterized by a separated level of these identity dimensions, for
example high coherence, high stability and low openness. Depending on the constellation of the identity dimensions an individual may experience oneself in different manners. From the perspective of the dialogical self, we point to many relatively independent I-positions and each of them may incline the person to think, feel and behave in a different manner. In the paper results of the investigation will be presented and interpretation proposed.

In search of personal which explain an ability and a readiness to enter a dialogue with different I positions

*Henryk Gasiul* (Cardinal Sephan Wyszynsky University, Poland)

Dialogical Self (Hermans, 2003) is a dynamic process, which is in continuous change determined by new experiences, new events, and new personal relations. It is worthy to consider, what are the reasons that a person is able and wants to enter a dialogue with some I-positions, and not with others. In this presentation the author wants to consider the dialogical approach from a personalistic standpoint. In this light, a person is able and ready to dialogue with I-positions under the condition that they do not threaten his/her personal attributes (e.g. an identity, a dignity, a responsibility). It seems that the pivotal significance lies not in the dialogue itself but rather in his/her personal attributes. This interpretative option allows to treat the dialogical self in terms of a hierarchic organization. A position of the I will get a power in the self in order to protect a given personal attribute. Among I-positions there are central positions, which allow to fulfill the best given attributes. We assume that these central positions will be particularly accessible in situations of conflict between different I-positions. We will argue that these central positions will stimulate a dialogue with other I-positions.

10.00 – 11.30 (Mezzo) Symposium 9

Self, Dialogicality, and Semiosis: A Cultural Developmental Perspective

Organisers and Discussants: *Angela Uchoa Branco* (University of Brasilia, Brazil) & *Jaan Valsiner* (Clark University, USA)

Overview

A dialogical developmental cultural perspective allows a better understanding of the complexities of human self development, since Individuals and contexts mutually co-construct each other along time. This symposium aims at presenting and discussing theoretical ideas and methodological innovations which we believe may contribute to the advancement of Dialogical Self Theory. Dr. Salgado elaborates on topics concerning the emergence of dialogical self positioning, as well as on how how cycles of positions-counterpositions create specific cultural organizations with the help of historical semiotic tools utilized by individuals, giving rise to relatively stable patterns of relating denominated as frames. Dr. Lopes-de-Oliveira stresses the role played by memory and cultural-historical backgrounds of a specific urban context, the city of Brasilia, upon the experiences
of self continuity of the young generation born from parents who were also born in the 50 years-old city which population is now over two million people. Her work outstands as a quasi-experimental design, since such unusual opportunity to qualitatively investigate a big city’s second generation narrative is almost unique. In conclusion, the dialogue between the previous mentioned research projects and theoretical-methodological ideas consist, therefore, of interesting contributions to a developmental perspective that draws on both cultural and dialogical psychologies. Dr. Branco discusses the new construct she has been working with her research team, namely, ‘dynamic self conceptualizations’. She demonstrates how traditional self-concepts can be overcome, and how specific methodologies allow for the inference of DSC systems which draw on narrated subjective experiences impregnated by individual’s reflexivity on meaningful social relationships.

Paper 1

Tiago Ferreira (University of Trás-os-Montes, Portugal) & João Salgado (Institute Superior of Maia, Portugal)

Framing the dialogical self: How dynamics of position and counterposition (re)create social frames

The purpose of this presentation is to further explore how two of the main features of a dialogical conception of the human mind, namely the notion of otherness and its cultural embeddedness, are inextricably connected. Inspired by the dialogical self-theory, we will claim that at each moment the person inhabits or experiences a semiotic position towards real or potential audiences. Elaborating this notion of semiotic position, we will sustain that these audiences act as counterpositions to each self-position. Consequently, the development in time of these positions and counterpositions gives rise to more or less stable patterns of relating – in other words, it creates a social frame of meaningful actions. These regularities are vital to the creation of culture – but they are, in themselves, created with the help of the historical semiotic tools that each agent brings to the situation. Frames vary in their degree of stability since they are always in the making, therefore allowing the possibility of evolution to another frame. Actually, we move from frame to frame, creating an increased complexity in the overall scenario that can be captured in our self-reflections. We will present several illustrations of how those cycles of positions-counterpositions create a specific cultural organization of the lived moment.

Self, dialogicality, and semiosis: A cultural developmental perspective

A dialogical developmental cultural perspective allows a better understanding of the complexities of human self development, since Individuals and contexts mutually co-construct each other along time. This symposium aims at presenting and discussing theoretical ideas and methodological innovations which we believe may contribute to the advancement of Dialogical Self Theory. Dr. Salgado elaborates on topics concerning the emergence of dialogical self positioning, as well as on how cycles of positions-counterpositions create specific cultural
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Paper 2

Maria Claudia Lopes de Oliveira (University of Brasilia, Brazil)

I can't remember! Memory actuations, cultural positioning and self continuity as a narrative construction: tips from a study with adolescents and young adults

Memory actuations are important tools that connect social and personal facets of identity while helping to create a sense of self continuity along lifetime. Generally, memories associated to infancy are those most specially idealized by older people, usually kept in a special protected position in personal mnemonic affective repertoire. The present work discusses data of a broader study, in which the roles of architectonic, urban and social-semiotic characteristics of Brasilia over adolescents’ and young adults’ development and personal memories were investigated. The participants and their families were born in Brasilia. During interviews, they were demanded to: (a) draw and narrate five out of the main events of their lives, from early memories on; (b) choose, among various photographs those best representing their own relationships and activities with the city, since early childhood; and (c) to integrate auto-biographical reports with the narratives previously presented. Data here presented refer to interviews conducted with three daughters of a Brasilia medium class family, ages 13, 18 and 21. Their main shared feature was a deep emphasis on the present moment, while being incapable to remember almost any meaningful aspect of their past life in the city. The semiotic features of the city, historically defined in the brief cultural history of Brasilia, were considered to be bidirectionally related to generational and developmental aspects of contemporary youth so as to affect the actuations of identity that lead to the emergency and development of the sense of self continuity among young Brasilia’s natives.

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Paper 3

Angela Uchoa Branco & Sandra Ferraz Freire (University of Brasilia, Brazil)

‘Dynamic Self Conceptualizations’ along the dynamics of cultural canalization processes of self development

Our efforts to investigate how microgenetic mechanisms translate into sociogenetic developmental changes, under the higher semiotic orientation of subjective values, and the operation of cultural canalization processes, have lead our research team to elaborate new theoretical and methodological strategies to investigate dialogical self systems’ development. The foundation stone of our work consists of an amalgam of cultural (semiotic) canalization processes and subjective constructive dimensions characterized by the unit of affect and cognition. The proposal of a new category, namely, the ‘Dynamic Self Conceptualizations’ was first inferred from the study of 10 to 11 years-old children self development, and was based on their narratives about their life relational experiences both within and out of the school context. In this presentation we will demonstrate how the DSC can be inferred from narrative indicators and how they constitute a open system which allows for mediation of healthy development. The DSC system, being fundamentally relational, though, does not exclude the key role of each child reflexivity over their overall social relational experiences. Consisting of a productive model which overcome traditional non-developmental and old-fashioned concepts frequently used in school psychology — such as self-esteem, self-concepts etc — it also offers a useful perspective to make sense of,
and plan for intervention, in relation to the unfair development of suffering deriving from prejudice and bullying. The articulation of a DSC with core aspects of the Dialogical Self Theory, thus, may provide powerful tools for theoretical understanding and efficient practices to both clinical and developmental-school psychologists.

10.00 – 11.30 (Olympia)  
Paper session 2  
Education and learning  
Chair: Anita Pipere  

Role of Self Concept in Professional Development of University Teachers  

Anu Haamer (University of Tartu, Estonia)  

The research carried out in the field demonstrates that professional development of university teachers is most and foremost dependent on their self concept as a university teacher and on their ability to reflect on it. Pedagogical preparation is not necessarily a prerequisite of becoming a university teacher and academics’ professional development requires the ability to learn reflectively from their professional practice. During year 2009 in the University of Tartu the community of practice was organized for university teachers with the purpose to enhance their professional development by peer monitoring, reflecting upon teaching and learning and sharing experiences with colleagues. The paper is based on content analysis of interviews with all participants of the community of practice. We are interested in how academics interpret their role as university teacher; how they have acquired teaching skills and what opportunities they have taken in order to enhance their development as teachers. In the current paper we have paid attention to the goals of reflection and the self concept as a university teacher. According Mc Alpine (2004) the goals of reflection drive the reflective process since they represent the academics’ expectations or intentions about what is to be accomplished in terms of instruction and they form the basis for actions. The university teachers meet controversial expectations for their work in the university. It means that there might be present also the variety of self concepts (researcher, teacher etc) in the same person. This results that there are often different or even opposite I positions in the dialogue at the same time. Controversial requirements that university teachers have to meet do not support the development of holistic identity of university teachers. #

The dynamics of the professional self of final year student teachers. Focusing on the developments on an intra-psychological level  

Äli Leijen (University of Tartu, Estonia), Katrin Kullasepp (Tallinn University, Estonia) & Anzori Barkalaja (University of Tartu, Estonia)  

Several authors (e.g. Alsup, 2006; Danielewicz, 2001) have pointed out that student teachers’ professional identity formation needs more attention in teacher
education programs. In order to find out how exactly are the personal and professional selves being negotiated in the course of becoming a professional, we turn, in this paper, to the concepts of ‘internalization’ and ‘externalization’ (Valsiner, 1997) that contribute to the re-construction of the personal culture of an individual and the theory of Dialogical Self (Hermans, 2001) which enable focusing on the result of person-institution dialogue at an intra-psychological level. In the presented study we focus on developmental dynamics of student teachers’ professional identity. Data was collected from 26 final year student teachers in an Estonian higher professional education institute using DDTC (Double Direction Theme Completion) questionnaire (Kullasepp, 2008) before and after their major pedagogical placement. This instrument specifies how students solve ambivalent dilemmas, whether they use the professional role or the personal domain and how they handle tension. Results revealed eight developmental trajectories of professional identity. As expected, we found that many pedagogically inexperienced student teachers displayed more often professional voice in solving ambivalent dilemmas after the pedagogical placement in comparison to the situation before the placement. Although expected, we did not find considerable elimination of tension in solving dilemmas. The implications of these findings for teacher education programs will be further discussed in this paper.

**Academic motivation and affective organization of personal meanings of graduate students**

*Anita Pipere* (Daugavpils University, Latvia)

The purpose of this study is to explore the complex pattern of relationships between the academic motivation and affective indices of Self-Confrontation method for graduate students. The cross-sectional research envisaged the application of quantitative measure complemented by the narrative-oriented approach allowing for quantitative and qualitative interpretation of data. The convenience sample of 120 graduate students (99 women and 21 men) from Daugavpils University, Latvia, was asked to complete the Academic Motivation Scale (AMS, Vallerand et al., 1992) and the Self Confrontation Method (SCM, Hermans, 1996). The aim was to reflect the important experiences of the students’ past, present and future in graduate studies. Participants were recruited in university classrooms in the middle of the academic year. To confirm the differences between the groups the statistical analysis was applied as well as the correlation analysis and hierarchical multiple regression analysis to predict the relationships of variables. The interpretation of statistical relationships was enriched by the qualitative analysis of important units of meaning elicited by the student groups who had different types of motivation. As expected, the intrinsic motivation was positively related to self-enhancement and a general index of well-being, while no relationships were found between intrinsic motivation and union with others. The study attests to the relevance of SCM as an instrument descending from valuational theory for the empirical research with a larger sample. Understanding the relationships between the academic motivation and affective organization of personal meanings may help to improve the teaching strategies and institutional support of graduate students.
12.00 – 13.30 (Meeting room 1)  

Paper session 11

Conflict and adaptation

Chair: Michael Geheran

“How did I cope? I coped!”: The dialogical work of co-constituting resilient Holocaust Survivors

Michelle H. Mamberg (Bridgewater State College, USA)

Dialogical studies of self provide insights into meaning-making processes. In particular, analyses of retrospective narratives recounted to empathic listeners show meaning and identity to be accomplished through dialogue. Building on the writings of dialogical theorists (Hermans & DiMaggio, 2007; Neimeyer, 2001; 2005; Salgado & Gonçalves, 2006), this study highlights how the interactional context is integral to self-constitution in clinical narratives. As part of a larger study, clinically-trained interviewers conducted semi-structured interviews with elders (n = 57) about difficult life experiences. Reflecting on their lives, aging Holocaust Survivors (HSs; n = 26) were asked to discuss “the three most stressful events” they had experienced. Follow-up probes were used to direct HSs’ descriptions of trauma and loss toward identifying the specific ways they coped with such events. Following previous work (Mamberg, 2002), the resulting transcripts were examined to display the negotiation between HSs’ self-representations and interviewers’ attempts to clarify content (i.e., stressful events and coping skills). Analyses explored how interviewers framed HS’s identities via summarizing statements, as well as how participants accepted or rejected such implicit identity constructions. The HSs’ and interviewers’ differential uses of “stress” and “coping” revealed discursive techniques which constitute HSs’ resilience. Discussion elaborates (1) how interviewers re-framed descriptions and chronologies as examples of strength with, and for, HSs; and (2) how the research context constrained extended story-telling within the pre-determined interview schedule. Implications for clinical psychologists’ increased awareness of their own discursive contribution to formulations of their research interviewees’ identities are reviewed.

“I am fighting the hardest battle for my Germanness now”: Internal Dialogues of Victor Klemperer

Michael Geheran (Clark University, USA)

Memoirs and diaries of people living through turbulent times can be a valuable resource for the study of the dialogical nature of the self. Since their publication in 1995, Victor Klemperer’s “Third Reich” diaries have been the subject of profound scholarly interest in the research field of social history. As one of the few published primary accounts by a baptized Jew, war veteran, academic, and German nationalist, they present an unparalleled view into the Third Reich from the perspective of one its victims. For an interdisciplinary study that intersects history and psychology, the ways in which Klemperer confronted the dilemma of having served in the German Army in WWI while later being cast as a pariah and
threatened with deportation by the Nazis, offer important insights that enable a closer examination of the dialogical self in crisis. His participation in the war left an indelible mark on Klemperer’s self-identity, one that shaped his perspectives, attitudes, and decision-making under Nazi oppression. His struggle to reconcile his German and Jewish identities, his constructed utopia of German society in which he sees the Nazis, not himself, as aberrations, and his constant reevaluations of his “Germanness,” bring to light an internal dialogue, or process of self-negotiation, under duress. As such, Klemperer’s writings expose a dialogical self amidst the real-life conditions of persecution, war, and fear of impending physical death. I examine the dialogical struggles within the self of Victor Klemperer through analyses of selected sequences of inner dialogue found throughout his diaries.

**Discourse of religious institution as a collective voice within dialogical selves of recent Polish migrants in Great Britain**

*Joanna Krotofil* (Jagiellonian University, Poland / CRONEM, Roehampton University, United Kingdom)

The study presented in this paper is part of a larger project focusing on the presence and prominence of the collective voice of religious institution in the dialogical selves of recent Polish migrants in Great Britain. The objective of the study was to determine what are the most significant positions pertaining to religion in the process of cultural transition and to describe their relationship to other positions. The challenges and possibilities of combining two methods of data collection have also been explored. The Personal Position Repertoire matrix and focus group discussion have been utilised for data collection based on the presumption that these two techniques will give insights to internal or external dialogs respectively. The research sample is a group of 14 participants of the preparatory pre-marriage course organised by a local catholic parish for young Polish catholic couples. Modified version of Personal Position Repertoire has been completed individually; this was followed by a group discussion about the importance of religion in everyday life of the participants. The focus group was chosen rather than individual interview, as means for stimulation of external dialog. The data analysis demonstrates the complexity of relationships between religious and other positions and the contextual nature of these relationships expressed as the connection of religious positions to different aspects of migration experience. The results are discussed in context of findings from in-depth interviews collected in earlier stages of the project.

**Identity Construction of Catholic Religious Sisters in the Church in Nigeria: a narrative approach**

*Chica Eze* (University of KwaZulu-Natal, South Africa)

Although contemporary identity construction has received a lot of attention in the recent past, not much has been done with regards to the identity construction of Catholic religious sisters particularly in Africa. Religious sisters belong to institutes of consecrated life of the Catholic Church, and as such are committed to God through vows of celibacy, poverty and obedience. They live in community for
the service of God and others. Community life as well as the Church provides the sisters with dialogical relationships amidst discourses of good–bad, strong–weak, submission–dominance, gendered polarity and issues of inculturation through which they make sense of themselves. This study investigates the question of how these sisters construct a sense of self/identity, through dialogue within community, Church and wider Nigerian society. Using the framework of the Dialogical Self and social constructionism, this study has set out to investigate these questions in a group of 20 Catholic Nigerian sisters. This paper will present the preliminary findings of the study.

12.00 – 13.30 (Meeting room 2) Paper session 12

Philosophy and Dialogical Self

Chair: Cor Baerveldt

The Hypotastizated Self in Popper's Writings: the Self Dialoguing with Itself

Doria Nilson Guimarães (University of São Paulo, Brazil)

In the few writings Popper left about the nature of the Self, he depicts a portrait of it that has significant resemblances with the one drawn in Dialogical-Self Theory. This work has two objectives: first, it tries to rescue from oblivion some conjectures of Popper on the concept of Self; second, it is an attempt to show how they, in conjunction with Dialogical-Self Theory, can build a new perspective on the problems of Self's nature and its relations with Culture. Central to the Popperian view of Self is his “Theory of Worlds”, in which he defends that we can split reality in three separate domains: the physical-chemical-biological world (World 1); the world of consciousness and its states (World 2); and the world of thoughts contents and its properties (World 3). Based in this pluralistic approach Popper avers that individual selves are constructed in interaction of our consciousnesses (World 2) with a theory of Self (World 3). These “self-theories” are deep rooted in tradition and language, and try to deal with things like the “integrative” aspect of consciousness, and the question “what is to be a Self?”. Comparing both perspectives we find they share some features, like the spatial metaphor to the Self structure, nevertheless they had substantial differences, as the lack of a developed dialogical epistemology supporting the Popperian view. Putting both perspectives in contrast we can find strong and weak spots in each one and will try to improve them towards a more comprehensive view of the Self.

The dialogical nature of religious development

Rosa Scardigno, Giuseppe Mininni & Amelia Manuti (University of Bari “Aldo Moro”, Italy)

The research about religiosity in the lifespan has usually focused on the cognitive and affective facets, neglecting the contextual and dialogical nature of religious development. The object of this paper is to propose a critical and dialogical perspective about religious development, conceived as an increase of
“authorship”. Religious self is discursive, narrative, social and cultural - inclusive, evolving from the prominence of external voices toward more personalized positioning. We asked to people belonging to different stages of life to talk about their religious experiences: the focus of our studies is on their voices and meanings. In particular, we proposed focus group discussions to children and adults, written texts to young and story - life interviews to older persons.

**Vygotsky, Bakhtin and Merleau-Ponty: The need for a non-mediation psychology of style**

*Cor Baerveldt* (University of Alberta, Canada)

It is a common understanding among interpreters of Vygotsky that a central theme in his cultural-historical psychology is that of mediation. The idea of mediation involves the central role in our higher mental functions of "psychological tools" or signs. James Wertsch in particular has played a role in extending and modifying Vygotsky’s notion of semiotic mediation, by drawing from the work of Mikhail Bakhtin, thus drawing Bakhtin’s ‘dialogism’ into the mediational view of mind. In this paper I will argue that the mediational view of mind misconstrues in a crucial sense not only Bakhtin’s dialogical ontology, but also core aspects of Vygotsky’s own cultural-historical psychology. As Wertsch himself has remarked, Vygotsky’s understanding of mediation is not univocal. Moreover, although Vygotsky is known to be strongly influenced by Spinoza, he gets the idea of mediation from Hegel and it is not altogether clear to what extend Vygotsky’s Spinoza is a Spinoza refracted through Hegel. By going back to central ideas Vygotsky borrows from Spinoza, I intend to show that these ideas cannot be easily reconciled with a mediational view of mind. However, drawing on Vygotsky’s insight in the formative role of speech, I will show that such a formative role can be better understood by extending Vygotsky’s ideas beyond a merely functional or semiotic account of the role of signs in the regulation of psychological functions. Such an extension may benefit from key ideas in Merleau-Ponty’s social ontology of style and liberate cultural-historical psychology from the mediational epistemology that has held it captive.

**Anthropophagy and the Discourse of Otherness in Cinema: Glauber Rocha, Godard and Huillet - Straub**

*Renato Silva Guimaraes* (University of Paris 1 Pantheon Sorbonne, France)

The modern cinema never stopped referencing alterity words, from literature to poetics and politics. Our aim is to analyze aesthetic articulations of Glauber Rocha (1939-1981) anthropophagic discourse with the inter-textual poetics of Jean Luc Godard and the objectivism of Huillet-Straub — cineastes which mutually influenced each other productions. Anthropophagy is a process of perspectives transmutation where “who devours” — the “I” — assumes the position of being “devoured” — the “other” — and vice-versa (Viveiros de Castro, 2002). ‘Cultural anthropophagy’ is also the name of a Brazilian Avant-garde from the twenties (cf. Andrade, 1928). Their proponents metaphorically employed the ‘cannibal act’ in order to deconstruct ‘cultures’, in plural, and achieve a form of
totalized art. Rocha, more contemporarily, appropriated the anthropophagic praxis to create revolutionary movies (cf. Entranced Earth, 1967). Preliminary studies have been demonstrating that Rocha’s works departed from the tension between self images and otherness poetics (Pierre, 1987), coming close to the dialogic presupposition of “absolute aesthetic necessity that a human has from alterity” (Todorov, 1981). Dialogism is also in the core of Godard and Huillet-Straub works, nevertheless, in a different way. Huillet-Straub movies (cf. Moses and Aaron, 1975) articulate non-conventional sources materials for their works as Literature and Opera. Godard movies (cf. Our Music, 2003) are remarked by polyphony where each individual story participates of our collective history, confronting cinematographic compositions with different Arts, Philosophy and Sciences. We suppose that the study of these different expressions of dialogism in cinema can reveal potentials and limits for comprehending artistic address on human subjectivity.

Dialogism and cinema: subjectivity breakages

Renato Silva Guimarães (University of Paris 1 Pantheon Sorbonne, France) & Danilo Silva Guimarães (University of São Paulo, Brazil)

The cinematographic technique (from the text to projection, from the sound recording to editing) integrates complex discursive constructions. The aim of this paper is to trace back a historical panorama of a dialogic framework in cinema, from the analysis and discussion of two Jean Rouch’s masterpieces, “The Mad Masters” and “Moi, un Noir”, respectively released in 1954 and 1958. These two movies, because of technical reasons, are post-synchronized. In the first film Jean Rouch improvises the narration himself, consulting a person who participated in the ritual depicted in the movie. In the second film he entrusts the scene narration to the actor who participated of it. Characterized by the multiplicity of voices, wherein the “I” contains “Others”, that is, the character is also the spectator who records the narration while watching the film, both of these movies reached the most powerful example of dialogism in cinema (cf. Colleyin, 2008). Rouch’s works disturbed the idea of vérité and the distinction between fiction and documentary, articulating the subjective position of the character with the position of the viewer (spectator), and vice-versa. In this paper, we’ll attempt to apprehend, in the cinematographic praxis, how, beyond technique, the cinema unifies potential antagonism between image and sound, actor and spectator, in the way to set up its dialogical discourse. These movies, selected for analysis and discussion, heavily influenced the New Wave filmmakers all over the world (from Jean - Luc Godard to Glauber Rocha), remaining as the most important example of dialogical creation.
Moving Between Social and Self Positions and Perspectives: Dialogical and Pragmatic Contributions to Positioning Theory

Organiser: Jack Martin (Simon Fraser University, Canada)

Overview

In this symposium, a novel approach to the sociocultural constitution of perspective taking and agentive selfhood is outlined, both theoretically and empirically. This approach, known as Positioning Theory, is embedded in both dialogical and pragmatic accounts of social psychological relations, and has been developed simultaneously in recent years by Alex Gillespie and Jack Martin. This symposium integrates these earlier developments by focusing on their common incorporation of important aspects of the pragmatic theorizing of George Herbert Mead and the dialogical theorizing of Hubert Hermans. Positioning theory understands participatory social positioning, within coordinated interactions and practices with others, as a powerful basis for the evolution and development of psychological forms of perspective taking which are the basis of the dialogical self.

Coordinating With Others: Outlining a Pragmatic, Perspectival Theory of Positioning and Personhood

Jack Martin (Simon Fraser University, Canada)

In contrast to individualistic, cognitive-biological, and reductive psychologies, pragmatic and dialogical psychologies of personhood take the worldly interactivity of persons as their core subject matter. The pragmatic, perspectival psychology of personhood outlined herein offers theoretical frameworks for understanding the development and evolution of persons through their embodied coordinated positioning with objects and others in a world that is simultaneously biophysical and sociocultural. In both phylogenesis and ontogenesis, it is their active participation within coordinated, multi-perspectival sequences of interactive practices that constitutes human beings as psychological selves and communal agents who constantly transform the world and themselves. The constitution, emergence, and transformation of persons are accompanied and enabled by a holistic neurophysiological functioning that interacts constantly with, and owes much to, our history of interactive positioning within the world, especially our social participation with others and their actions and perspectives. A viable pragmatic, perspectival psychology of personhood demands the close study of our coordinated, dialogical interactivity and positioning within sociocultural practices central to the life of communities and the communal agents who populate them.

Exchanging Social Positions: Enhancing Intersubjective Coordination Within a Joint Task
Alex Gillespie (The University of Stirling, Scotland) & Beth Richardson (Lancaster University, United Kingdom)

Our expanding social world necessitates encountering strangers on a daily basis, strangers from different cultures holding different beliefs. This growing contact with different others, leads to increased fractioning of our social self and the adoption of greater dialogical tension and voices within the self. These changes have meant that problems of intersubjective engagement have taken a forefront in our social lives. It is now more important than ever that we are able to interact successfully, overcome misunderstandings and orient to the other's point of view. Despite this contemporary context, previous psychological research has focused upon cognitive underpinnings of intersubjectivity, rather than considering intersubjectivity as an embodied social process. Position exchange is a novel theory used to explore how intersubjective coordination can be enhanced within a joint task. The theory builds on the premise that the different social and institutional positions that we occupy create a difference in perspective. There is a divergence of perspectives, in part, due to the fact that we occupy different social positions. The present research provides the first experimental support for this theory. The first experiment tests whether exchanging social positions within a joint task enhances intersubjective coordination. Experiment one revealed that position exchange did not increase task efficiency but did increase ability to resolve a communication conflict arising through discrepant perspectives. The second experiment supported the first and was designed to test alternative explanations for the findings. Experiment two demonstrated the effects could not be explained in terms of cognitive perspective taking, attribution theory or sociocognitive conflict, but required explanation in terms of position exchange and coordination. These results are elaborated through the use of qualitative methods.

A Neo-Meadian Approach to the Development of the Dialogical Self: Relating the Social and the Psychological

Jack Martin (Simon Fraser University, Canada) & Alex Gillespie (The University of Stirling, Scotland)

How does the dialogical self develop? Specifically, how does the diversity of voices and perspectives evident within selves become incorporated into the self? We use the work of George Herbert Mead to advance an ambitious model of how social processes scaffold the progressive differentiation of perspectives within the self, and also how these different perspectives can become integrated into a dialogical personality. The basic idea is that the diversity of perspectives originates in the social world, and that an engine for the development of the self is moving within the social world, and specifically exchanging social positions and roles in joint interactivity with significant others. We outline, at a theoretical level, how such movement can both cultivate the diverse voices which characterize the dialogical self and also how such movement within the social world can integrate these voices bringing them into dialogical relation. Secondary empirical evidence is presented in support of the model.
I’m No a Ned: Adolescents’ Movement Between Accepting and Rejecting a Negative Stereotype

Lisa Whittaker (University of Stirling, Scotland)

The highly negative stereotype “Ned” (Non Educated Delinquent) is frequently discussed in the British Media. It is also a label that appears in the dialogues of adolescents. Interestingly, within these dialogues adolescents’ acceptance or rejection of the label is not fixed. Often young people refer to being a “ned” in the past while others will attempt to distance themselves from the label in the present by describing how “neds” would dress and behave. As part of a wider research project exploring adolescent identity 79 young people took part in informal discussion groups. A dialogical analysis revealed the significant others, including the media, appearing in the dialogues of these young people, and the importance of recognition within identity development. Drawing on this data the present research will discuss how these young people talk about the label “ned”, and how young people move between the positions of accepting and rejecting this label. For example, young people frequently reject the label “ned” and use the term to describe the ‘other’. However, they are often confronted with situations in which they are viewed as the ‘other’ and therefore a “ned”. This can occur in their everyday interactions and is also portrayed in the media. In relation to recognition, in particular, how structures of recognition operate, this research will also discuss the more recent appearance of the “superned” label and how this provides another level of recognition within a very negative structure.

12.00 – 13.30 (Mezzo) Symposium 8
Social Constructionist Perspectives on the Dialogical Self: Implications for Subjectivity and Psychotherapy

Organiser & Chairman: Eugenie Georgaca (Aristotle University of Thessaloniki, Greece)

Overview

Social constructionist writers have drawn upon the Bakhtinian concept of dialogism to formulate a relational understanding of subjectivity, psychological processes and human practices. A cross-breeding between social constructionist and dialogical perspectives has also exercised extensive influence in psychotherapeutic theory and practice. In this symposium it will be argued that social constructionism can play a crucial role in dialogical understandings of the self and psychotherapy, since through its emphasis on the constructive nature of language and the role of discourses in shaping human experience it widens the lens to include wider social processes as integral parts of subjectivity and fosters critical studies of subjectivity and psychotherapeutic practice. This symposium explores the contribution of social constructionist perspectives to dialogical understandings of subjectivity and psychotherapy. Trudy Meehan draws upon a study of different facets of the construction of identity to argue for the usefulness of the notion of subject positioning in understanding the self. The following two
papers examine aspects of subjectivity within the context of psychotherapy, employing the notion of subject positioning. Michael Guilfoyle examines the relation between resistance and identity construction in narrative therapeutic sessions, raising the crucial issue of the source of resistance. Evrinomy Avdi and Eugenie Georgaca explore the notion of subject positions in narrative and discursive approaches to the study of psychotherapy, with emphasis on their implications for the differing constructions of the client’s subjectivity. Finally, Eleftheria Tseliou discusses the challenges that the introduction of social constructionist and dialogical approaches to systemic family therapy poses for psychotherapeutic practice.

Paper 1: From Hermans to Harré through Bakhtin

*Budy Meehan* (Rhodes University, South Africa)

**Objectives:** This paper explores the role of subject positioning in the construction of self. It takes a social constructionist perspective. The author uses the work of Bakhtin and Harré to critically examine Hermans’ dialogical model of self. It is argued that Bakhtin’s work on the self links well with Harré’s discursive model of self. It is put forward that Harré’s work can make a significant contribution to both theory and methodology in the study of the dialogical self. **Design & Methods:** The paper draws on a selection of findings from the author’s qualitative research looking at self and identity. The studies referred to in this presentation use discourse analysis. Study 1 looks at self construction in schizophrenia using individual interviews with a sample of six people with a diagnosis of schizophrenia, study 2 looks at constructions of self and other in the context of race and immigration in Irish newspapers, and study 3 looks at constructions of self in relation to one’s own art work using interviews with a small sample of non-professional artists. **Conclusions:** The paper argues for the utility of Harré’s model and his method of analysing subject positions in the study of the self. It looks at the implications of Harré’s radically discursive self, with particular reference to the dialogical self.

Paper 2: Resistance and the construction of self positions in narrative therapy

*Michael Guilfoyle* (Rhodes University, South Africa)

**Objectives:** This paper explores the relationship between resistance and identity construction and co-construction in narrative therapeutic practice. In its post-structural manifestations, narrative therapy theorises identity in terms of positions in discourse, known variously as self-positions, I-positions, or subject-positions. However, there is ambivalence about the ontological status of client resistances against being positioned in one way or another. Should we think of such resistances as emanating from an alternative self position in an alternative discourse, in the context of already existing and available, multiple and dialogically interacting I-positions? Or might resistances arise from outside of discourse itself? **Design & Methods:** Transcripts and other data derived from narrative therapy sessions will be used to trace the relationship between
resistance, narrative and self positions, using a discourse analytic method. 

**Results:** Resistance seems to have a valuable interruptive function which gives it a pivotal role in opening up space for the development of narratives and self positions. And yet doubt is cast on the assumption that resistance is internal to, or an intrinsic feature of, narrative or self positioning. This leaves us contemplating the paradox of an unconstructed, extra-discursive self-position, which nevertheless plays a powerful authorial role in the creation of narratives and self positions. **Conclusions:** A careful theorising of the status of resistance in relation to identity construction and narrative development is required.

**Paper 3: Exploring the construction of subjectivity in psychotherapy practice: Voices and subject positions**

**Evrinomy Avdi & Eugenie Georgaca** (Aristotle University of Thessaloniki, Greece)

**Objectives:** This presentation draws upon a review of qualitative research that explores aspects of subjectivity in psychotherapy, aiming to evaluate the contribution of studies that rely on the notions of ‘voice’ and ‘subject position’ respectively to our understanding of the processes of (re)constructing subjectivity in therapy and to broader theoretical considerations regarding subjectivity. 

**Design & Methods:** The presentation examines and evaluates how subjectivity has been theorised and analysed in language-based analyses of therapy process and the implications these have in constructing different versions of subjectivity. **Results:** One group of studies approaches subjectivity as the sum of internal voices in dialogue and focuses on the organisation, coherence and self-reflection of narrative, regarding psychotherapy as a process of restoring an organised polyphony. Most of this work relies on an individualised and decontextualised view of talk, sidestepping the defining influence of the immediate interpersonal and wider sociocultural context in narrative production. Other studies conceptualise subjectivity in terms of subject positioning, adopt a constructionist/discursive approach, highlight the interpersonal and sociocultural aspects of both subjectivity and psychotherapeutic practice, and approach psychotherapy as a process of facilitating the flexible adoption of a variety of subject positions, whilst approaching psychotherapy as an institution entrusted with the construction of dominant forms of subjectivity. **Conclusions:** We argue that the notion of subject positioning broadens and enhances the study of subjectivity, as constructed and as experienced, both in the context of psychotherapy practice and in wider theoretical discussions.

**Paper 4: Dialogic approaches to systemic family therapy: Transformations in psychotherapeutic practice**

**Eleftheria Tseliou** (University of Thessaly, Greece)

**Objectives:** Contemporary epistemological approaches, such as social constructionism and the Bakhtinian dialogic approach to language, have for some time now transformed the field of systemic family therapy by nurturing the development of approaches like Tom Andersen’s Reflecting Team approach,
Hoffman’s, Anderson’s and Goolishian’s Collaborative approach and Seikkula’s Open Dialogue approach. In this paper presentation I aim to discuss certain significant transformations which have been introduced in the field practices, following their emergence. **Methodology & Results:** By reviewing their basic tenets, I will attempt to approach such transformations in relation to two axes. First, I will focus on what I will discuss as a move towards ‘relational ethics’, that is a certain type of ‘relating within language’, following a systemic-constructionist epistemology. In practice, this seems to translate into an emphasis on behalf of the therapist on reflexivity, the preference for multiplicity of perspectives, for dialogic instead of monologic processes, for transparency and collaboration. Second, I will focus my discussion on what appears to be a gradual move towards a transformation of the setting of psychotherapeutic practice. I will discuss how the preference for dialogic practices positions the therapist on the basis of his/her membership into multi-voiced relational systems, extending from the practice of the individual ‘dialogic therapist’, to that of a therapeutic reflecting team and finally to that of a social network. **Conclusions:** I will argue that such transformations call for alternative (psychotherapeutic) practices, which call for a re-thinking of the ethics of relatedness and the therapist’s positioning in the psychotherapeutic setting.

12.00 – 13.30 (Olympia)  
**Symposium 13**

**Leadership and Emotions from the Perspective of Dialogical Self Theory**

Organisers: **Agnieszka Hermans-Konopka** (International Institute for the Dialogical Self, Netherlands) & **Ton Voogt** (Schouten Global, Netherlands, China)  
Discussants: **Agnieszka Hermans-Konopka** (International Institute for the Dialogical Self, Netherlands), **Ton Voogt** (Schouten Global, Netherlands, China) & **Hubert Hermans** (Radboud University & International Institute for the Dialogical Self, Netherlands)

**Dialogical Coaching and its Newest Developments. Emotions, I-positions and Awareness in the Development of Leadership**

**Agnieszka Hermans-Konopka** (International Institute for the Dialogical Self, Netherlands), **Ton Voogt** (Schouten Global, Netherlands, China) & **Hubert Hermans** (Radboud University & International Institute for the Dialogical Self, Netherlands)

We are going to present a methodology of coaching based on Dialogical Self Theory (DST) (Hermans, 2001, Hermans & Kempen, 1992) including its latest developments in form of Emotional Coaching, Composition Work and coaching on-line (Dialogical E-Coaching). This methodology (Dialogical Coaching) can be applied in organizations (e.g. for managers) and for a broader group of clients who want to work on their personal and professional development. Special attention will be paid to work with emotions as important factors of change and development. The way of work with emotions in coaching based on DST has been already presented as a stage model (Hermans, Hermans-Konopka, 2010). Emotions viewed from the dialogical self perspective are considered in the context of I-positions and awareness. These processes seem to be mutually complementary and can be treated as a coalition of factors for promoting change.
in counseling. The organization of I-positions is central to the innovation of the self (Hermans, 2004). In this context, emotions are seen as factors of transformation (Hermans-Konopka, Hermans, 2010), while awareness (Deikman, 1999) elaborates on the receptive function of the I. We are going to present the application of dialogical coaching in working with managers, paying special attention to the interrelation between emotion, positions and awareness within the counseling process. Further on we are going to explore coaching online as an application of Dialogical Self Theory with usage of appropriate online tools.

**On Becoming the Leaders of Our Own Decisions**

*Dina Nir* (Ono Academic College, Israel)

The decisions we make and the way we resolve our inner conflicts aggregately constructs who we are and how we live our lives. However, decision-making scholars have repeatedly observed people's tendency to arrive at sub-optimal decisions and reach inefficient win-lose outcomes to internal conflicts. These ineffective tendencies do not only diminish our potentialities in accomplishing our goals in the world, but may also undermine our self-consistency and self-coherence. To overcome these inclinations, Negotiational Self Theory (NST) offers a theoretical framework and an applied method that is designed to aid people in transforming sub-optimal win-lose decisions into integrative win-win solutions. The theory draws on the basic premises of the Dialogical Self Theory (Hermans, 1996) and suggested that by applying NST, an authentic and transformational ‘Leader-I-position’ is established within the self that is able to resolve inner conflict and promote internal collaboration, need satisfaction and self-integration. This presentation will offer a brief exposition of NST and the derived method and will enable participants, through short exercises, to practice the process of becoming leaders of their own decisions. In addition, the connections between internal leadership in the process of resolving inner conflict, and external leadership and personal thriving will be discussed.

**Dialogical Leadership: Reconciling Heart & Head in New Habits**

*Rens Van Loon* (Deloitte Consulting, Netherlands)

In this presentation we investigate leadership from the perspective of the dialogue and the concept of the dialogical self. Hermans describes the ‘dialogical self’ as ‘a dynamic multiplicity of relatively independent ‘I-positions’ in an imaginary landscape (Hermans, Kempen and Van Loon, 1992, page 28). Applied to leadership, this involves ‘the leader in dialogue with his environment and with himself’. The ‘I’ has the opportunity to go from one position to another depending on changes in the environment over the course of time. Dialogical relationships can be made between various I-positions or roles. Each role has a voice and its own story. It is important for these I-positions of a leader, for example: manager and professional, to come into dialogue with each other. By listening carefully to the leader’s story and by actively exploring that story through dialogue (as applied in the Self Confrontation Method), one can facilitate the process of reconciling opposites. (Trompenaars & Hampden-Turner 2004) When a leader at our table is
able to clearly describe various aspects of his performance and dilemmas in a mindful way, he most likely is able to reconcile, if there is a basis of courage and discipline. Breaking through habitual behaviour requires awareness, courage and discipline (Kohlrieser 2006). In order to make patterns visible, we dive deep with the leader: he is invited to make his story explicit (as author of his self-narrative) and investigate it for underlying motives, personal and organisational values, I-positions as roles (as actor in his self-narrative). 

This is achieved based on the principles of dialogue. During extensive experience in working with leaders we found that most people in leadership positions sense contradictions (emotional/rational) between I-positions/roles they take. Based on some examples will be demonstrated how these contradictions can be reconciled. The basic assumption we explore is that the emotional block/shock is caused by isolated I-positions not knowing how to engage in a dialogue with each other.

Discussion

In this section we are going to explore how emotions and leadership can be understood from a dialogical perspective. We want to present and discuss the contribution of the dialogical self, and methodologies based on this theory, to the development of leadership. The section will start with a workshop in a form of a dramatic performance “Dramatic expression of self-voices in dialogue The internal turmoil in the self of a top-manager.” The workshop will be given by Ton Voogt and Agnieszka Hermans-Konopka and commented by Hubert Hermans. The second contribution by Agnieszka Hermans-Konopka, Ton Voogt and Hubert Hermans will address the role of emotions in coaching for leadership and aims to give an overview of new coaching developments based on Dialogical Self Theory. In the third part titled: “On Becoming the Leaders of Our Own Decisions” Dina Nir will present the Negotiational Self Theory (NST) and will analyze the process of decision making and its potentials for establishing transformational ‘Leader-I-positions’ within the self. In the fourth presentation “Dialogical Leadership: Reconciling heart & head in new habits,” Rens van Loon will expose the concept of dialogical leadership and the role of reason and emotion in the development of leadership. The section will end with a workshop on Dialogical Leadership, given by Rens van Loon, in which participants will be invited to experience dialogical leadership means for themselves.

14.30-16.00 (Cosmos) Workshop 8

Dramatic expression of self-voices in dialogue: The internal turmoil in the self of a top-manager
Agnieszka Hermans-Konopka (International Institute for the Dialogical Self, Netherlands), Ton Voogt (Schouten China, Schouten Global, Netherlands, China) & Hubert Hermans (Radboud University & International Institute for the Dialogical Self, Netherlands)

The purpose of this workshop is to demonstrate, in a theatrical way, the workings of the dialogical self of top-managers in present-day companies. In new management of top-talent there is increasing interest in the development of “integrated personality.” Central in this development are the interconnections and open dialogues between I-positions. We assume that such interconnections and openness helps a manager to perform well in a job with huge responsibilities. A top manager has one overall and basic responsibility: the survival of the organization. Although financial success is not the most important goal of a company, it is a matter of survival. Only with a positive financial result a company can survive. Only if it survives, it has the space to concentrate on the superordinate goal of a company: to add value to society. Focusing on the manager as a self-organizing person, we use the concepts of the Dialogical Self Theory (Hermans, 2001, Hermans & Kempen, 1992) as a starting point of our workshop. A manager has access to his I-positions in different ways. With his own I-positions he can communicate directly, with those of others only by indirect signals. The relations between I-positions can take different forms (e.g. conflict, coalition). The top-manager’s most important act is: taking decisions with a view on the future of the company. However, he has no detailed information of all the positions involved (those of the actual other and the repercussions for his own self). The dialogue with these positions is indirect. That is, he has to imagine and construct signals on the basis of vague and partly unknown voices. Although it is expected that decisions in a board are based on rational arguments, presented in logical and persuasive ways, they actually result, for a great deal, from “gut feelings” (Gigerenzer, 2008). The Top Manager has to deal with and understand his own feelings. Emotions are elicited by the voices coming from the I-positions of others and himself. He has to listen and to interpret weak emotional signals. He also needs to differentiate between his own emotions and those of others. This “emotional concert” can be clear or completely blurred, but in both cases they are a most important source of information for his decisions. At the same time he is expected to present a rational construction of reality that is acceptable in the boardroom and in the contact with other organizations. The discrepancy between actual but partly visible emotions on the one hand and the need for rational argumentation on the other hand, creates tension and uncertainty in the self of the manager. The method used in this workshop dramatizes the dialogues, tensions, and uncertainties in the self with the use of theatrical tools similar to “psychodrama” (Verhofstadt- Deneve, 1999, Moreno, 1994).

14.30-16.00 (Orion) Panel Discussion 1 Dialogical Self Theory in Literacy Education
In this panel session, we discuss the implications of examining literacy education through the lens of dialogical self theory (Hermans & DiMaggio, 2004). We raise the question of what bringing a meta-awareness to self and the contexts we inhabit means for supporting the language learning of children, particularly those marginalized from access to social, economic, and political power venues. In response, we offer a vision of learning that encourages learners to use their literacy skills in an ongoing dialogue that develops relational capacity (Author 2, 2006) and is transactional in nature (Author 1 & Other, 2008). After framing remarks, we provide a synthesis of our views of dialogical self theory and spend the first part of the session presenting it as a lens for understanding literacy teaching and learning. Each of us follows with examples of how we have used this framework in our studies and pedagogical practice. The next portion of the session involves breaking into three groups—one for each of the presenters—to examine, through the lens of dialogical self theory, data excerpts from our respective work. The intent is to invite others to play with the notion of dialogism and garner a range of perspectives on the use of this theoretical perspective by working with data. In the concluding section of our session, we engage the whole group in a critical dialogue of our theoretical stance regarding dialogical self theory that would cover its usefulness as a lens for research and practice.

14.30 – 16.00 (Europe B) Symposium 18

Exploring the Dialogues of Young People in Transition

Organiser: Mariann Märtsein (Cardiff University, Wales, United Kingdom)
Chairman and Discussant: Pernille Hviid (University of Copenhagen, Denmark)

Overview

In this symposium we aim to unpack some of the dilemmas and difficulties that young people living in socio-economically disadvantaged areas in present day Britain face as they make education, training and employment related transitions in their young lives. In the British context these young people are often constructed by media, policy makers and wider society as disengaged and work-shy troublemakers. Their education, training and employment paths are frequently seen as disrupted, problematic and/or progressing on the margins or outside of the normal/legal/middle-class realities and imaginaries. In an attempt to ‘solve the problem’, the government continues to invest into various training and skills development programmes, that supposedly equip these young people with necessary skills for jobs that unfortunately are not available, especially in the context of current global recession. In this symposium we want to challenge this public discourse and shift the focus away from perceiving these young people as problematic, and towards a discussion about institutional structures that constrain their alternative ways of being and imagining themselves forward. By drawing on dialogical perspective we will discuss how such diverse aspects of young
people’s life worlds, as social representations of a place and its history (Märtsin), recognition given and received by young people (Whittaker) and frontline welfare professionals’ views of their motivation and accountability (Gallagher) shape and are shaped by young people’s attempts to impact and influence their present and future worlds.

Unimaginable Future: Exploring the Limited Horizons of Young People from a Post-Industrial Locale

*Mariann Märtsin, Gabrielle Ivinson & Kate Moles* (Cardiff University of Wales, United Kingdom)

We are interested in exploring how young people from a post-industrial locale in South-Wales, UK imagine themselves forward, and how their navigation between various imaginaries is shaped by the place they come from. In this paper we want to unpack the view that the imagined horizons of young people from socio-economically disadvantaged backgrounds are limited and full of silence. We examine this issue from the dialogical perspective, according to which any meaning emerges in relation to the field of its many opposites (Billig, 1996; Marková, 2003). In particular we build on Valsiner’s (2007) work on schematization and pleromatization, where a particular meaning emerges as foregrounded and ‘voiced’ in relation to a plethora of backgrounded and muted possibilities. The limited imaginaries of young people thus appear as guided towards some and away from other possibilities. Using Gillespie’s (2008) notions of semantic barriers and promoters we then examine how limited options emerge from this plurality of possibilities as more imaginable for the young people from the post-industrial locale under consideration. In particular we discuss how young people negotiate their futures within two contradictory views: preference of remaining within the neighbourhood, which is favoured by locals, criticised by outsiders as limiting young people’s social capital, and perception that the area has a single history, which while being glorious is disconnected from the realities of the young people. We discuss these ideas in relation to the ethnographic and interview data gathered with and from young people and youth workers in the locale under investigation.

Exploring the Role of Recognition within the Identities of Young People Not in Education, Employment or Training (NEET)

*Lisa Whittaker* (University of Stirling, Scotland)

The experiences of 79 young people in Central Scotland making transitions from Not in Education, Employment or Training (The NEET Strategy, 2006) into local authority Get Ready for Work Programmes are discussed. These young people reached the legal school leaving age of 16 as Scotland was experiencing a recession. This made finding work particularly difficult. Despite the challenging economic climate, young people who are NEET are seen as very problematic both in the eyes of the Scottish Government and the media with one newspaper describing them as ‘Scotland’s Shame’ (The Herald, 2007). This research utilised
the theory of the dialogical self (Hermans, Kempen, & Van Loon, 1992) to explore how these young people construct their identities. Specifically it asked: how do they see themselves and others and how do they protect their identities and create a positive sense of self against the backdrop of stigma and negativity from the government, the media and wider society? This research highlights the importance of recognition in the identity construction of these young people. As with identity, recognition is a social concept; we receive or are denied recognition from those around us (Honneth, 1996). There are several ways in which recognition can be categorised and collectively known as structures of recognition (Gillespie, Cornish, Aveling & Zittoun, 2008). Analysis of ethnographic and discussion group data is discussed to offer an understanding of the recognition both given and received by these young people and how this impacts upon their identity construction.

14.30 – 16.00 (Mezzo) Symposium 11

Temporality: Mediation and Triadic Approach in Psychotherapeutic Relationships

Organiser: Lívia Mathias Simão (University of São Paulo, Brazil)

Overview

This symposium aims to present and discuss some historical – philosophical ideas about temporality present in Western thought, trying to highlight their implications for discussing theoretical – methodological triadic models of approaching professional practice in dialogical psychotherapeutic situations. In the first speech we will approach some proposals and issues related to the notion of time. This notion is central in human life, as it is mediated and mediates, in a constant reconstructive movement, the symbolic comprehension we have about ourselves and our experiences in the I – I and I – Other (world) relationships. In the second and third speeches, we will present some propositions and issues about the process of mediation that takes place in psychotherapeutic relationships, according to a triadic perspective. Taking a triadic perspective for the understanding of therapeutic process implies to take into account some complex aspects of the ongoing relationships, since it requires a particular approach to temporality and mediation concepts. The triadic model applied to human relationship and particularly therapeutic one refers to process in which feelings of inclusion and exclusion are mobilized. These affective states work like a dyad where one depends on another one, which is characterized by imbalance states. Person relation with his her environment and his herself is mediated by signs. Taking a semiotic perspective the therapist acts as a semiotic mean being a catalyzing to the emergence of new meanings. He accomplishes with agency to generate varied triadic scenes for meaning construction and promoting dialogue.

Temporality: some questions for Psychological Research and Professional Practice
The quest for understanding the issue of temporality is strongly present in Western thought, as an amalgamated inheritance of some philosophers like Heraclitus (c. 550 - 480 B. C.), Aristotle (384 -322 B.C.), Augustine (354 – 430), Hegel (1770 – 1831), Kant (1724-1804) and Bergson (1859 – 1941). Hence the amplitude this notion has earned in Philosophy, Religion, Arts and Sciences. This does not mean, however, that they are always for an ethically promising world, what increases their importance for the human affairs, psychotherapeutic relationships included. In this presentation, the importance of the above mentioned philosopher’s central ideas about time will be briefly pointed out in their relationships intra and inter subjective aspects of I - self and I – Other (world) relationships. Following, some central ideas from Heraclitus’ thought (the tensional co – presence of opposites in all process of life; the human orientation towards the Logos; the mutability of reality in a constant flux of the ‘come to be’), and from Bergson’s ideas (the distinction between time and durée and its implications for intra and inter subjective life) will be discussed in more detailed ways, due to their principality for a dialogical perspective in the Psychological research and professional practice. Finally, it will be proposed that temporality embraces a movement of dual interplay between the ‘intersubjective time’ and the ‘subjective duration’, bringing about in by the other to the self. This movement concerns – among other – to symbolic mediation through which I – other approximation and distancing movements take place in psychotherapeutic situations.

Therapeutic process with couples from a semiotic perspective

María Elisa Molina (University of Desarrollo, Chile)

Semiotic mediation process involves fundamental principles such as temporality and triadity. Studying in the field of therapeutic relation implies considering it as a mediating process, in which the triadic perspective is a useful conceptual frame for its understanding and research. The presentation in this panel makes an analysis of a therapeutic dialogue visualizing the therapist as a mediator in the process of meaning generation and affects in the particular context of couple therapy. This process influences and is affected by the therapeutic bond. A way to see the therapist mediation action focalizes towards the management of agreements and shared visions between the members of a couple that undergoes distance and relational conflicts. The facilitating engagement of the therapist acts through semiotic mediation process in which his her presence comprises a regulating function. The therapist becomes a semiotic tool promoting meaning emergence. He encourages dialogue, he opens new meaning fields and acts as an “active agent” of psychological movement between interlocutors.

Understanding psychotherapeutic communication through triadic models

María Teresa Del Río (Central University, Chile)
In Psychology triadic models have constituted useful metaphors to understand cognitive, social and affective development of the human being. This applies both to theoretical and applied fields. (Zittoun, 2007; Fivaz-Depeursinge & Corboz-Warnery, 1999). Introducing a triadic perspective to the understanding of human communication adds new complexities to be explored, also introducing us to the field of mediation. From the perspective of mediation we can analyze psychological dynamics of distancing / contextualization and exclusion/inclusion, as opposed inclusions, which are part of a process that emerges in situated contexts of ongoing temporality. The triadic model refers to a process that takes place when affective fields of inclusion/exclusion interplay. These temporal affective transitions are displayed as dyadic interdependent units. In such an extent, a feeling or a state of being is included, acknowledged or recognized when, at the same time, some else is left aside. This presentation aims at discuss a semiotic analysis of verbalizations of researchers in therapeutic alliance about the therapeutic process. When intending this analysis it is appreciated that meaning construction is a highly variable movement that has ambivalence as a main feature, so much so, that a zone of ambivalence of inclusion/exclusion can be established, balancing ad unbalancing a dialogue or affective state continuously. Exclusion and inclusion are part of the very same process. Hence, to think of balance as a desired state is no longer necessary as affective state to continue growing and evolve need to move further in time. (Pierce; Vigotski; Cornejo; Zittoun; Valsiner).

14.30 - 16.00 (Olympia)  Workshop 10 (Part A)

Dialogical Strategies in Grief Therapy: An Experiential Workshop

Robert Neimeyer (University of Memphis, USA)

Death doesn't end a relationship. In this workshop, we'll explore a new way of doing grief work that helps the bereaved person say good-bye to one aspect of the relationship with a departed loved one, while learning to acknowledge the continuing bond with the deceased and begin a different kind of ongoing, emotional connection. You'll learn a blend of experiential, meaning-making exercises--such as externalized symptom interviews, reviewing the “life imprint” of the deceased on the client’s own life, and “revisiting” procedures to reanimate dialogue with the loved one. Using clinical videos, technical demonstrations, and experiential exercises, we'll explore ways to help clients reaffirm a world of meaning that can transcend the physical loss of a loved one. Learning Objectives: 1. Practice the Life Imprint, and discuss three variations that enhance its power to reconstruct a positive continuing bond. 2. Describe the procedures involved in an externalized symptom interview to help clients hear the “voice” of their problems in a way that promotes healing. 3. Discuss written and performed “revisiting” procedures to re-animate dialogue with the deceased, and promote integration of the “back story” of a complex relationship.
The Dialogical Self in Career Learning: Theory, Research, and Creative Practice

Frans Meijers (University of The Hague, Netherlands), Annemie Winters (University of Leuven, Belgium) & Reinekke Lengelle (University of Athabasca, Canada)


Frans Meijers will speak about the need for an engaging dialogue in career learning. As career paths have become more and more unpredictable, it is increasingly difficult to make rational and information-based career choices. Therefore students should not merely be provided with more (or even better) information, but should be helped to learn how to gather their own information and to interpret it; this is the movement from traditional career guidance to career learning. Currently, the Theory of Career Construction of Savickas is the most developed learning approach in this area; it purports that, through storytelling, individuals discover and generate their own career life themes. Dialogical Self Theory offers a promising framework for understanding how conversations may foster career construction.

Annemie Winters will speak about her research on career learning and how I-positions, meta- and promoter positions can be discovered and encouraged in career dialogues. Until recently the ‘developing self’ and ‘learning about self in relation to the labour market / career learning’ were considered (and studied as) different theoretical perspectives. This workshop will follow through on the integrative framework as presented above; we use this framework for the analysis of actual career-learning conversations in secondary vocational education. Based on the analysis of 35 student placements (with conversations recorded both at the beginning and end of the placement) we answer the following research questions: (1) Which I-positions do students formulate in the conversations and what is the bandwidth of I-positions that is allowed? (2) In which conversational contexts do students position their selves towards ‘work’ or ‘career’? (3) Which mentor interventions make students come to a repositioning of the self and what does this repositioning look like?

Reinekke Lengelle will invite workshop participants to engage their multi-voiced self by writing the beginnings of their own career dialogue. Through practical and creative exercises and working with metaphors, she will guide participants to hear the whisperings of the oft -ignored selves – those voices waiting in the wings to help us uncover – not a fixed or absolute – but an unarguable personal truth. “In our fast-paced, highly technological, and ever more choice-laden society, we rarely stop and listen to the many or ‘softer’ voices that might help us develop our internal compass. Or we’re too eager to find secure ground under out feet and
rush to a destination, only to see it shift beneath our feet again. Nowadays a career is not a place we hope to ‘end up at’, instead it’s an evolving and creative journey and onboard the ‘vessel’ we call ‘the self’ we have a crew of many selves, each able to contribute to the rich dialogue that propels our lives.” The workshop will begin with a reading of Greek poet C.P. Cavafy’s famous poem *Ithaca*.

16.30 –18.00 (Meeting room 1) Paper session 13

**Sociocultural context of Dialogical Self**

Chair: *D'Aprile*

**Conceptualizations of Self in Different Sociohistorical Contexts: A Comparison of DS Theory with Some Eastern Perspectives of Self**

*Isaac Cherian & Shaima Ahammed* (United Arab Emirates University, United Arab Emirates)

A comparative review of the many diverse theories/ perspectives of self, would bring us to the realization that they are profoundly influenced and shaped by the socio-cultural and historical aspects of the context and the period, that they are developed in. This paper has the central objective of gaining a richer understanding of the DS theory, as a product of the contemporary ‘weltanschauung’, and this we do, by comparing and contrasting the theory with two other perspectives of self developed in a time and context, markedly different from the contemporary world and reality that we are a part of. The two other perspectives of self, that DS theory is juxtaposed against are the Jaina (Jainism) and Buddhist (Buddhism) philosophies of “atman”(self). Underlying and basic to our explorations, is the observation that the very guiding *raison d’être* that has set off these different conceptualizations of self, and those very characteristic questions that each of these perspectives have sought to answer or has answered, is indeed effected by the socio-historical contexts that they were/is a part of. As the paper proceeds with explorations along these lines, attention is drawn to certain aspects of the nature of self, on which a contemporary DS theory of self differs with (substantiation of self in DS theory as against negation or impermanence of self in Buddhist philosophy) or parallels with (the Jaina principle of “Anekantavada” -theory of relative pluralism and multiplicity of self in DS theory) it’s more traditional counterparts, i.e, the Jaina and Buddhist perspectives of self.

**Synthesis of the Sense Compositions and their Creation-Destruction as Control of Self-personality in the Media Dialogues**

*Aleksandra Vinogradskaya* (Lomonosov Moscow State University, Russia)

The modern media build the presentation of their materials in such a way so that for the short period of time “to develop” a fierce debate between the leader and its interlocutors and to have the maximum purposeful influence on the audience. We have analyzed dialogues of the highly rated Russian TV and radio broadcasts: “Let them speak”, “To the barrier!” “The blonde in the chocolate”, “An hour
together” and have come to the conclusion that the interlocutors, while co-operating, demonstrate their positions, the social roles and Self-personality, and thus form necessary influences and attitude on an audience. Interlocutors choose their own strategy - “to open” the Other through provocative questions and information contradicting the position and role the Other. On the other hand - wrong strategy leads “to the closing” of the Other, that leads him to “default” tactics and “the deaf defense”. We have defined such process of interaction as “opening – closing” of the subject's the dialogue. In this paper we assert that process of “opening – closing” the Other in dialogues is accompanied by synthesis (designing) of sense and speech compositions (designs) which are understood by some or all interlocutors as successful. We have defined the process of creation-destruction of synthesized notional compositions in the media dialogues. The effective - ineffective control of the Other’s Self-personality results either in creation or in destruction of sense compositions, and as a result – it brings to “the destruction” of sense structure of the dialogue and to the inefficient influence on an audience of the media. We investigated the process of opening closing of subjects of the dialogue and synthesis of the particular sense compositions under the scheme: “Self” – “Other” and “Third”, in which “Self” is the leader in the dialogue, “Other” – is the interlocutor, “Third” - an audience. In our research we used the dialogical approach of Carla Cunha (2007) and a step-by-step account of the analysis of the text of Alex Gillespie (2008). Our research has shown that success of the dialogues of media defines: dialogical emotional competition, sense game which we have estimated on scales: “stimulation – secretiveness”, “sense support - sense provocation”. The essential factor is the opening-closing of the subject concerning interesting, paradoxical senses. So, we conclude that competence and responsibility of participants of dialogue should include the understanding and ability to coordinate and to productively use the processes of creation-destruction of the synthesized sense compositions and sense structure of the dialogue.

Being ‘Different’ Entrepreneurs: I-Positioning and Socio-cultural Practices

Gianvito D’Aprile, Paola Francesca Spadaro, Maria Beatrice Ligorio, Marta Traetta & Susanna Annese (University of Bari Aldo Moro, Italy)

Introduction: Today companies are facing important challenges due to the economical crises. A regional small and medium firms’ consortium in Italy is exploring innovative modalities allowing the enterprises to be more competitive. The consortium is involved into a project aiming at conceiving a system of practical-cooperative activities, which facilitates the exchange of “externalities” – goods and services not included into the enterprises’ core business but rather considered as waste. When exchanged, externalities acquire a new value because used in unexpected way. Objectives: Our study concerned the analysis of I-positionings constructed by entrepreneurs while discussing around the concept of externalities. Design and Method: 14 entrepreneurs were involved in two focus group discussions. The focus was on the exchange of externalities in everyday life and professional contexts. Both focus group discussions lasted about 90 minutes and they were videotaped. Transcripts were analyzed by using discourse analysis. Results: The results showed that the entrepreneurs emphasized a fuzzy border between professional and private identity. They
adopted internal I-positions as ‘different’ – opposite to ‘standard’ – entrepreneurs and as ‘innovators’ when they talked about good practices. The stakeholders represented the external I-positions with which the entrepreneurs were in constant dialogue. Conclusions: In our study, internal and external I-positions of the entrepreneurs dynamically evolved during the focus group discussion. A complex definition of innovative corporate culture was co-constructed. Private values and socio-ethical dimensions co-existed and the socio-economical situation was in the background.

The Dialogical Dimension of Organizational Identity

Amelia Manuti, Rosa Scardigno & Rossella Rubino (University of Bari Aldo Moro, Italy)

According to a traditional mainstream perspective in organizational research, organizations are thought as environments basically oriented toward the production of goods and services and/or to the implementation of the skills mastered by their operators. Rather, according to a narrative approach to organizations (Boje, 1995, 2000; Gabriel, 2000; Czarniawska - Joerges, 1997), workplaces – as well as organizations in general – could be conceived as discursive constructions (Putnam, 1995), that is as social spaces where a thick network of narrations and discourses are informally produced and “packaged”, thus shaping and featuring the most authentic dimension of organizational identity. All the working day long, organizational actors are constantly engaged in communication: they produce and reproduce discourses, they create stories, which would help them to make sense of who they are and of what they do (Weick, 1995: 127). In this vein, organizational discourse is a very precious tool as to understand the organizational sense-making practices: it could be conceived as an actual interpretative code used by actors as to represent, to interpret and to understand the meaning attached to the whole organizational life (Saludadez & Taylor, 2005; Cortese, 1999). Therefore, as to catch the actual dimension of an organizational context researchers should be ready to disentangle the network of collective narrations and discourses which is shaped through and by the shared and/or contested/negotiated practices of accounting (Haslam, 2000). In line with such premises, the paper analyses a corpus of empirical evidences, collected within the organizational context through narrative interviews, as to show how discursive and narrative cues actually work as yeast for organizational identity.

16.30-18.00 (Olympia) Workshop 10 (Part B)
Dialogical Strategies in Grief Therapy: An Experiential Workshop

*Robert Neimeyer* (University of Memphis, USA)

16.30-18.00 (Press room) Workshop 5 (part B)

The Dialogical Self in Career Learning: Theory, Research, and Creative Practice

*Frans Meijers* (University of The Hague, Netherlands), *Annemie Winters* (University of Leuven, Belgium) & *Reinekke Lengelle* (University of Athabasca, Canada)

16.30 –18.00 (Meeting room 2) Paper session 14

Sociocultural context of Dialogical Self

Chair: *Jennifer Munsie*

**Polyphony In Web-based Interaction: Expatriate’s Use of Culture in Narratives about Customer Service Differences between the U.S. and the U.K.**

*Jennifer Munsie* (University of Manchester and English Business GbR, UK)

This paper answers the call of Hermans (2001) to study self and culture *differently*; i.e. empirically, through a framework which includes the Dialogical Self theory. My research on the acculturation of expatriates benefits from this theory by orienting my analysis of autobiographical textual data toward the polyphonic nature of the subjective positioning. To accomplish this I used a multi-variant methodological framework which combines Ethnomethodology (EM), Conversation Analysis (CA), Discourse Analysis (DA) and Membership Categorisation Analysis (MCA). The framework I use in this paper extends Sacks’ (1992) work on stories embedded within conversation. The data used are the situated narrative activities of people sharing their experiences with others on internet-based Expat Message Boards. In the context of an internet-based message board, people contribute written comments and stories under certain topics. In my analysis of these message boards, I found that initial postings in a conversational thread were treated by participants as first stories with subsequent postings by other message board members often being forms of second stories. I argue that the achieved similarity or variability of topics and character positions within a single message board conversational thread is evidence of the Dialogical Self in action by showing the ways in which people orient their stories either in response or in anticipation to others. I aim to show the ways in which culture modulates, is debated, negotiated and/or re-created among them through their situated activity; allowing me to explicate the dialogicity of self through acculturative narrative accounts.
Maternal Authority: Dialogicality in Psychology and Law

_Isabel Maria Sampaio Oliveira Lima_ (Catholic University of Salvador, Brazil), _Ana Cecília Sousa Bastos_ (Federal University of Bahia, Brazil), _Miriã Alves Ramos de Alcântara_ (Catholic University of Salvador, Brazil) & _José Euclimar X. Menezes_ (Federal University of Bahia, Brazil)

To analyze the dynamics of authorship laid out in a mother-child relationship, mediated by the exercise of power and the maternal will to authorize child autonomy as a full being. Many are the relationships built by motherhood during family life. One of this dynamics' silent aspects is inscribed in the formation of maternal authority as an expression of one's will to authorize another to be born, to live, physically and psychologically, and to build his own project. The subjective maternal will, wrapped around the many forms of social legitimization, is shaped in different ways, and manifests itself during pregnancy, nursing, growth and life or death of the child. It is a concept discussion regarding the texture of said relationship by maternal will as an expression of authority over another in different contexts of belonging. Literature review and Philosophy of Law discussion in light of cultural psychology. The approach is anchored in the discussion of maternity as conformation to an ideal of woman facing a Medea internalized in her own contradictions. This theoretical-natured discussion shows that maternal interventions regarding their children originate from an authority granted by maternal status. Such maternal actions, however, retain ambivalent elements that are projected as the expression of an authority not explicitly unveiled but built subjectively and socially. The maternal authority subject articulates Law, Psychology and Philosophy to construe each yes and no toward the child's autonomy.

Juvenile Action: Dialogic Relation in Citizenship Building

_Isabel Maria Sampaio Oliveira Lima_ (Catholic University of Salvador, Brazil) & _Jamile Guimarães_ (Federal University of Bahia, Brazil)

Objective: to analyze Juvenile Action dynamics as an experience in the interactive building of a subject of rights. The processes of group belonging, youth welcoming and peer interlocution foster a dialogic relationship allowing youths to perceive themselves as collectivity members and understand the workings of social relations, their limits and potentials. Juvenile action empowers the facing of social problems. When a youth thinks himself an actor in his surroundings’ dynamics, his acts pursue change, as he transforms himself individually. Layout: Case study on an East Timor action youth group. Methodology: The case study included focal groups, interviews, lecture arrangements, field diary, participative observation and trips with the youths for a full year in activities immersion. Youths were selected according to their commitment to school. Results: the case study showed that juvenile participation strengthens self-esteem and fosters recognition of one's own potential. Juvenile action empowers the facing of social problems. When a youth thinks himself an actor in his surroundings’ dynamics, his acts
pursue change, as he transforms himself individually, even in as menacing an environment as a country in post-war stages. Conclusion: To exercise participation is to empower an interactive play between the self and another, allowing for the building of its subjectivity and social environments. Here the relationship that strengthens trust propitiates autonomy, an essential element for children to effectively participate in their community and interact with adults in a controlled domain, allowing them to work together on co-authoring a citizenship.

Juvenile Justice and the dialogic self: evolving capacities’ challenge

Isabel Maria Sampaio Oliveira Lima (Catholic University of Salvador, Brazil), Miriã Alves Ramos de Alcântara (Catholic University of Salvador, Brazil), Vânia Sampaio Alves (Federal University of Reconcavo of Bahia, Brazil) & Ludmila Cerqueira Correia (State University of Feira de Santana, Brazil)

Offenses committed by teenagers indicate the increasing influence caused by the consumption and sale of drugs. One of the contributions brought by "dialogic self" theoretical and conceptual debates is the admissibility of subject integration by means of a rupture in the addiction process. The “dialogic self” notion allows for the identification of the self as the core of different dialogue voices that occur simultaneously with, and integrate, the subject himself. This dialogue comes as a possibility for the subject to become an agent in his own destiny via prospective dimensions: recontacting and resignifying his (past) memories, updating his (present) life and projecting his future. In order to realize this performance the teenage offender needs others, as he listens to, and fosters, this self-reflexive activity. This dynamic differs from the previous concept, which built monological perspectives, by which the subject is defined by comparing past experiences, as if his life's mnemonic legacy were the endorsement that makes living absolute. This work examines the dialogue process's transformative dimension in the field of juvenile justice, considering the variables that may be related to the admissibility of qualified teenager hearing at times of crisis, giving him the status of person - a subject of rights, pursuant to the Children Rights Convention. Love limitations and emotional fragility in the family require monitoring that is able to promote evolving capacities, with an emphasis on the adolescent's gradual autonomy in setting a life plan, dialoguing with his desire for (future) change.
Methodologies for Dialogism and the Dialogical Self: Interdisciplinary Approaches

Organisers & Chairman: Fred Dervin (Universities of Turku & Joensuu, Finland) & Alex Gillespie (University of Stirling, Scotland)

Overview

Theoretical work on dialogism and the dialogical self has moved ahead of methodological advances. Existent methodologies are saturated with an individualism which is not only poorly suited to study dialogical phenomena, but which actively obscure dialogical phenomena. What we want to do is bring together scholars who are pushing the boundaries of dialogical analysis, and to work towards the identification of a heterogeneous collection of tools for analysis. This interdisciplinary symposium will focus upon how to analyse data, with varied examples forming the basis for discussion and debate. One burning issue that will be addressed during the symposium is: are there any tools that can help us to really grasp the complexity of dialogism or are we doomed to remain within “pseudo-dialogism”?

A Dialogical Approach to Identification in Student Mobility: An Illustration through the “In-Betweenness” of Lingua Francas

Fred Dervin (Universities of Turku & Joensuu, Finland)

Recent years have witnessed an increase in the study of “identity” within student mobility. Often working from an unquestioned “solid” or soft constructionist definition of the concept, these studies are based mostly on content analysis, which demonstrates how mobile students either “acquire” another identity (i.e. move from one national or personal identity to another) or “retain” their original identity. These studies tend to ignore the malleability and CO-construction of identification (“object” vs. “process”, “self” vs. “other” instead of “self + other”), take their participants’ discourses for granted and impose a very monologic/objectivist image of the self on their subjects. Also the role of the researcher in the presentation of this static image is rarely put into question. Starting from these criticisms and using a dialogic/intersubjectivist conception of the self, which goes “beyond identity” (Cooper & Brubaker 2000), my study will explore a specific context of “in-betweeness” in student mobility, i.e. the use of lingua francas, languages that are not the first language of interlocutors. The main idea is to show how this unstable context can teach us how to move from a monologic approach to a dialogical one when working on identification. I will make use of linguistic theories of enunciation and dialogism, and work through such phenomena as my interviewees’ internal interactions, their insertion of “in/visible voices” (Watkins) and the co-constructive acts taking place between us.

Beyond Coding: Towards Orienting Questions for a Dialogical Analysis
**Alex Gillespie** (University of Stirling, Scotland) & **Flora Cornish** (Glasgow Caledonian University, Scotland)

Dialogicality is ever present yet often ephemeral. It is not easily amenable to the routine application of coding frames because of the very context-sensitivity assumed by the dialogical approach. To unpack dialogicality from a text or utterance depends on the researcher’s sensitivity to the workings of language, informed by theory and experience. It is a case of the ‘researcher as instrument’. This paper articulates a set of sensitising questions and textual clues which can help researchers become an effective instrument for dialogical analyses. First, the core theoretical assumptions of dialogism can be articulated as a set of ‘sensitising questions’. What is the orientation behind this utterance (Who is speaking)? Who is being addressed (both explicitly and implicitly)? What is the alternative statement to which this utterance responds (Why does it need to be said)? Why does it make sense to say that now (in the local and wider context)? Secondly, in order to empirically answer the above questions, we have found several textual clues to of dialogicality to be useful. The clues include: disagreement between speakers, an engagement between perspectives, talk about other people’s talk, talk about other people’s ‘beliefs’ or ‘ideas,’ talk which appears ‘foreign in the mouth,’ talk which is hesitant or confused, and points in which there is an abrupt change of topic, genre, or tone. We provide examples of how the presence of these clues can be used to gain analytic leverage into the sensitising questions.

**Multiparty Interactions, Multimodality and the Self. How Teachers and Pupils Coordinate their Talk and Actions at the Beginning of Lessons**

**Nicolas Pepin** (University of Bâle, Switzerland)

Since decades the notion of self has been largely discussed in various fields of linguistics. Nevertheless, most of the positions stay at an abstract, theoretical level and deal with individual, monologal definitions of the self. In a concomitant way, a large amount of studies are not based on empirical data and do not question their methods of analysis in comparison to concrete social encounters. In this paper I will support a very different view. For my presentation I will focus my attention on the ways participants make accountable to each other who they are by doing what they do. My aim is to address the problem of the evidence of the self both for participants and for analysts (a process one may call membership categorization in Harvey Sacks' terminology). In other words: how analysts can exploit the interactional resources used by participants as cues for the analysis. In doing so, I will insist on three key hypotheses about the nature of the self that are intimately connected with its scientific scrutiny: 1) the self is not primarily given as a whole, but is a sequential co-construction linked to the organization of interaction in turns of talk, 2) the self is not primarily an object of discourse, but a by-product that arises from the coordination between interactants to achieve their common activities (such as starting the lesson), 3) the self is not primarily displayed and categorized through language, but through the whole range of multimodal resources (such as gestures, body movements, laughs, intonation, manipulation of objects, and so on). The presentation will be based on video data that were weekly recorded during six months in a Swiss German-
speaking compulsory school in Basel (Switzerland). I will focus on opening sequences in English lessons, where participants coordinate themselves to start the lesson and orient themselves between diverging categorizations of the ongoing context.

**Writing Myself to the Other or How One Becomes Two in a Letter?**

*Ulla Tuomarla* (University of Helsinki, Finland)

In the past couple of years, I have grown increasingly interested in doing research on personal correspondence and letter writing. Letter is a text where identity is not only “revealed” but also constructed, if we accept the idea of identity as a discursive construction; the letter writing not only constructs (performs, actually) the Self, but also positions the Self in the social sphere, in this case in its relationship to the Other. As a type of linguistic data, this very basic text type thus combines monologic expression of subjectivity (or emotions) with the dialogic dimension. Apart from the interactive component (asking, replying, wishing, thanking, addressing, etc.) a personal letter also often mixes oral and written varieties of language use. I suggest we look at the letter as a written text where monologic production nevertheless reflects the Other, the addressee, as the author often anticipates the reactions of the recipient or literally interacts with him/her. In my paper, I wish to address questions concerning various basic conceptions of language (for instance which forms of language use are considered primary, cf. Bakhtin) and various discursive patterns that reveal that even in the case of a text produced by an individual, the language use is always essentially social and builds up on the dialogic. My data consists of various, rather intimate samples of correspondence. The theoretical framework consists of Mikhail Bakhtin, Per Linell and Sophie Moirand, all of whom have worked on the concept of dialogic in the field of linguistics.

**Dialogicality in the Flow**

*Tania Zittoun* (University of Neuchâtel, Switzerland)

How to develop methods that are consistent with current theoretical framework remains a challenge – especially for psychologists that are interested in the dialogicality of the mind, in principle invisible. However, if we assume that externalization (through discourse, writing, dancing) is not only the translation of some preexisting ideas, but is actually an external phase of semiotically mediated thinking (Gillespie & Zittoun, 2009), new routes for analysis can be open. People’s utterance in conversations and discussions and personal paper-based diaries offer privileges access to such analyses (Marková, Linell, Grossen & Salazar Orvig, 2007; Zittoun & Gillespie, in press). A semiotic understanding of psychological processes thus enables to follow dialogical dynamics in the flow of thinking. Especially, people’s mention of cultural elements offers a magnifying glass on such dynamics, as I will illustrate through examples taken from on-line diaries.
16.30-18.00 (Mezzo)  
**Workshop 1**

### Dialogical Leadership

**Rens van Loon** (Director Deloitte Consulting, Netherlands)

In this workshop we further explore the personal meaning of the concept of the Dialogical Leader® for you, either as a professional leader or for your own leadership in your private life. Along the theoretical lines of the dialogical self (Hermans, Kempen and Van Loon, 1992) the body - in the mind theory (Johnson, 1987); and body-based leadership development theories (such as Blanchard & Hodges (2005), Dotlich, Cairo & Rhinesmith (2006), van Loon (2006) and Loehr & Schwartz (2003) we focus on the perspective of the role of emotions and rationality in leadership behavior. Especially how these are aligned (or not) in the non verbal (bodily) behavior of the leader. 1. First of all we will explore the personal meaning of the concept of the dialogical leader means, by doing some little exercises. The exercise consists of systematic reflection around this subject in a group wise facilitated process of formulating a set of valuations. 2. Secondly we look for specific situations where emotion and reason collide, once more formulated as a set of valuations. We add a basic process of scoring the basic emotional pattern (you can always score the valuations in a full scoring process after the workshop) 3. Thirdly by sharing experiences in the first two steps of formulating and scoring we look together for general findings based on the experiences of the group. Specifically we try to find some general rules in reconciling reason and emotion in your daily behavior as leader (of others or yourself).

18.00-19.00 (Cosmos)  
**Keynote Lecture (Plenary)**

### The Dialogical Self and Personal Chronotopes

**Peter Raggatt** (James Cook University, Australia)

Bakhtin (1990) observed that looking into a mirror can be a ghostly and unsettling experience. In the image before us we see, simultaneously, both the object of the other’s view, and that of our own authoring. William James called the image the ‘Me’ in contradistinction to the ‘I’. But as Bakhtin observed, there is an unsettling absence in the mirror experience because the mirror furnishes no context for authorship. Both the mirror experience and the act of authoring are analogous in this sense because in both experiences there is a fundamental multiplicity. In both experiences we employ our capacity for ‘distancing’ – that is, we take up a second position, or a third-person perspective on the self. But in both circumstances we also need a third position, a context that is provided by the others’ view. This third position is conspicuously absent in the mirror experience. From this premise, I argue that questions about the emergence of the dialogical self must address processes of symbolic mediation involving *dialogical triads* of the original form: I-Me-Other. In psychology, the idea of ‘thirdness’ has been used in a wide range of triadic models that draw on principles of
semiotic mediation, first proposed by C. S. Peirce in the United States, and by Vygotsky and others in Europe. In my talk, links are developed between these principles and the role of ‘mediating objects’ as third-term semiotic markers for our multiplicity. A distinctive feature of dialogical self theory is that it is spatial in its structural organization - there is no centre as such, but rather a terrain of decentralized ‘locations’ from which to speak. At the same time, however, our positioning must have continuity in the temporal domain. Hence, the dialogical self can be thought of as organized within a temporal-spatial matrix. Bakhtin called such a matrix the “chronotope” (meaning literally, ‘time-space’). Using case material from life histories, the emergence of personal chronotopes in individuals is illustrated. I argue that the personal chronotope is comprised of a temporally organized string or sequence of dialogical triads. Each triad is defined by an I-position, a counter-position, and an ambiguous third as mediator.
Sunday, October 3rd, 2010

9.00 – 10.00 (Mezzo)  Lecture

Psychological functions of internal polyphony

Piotr K. Oles (John Paul II Catholic University of Lublin, Poland)

The paper will aim at introducing the most challenging findings obtained in frames of the grant “Dialogical Functions of the Self” (2006-2009). The results will be presented in three relatively autonomous parts according to the research approach: experimental, correlation, and phenomenological. A set of experiments was focused on possible influence of activation of categorical, narrative and dialogical thinking on the self-knowledge, self-esteem, affects, organization and discrepancies in the self-system. Activation of dialogical-integrative thinking influences the way we perceive ourselves. In comparison to categorical and narrative thinking, it influences: (1) self-perception into a greater coherence and accessibility of positive aspects of self-knowledge, (2) evokes positive affect; (3) reduces discrepancies between actual, ideal and ought self, (4) enhances self-esteem, (5) reduces negative consequences of stress. Correlation researches reveal that dialogicality as an individual inclination to conduct internal dialogues is based on two traits: on one hand neuroticism, on the other openness for experiences. Moreover, internal dialogical activity has to do with attachment style. Phenomenological analyses allowed to discover and describe e.g. internal organization of the self in novel writers. Some of them locate their “I-as author” position over the others I-positions including imagined figures from their novels; some of them establish partner relationships between their own author position and created figures as well as other I-positions, and some other use “I-as author” position as supreme meta-position which dominates and over-controls their self-system. The challenges for the theory of the dialogical self deriving from the empirical results will be discussed.

10.00-11.00 (Cosmos)  Keynote Lecture (Plenary)

Meaning and Mourning: Dialogic Strategies in Grief Therapy

Robert A. Neimeyer (University of Memphis, USA)

Viewed in dialogical terms, grieving entails not so much a process of relinquishing our relationship with the deceased, as a process of renegotiating this relationship as an ongoing presence in our community of self. Working from this premise, I will present a meaning-oriented model that follows the narrative arc of traumatic loss from the shattering of our life stories through their reconstruction and extension, suggesting how contemporary models of continuing bonds, parallel symptomatic and relational tracks through bereavement and the treatment of complicated grief all presuppose a dialogical
model that permits and presumes some form of conversation with as well as about the deceased as part of the survivor's unfolding life story. I will briefly sketch therapeutic strategies that advance this goal in my keynote remarks, and offer more in-depth training in these and related methods in the experiential workshop offered elsewhere in the conference program.

11.30-13.00 (Orion) Workshop 6

PPR as a Tool to Measure Teacher’s Competence to Handle Co-creative Knowledge Development

_Erica Gasseling_ (GAC Assessment & Coaching, the Netherlands) & _Rudy Vandamme_ (Vandamme Institute, Belgium)

In the process to reform education, teachers, we observe, are challenged on the identity level because changes are now on the paradigmatic level of doing education. We assume that they not only have to be a content expert and a classroom manager: They also have to be an individual coach for each student, a role model, a group facilitator, a colleague and even a collaborative researcher. We categorise the desired competence of the teacher as an art of hosting, connecting with the movement of open space technology, world café emergent processes and co-creative knowledge development. In these dialogical and collaborative patterns we think the teacher needs to be able to switch between his own I-positions. A new way of handling the professional identity is required. Rudy Vandamme, with the aid of Erica Gasseling, is doing a PHD on this construction of teacher’s identity as being a part of the model of co-creative knowledge development in the classroom. The study we are presenting is the dialogical self of the teacher in connection with his student. Our hypothesis is that the teacher who engages in the art of hosting has to be aware of his repertoire of I-positions so that he has the flexibility to switch between I-positions to encounter co-creation in the classroom. As such this research is an example of studying a competence of ‘self-management’ that is of highly relevance to professionals of any kind who wants to work with (open space) dialogues. In our research we use the PPR of Prof. Dr. H.H. Hermans to give meaning to the different I-positions for the teacher. In the period of Mars-Juni, we have done research with 15 teachers which we have given a PPR questionaires. Furthermore we had interviews with the group in order to figure out: first whether the teachers are aware of their own positions and secondly how they can use these I – positions in the classroom to establish co-creation with the student. At the conference, in the workshop, we will present the conceptualisation and results but also some exercises to experience your own internal flexibility rate between I-positions.
Dialogical Self Theory and Education: An International Discussion

Judy Lysaker (chair), (Butler University, USA), Stergios Botzakis (Organizer), (University of Tennessee, USA) & Bob Fecho (University of Georgia, USA)

Dialogism and dialogical self theory suggest that consciousness is composed of dialogues within and between individuals (Author & Other, 2005). These theories grow out of Russian literary tradition (Bakhtin, 1981) and have been developed further by constructivist thinkers (Hermans, 1996; Hermans & Dimaggio 2004) who contend that it is a dialogic or conversational quality that explains the fluidity of self, the momentary and long-term changes that occur within a self experienced as whole. As literacy educators we believe that reading and writing are involved in how these transformative dialogic relationships are established and cultivated. Yet we worry that strict adherence to canonical or restrictive texts within monologic approaches to teaching inhibit the richness of the dialogic activities of reading and writing as well as the conversations that surround them. The purpose of this workshop is to begin a broader international discussion of the potential of dialogical self theory in thinking about literacy teaching and education practices more generally. After remarks about the theoretical framework, participants will respond in small groups to the question, “What does the theory of the dialogical self mean for classrooms in general and literacy classrooms in particular?” Next, workshop participants will generate research questions that would facilitate, in their own educational settings, the exploration of some points from the initial discussions. Collaborative international research teams will be formed based on these questions and common interests. A summative document will be written by the presenters and a social networking site established to support future collaborations.

Thick Living of the Severe Disease Person and Dialogical Self

Organiser & Chairman: Tomoo Hidaka (Ritsumeikan University, Japan)
Discussants: Kirill Maslov (Tallin University, Estonia) & Mariann Martsin (University of Cardiff, United Kingdom)

Overview

In this symposium, we discuss the transformation of self of persons with severe disease, especially from the perspective of “time”. Focused on the dialogical process which patients or relatives of them have experienced continuously, following four studies will be shown. First, Tomoo Hidaka (Ritsumeikan University) presents about the process of how ALS (Amyotrophic Lateral Sclerosis, so-called Lou Gehrig’s disease) patient has transformed his way of life and thinking with the progress of disease, and discusses the meanings of the communication with the devices, through the fieldwork to the patient’s house in home-care. Second, through patient questionnaires and interviews, and using the
theoretical framework of dialogic self-theory in the lineage of Hubert Hermans, Stefanie C.F. Toise (Clark University) explores the degree of embodiment experienced by recipients of implantable cardioverter defibrillators (ICDs), which permits qualitative investigation of the dialogical process of constructing self-identity. Third, Ana Cecilia Bastos (UFBA, Brazil) discusses the processes of construction of meanings related to motherhood by four Brazilian mothers who have low-functioning autistic children, based on the formulations of the Cultural Developmental Psychology of semiotic orientation. Fourth, Mari Fukuda (Okayama University) shows the emergence and transformation of the dialogue involving patient's QOL from the perspective of Dialogical Self Theory, through the research about the individual QOL in persons with muscular dystrophy longitudinally at National Hospital in Japan. The possibility of SEIQoL-DW (The Schedule for the Evaluation of Individual Quality of Life – Direct Weighting) is discussed.

Transformation Process of the Meanings of Disease – Life Ethnography of Multilayered Support for ALS Patients in Home Care

Tomoo Hidaka (Ritsumeikan University, Japan)

In this study I explore how ALS (Amyotrophic Lateral Sclerosis) patients experience and manage the transformation of self and body as time progresses. ALS is a progressive, fatal, and incurable disease. ALS patients gradually lose their muscle movement, and spontaneous breathing. Patients use a respirator to survive, but it causes the difficulty of communication because it means the loss of their voice. Patients are forced to change all side of their way of life, including the communication method, relationships with family/care-giver, and the view of self with disease. The process of these transformations will be analyzed from the perspective of dialogical self, based on the narratives and lifestyle of the patient in home-care, through the description of long-term fieldwork of patient’s home. Focused on the patient who has practiced the home-care for 14 years with the respirator and the made-to-order device for communication, it will be shown that selves could take various positions including not just the dichotomy of “I as patient” and “I as healthy person”, but relationship with others like “I as father”. The struggling between selves will be also studied, based on temporal change in the relationship with others and function of body, to understand the transformation process of the selves. The dialogical process of the patient will be shown as a process of how the patient has experienced the life with disease. It will lead us to a discussion of the structure and genre of the narratives of the people with disease.

Dialogical Processes of Constructing Self-identity in Patients with Cardiac Implant Devices

Stefanie Toise (Clark University, USA)

New nanotechnological devices implanted in the body offer areas of acceptance or rejection characterized by profound dialogicality. Through patient questionnaires and interviews, and using the theoretical framework of dialogic self-theory in the lineage of Hubert Hermans, this study explores the degree of
embodiment experienced by recipients of implantable cardioverter defibrillators (ICDs), which permits qualitative investigation of the dialogical process of constructing self-identity. On a conscious or sub-conscious level recipients wrestle with questions like: is my heart disease distinct from the self, opposed to or destructive of it, or is disease a bodily process with which I can cope and engage? Because standard medical care currently dictates the surgical implantation of an ICD to monitor and correct arrhythmogenesis, recipients must somehow reconcile their humanity with the technology that helps to sustain it. Results indicate that the implanted device can either become part of the recipient’s identity or remain separate from that identity. Analysis of semi-structured interviews reveal that whether patients accept or reject the device becomes a critical corollary in the construction of an identity that either includes or excludes the device. When not firing to correct arrhythmia, the device is perceived as a life-extending part of the recipient’s body, but when firing to correct arrhythmia the same device is often perceived as distinctly “other” and sometimes possibly life-threatening. Acceptance or rejection of the device underscores qualities of embodiment that demonstrate deeper constructs of self, illness, and healing in the population and society.

Stuck Selves – Dialogical Processes in the Construction of Meaning of Motherhood by Mother of Autistic Individuals

Ana Cecilia Bastos & Márcio Santana de Silva (Federal University of Bahia, Brazil)

Motherhood is one of the most impacting life cycle transitions in the course of human development because of the demands which are posed to women in such a new situation and of the new roles they are supposed to take over, as well as because of the identity reconfiguration that is experienced then. So, this instrumental case study intended to explore the processes of construction of meanings related to motherhood by four Brazilian mothers who have low-functioning autistic children, based on the formulations of the Cultural Developmental Psychology of semiotic orientation. The study shows that the following patterns are dominant in the configuration of those mothers’ repertoire of I-positions: rigid hierarchical dominance of an only I-position (me-as-a-mother); difficulty in setting alternative I-positions in motion, or in taking them over in practice; inflexibility to move from one position to another and, finally, prevailing negative affective field related to the dominant I-position. Since motherhood is a condition, not a state, the repertoire of I-positions in the landscape of the dialogical self works continually for the sake of the dominant I-position. This position, in its turn, makes qualitative and quantitative changes in the search for overcoming typical experiences of its own condition in cultural contexts, such as guilt, fear, dependence and confusion. Finally, the internal I-position of mothers of low-functioning autistic individuals keeps the integrity of the whole repertoire of I-positions in critical moments through the use of entified affective states that take the form of hypergeneralized signs which act upon the self.
The Dialogue Between the Self and the Illness (Medical Care) – from the Narrative Transforms of QoL Over Time

Mari Fukuda (Okayama University, Japan)

Generally, health-status QOL and the ADL (Activities of Daily Living) are used as QOL (Quality of Life) scales at medical care in Japan. However, the measurement is liable to show extremely lower QOL when it evaluates the people with disease which is incurable and causes progressive physical inability. The purpose of this study was to measure the individual QOL in persons with muscular dystrophy longitudinally, by QOL instrument called the Schedule for the Evaluation of Individual Quality of Life – Direct Weighting (SEIQoL-DW). Three persons were asked to assess their condition, about once a year. The procedure of SEIQoL consists of following some elements (O’Boyle, 1994; etc.): i) Visual Analog Scales and semi-structure interview are used for assessing 5 aspect of a life which the person considers crucial to his/her QOL. ii) It evaluates current functioning/satisfaction with each aspect. iii) The relative importance of each aspect of QOL is measured by drawing out the weight which the person assigns to each in judging overall QOL. This instrument has the frame that induces dialogue between themselves recognized QOL and daily life of the patients. In addition, the each aspect they nominated to QOL transformed by the symptom and the life events. I show the process of their construction/reconstruction of QOL and try to analyze from the perspective of Dialogical Self Theory. It will become the method enabling us to clearly understand the life of the persons with progressive and refractory symptom.

11.30 – 13.00 (Olympia) Symposium 12

Dialogicality in Group Therapy

Organiser: Stavros Charalambides (Institute for Cognitive Analytic Therapy, Greece)

Overview

The Institute of Cognitive Analytic Therapy applies to group therapy the basic concepts of dialogical self theory as it has been influenced by Bahktin and James and developed by Hermans. The multiplicity of voices and self positions as long as the dialogue among them is both an intrapersonal and interpersonal phenomenon that is prominent and prevailing in group therapy process. Our team focused on the observation and description of these phenomena and the underlying processes. In particular, this study aims at exploring the interactions among members in the “here and now”, the experience of different self-positions in different interactions among members, the dialogue among sub-groups and the development of new self-positions that are elicited from this dialogue. The methods that have been used in order to achieve the above mentioned exploration are naturalistic observation of group therapy sessions and qualitative analysis of videotaped group sessions. It is reckoned that this study will offer a new prospective in the phenomenology of group processes and illumine the
intrapersonal and interpersonal dialogue processes that are met regarding existential issues such as death that very often arise in group therapy.

**Voices of Group Dialogical Self when the Group Copes with Narratives of Death**

**Stavros Charalampides** (Institute for Cognitive Analytic Therapy, Greece)

**Introduction**: While there is adequate research on the dynamics that occur in group therapy with personality disorder patients, little research exists on the way that sub-groups are developed and organised in the context of “death anxiety narrations. In addition, little research exists on group therapy patients with personality disorders who are working with death anxiety themes. **Objectives**: The main goal of this paper is to demonstrate the way sub-group voices are formed and related in an dialogical way while dealing with death narrations. Moreover, we aim at demonstrating the dialogical sequence the group follows in order to achieve a symbolical solution to death. **Design and Method**: Qualitative analysis of 50 videotaped group psychotherapy sessions of two different groups. We focused on narrative incidents regarding death anxiety and on the dialogical diagrammatic formulation of the interpersonal correlation of the sub-groups. The 50 diagrams that were formulated were compared regarding the different and similar dialogical procedures. **Results**: It was demonstrated that death narrative incidents in groups with personality disorders patients were correlated with the occurrence of different sub-group voices and the dialogical relation of those. The therapists’ interventions facilitated this dialogical interchange and the symbolic solution to death anxiety was only achieved through the interchange of sub-group voices and the integration of a whole group voice.

**The Significance of I-Positioning in Group Psychotherapy: Understanding the Differences Between Members**

**Dimitrios Tsiakos** (Institute for Cognitive Analytic Therapy, Greece)

Group Psychotherapy is a complex therapeutic environment that demands not only the understanding of the individuals, but also focuses on the reciprocal interaction of the members. The interactions occur at a member to member level, at a member to subgroup level and at a member to group level. The individual way of I-Positioning is a crucial component of the group therapy, because the dynamic of the group is based on the conflicts between the different I-Positionings. Group therapists must be aware of the predominant I-Positioning of each member in order to empathically understand the activation of each of the above and use that "landscape of the mind" as a reformulation mirror that confronts and changes the members. In this presentation various therapeutic scenarios will be presented and the difficulties of the therapist to choose the appropriate I-Positions will be carefully examined. The main aim of this work is to facilitate the audience to comprehend the antagonistic nature of interventions in terms of different needs and wishes of the members. For example the choice of a I-Position as "the caregiver or the protector of the group" may be antithetic for some members. It may be so that their personal relating history poses the "caregiver role" with an "I as power and dynamic", and others as "I as giving space and stay behind".
final result of group interaction is based upon new and healthy reciprocation between "I-Positions" that derive from the communication among members.

“The Psychotic Voices: An Experiential Exercise in Group Therapy”

Konstantinos Mathioudis, Stavros Charalambides & Dimitrios Tsiakos
(Institute for Cognitive Analytic Therapy, Greece)

Objectives: Experiential exercises are frequently used in the treatment of clients with strong resistances and defences. The content mainly involves the presentation of a picture, the hearing of a song, role – playing and so on. A psychotic client might approach considerably his/her emotional world through an experiential exercise in group therapy. With the help of the conductor, the client could constitute and communicate better occurring thoughts and feelings with the rest of the group. Design and Method: 4 sketches of psychotic men, age average 45 years, with good performance. 4 paper sheets divided in 6 parts were given to the members. The clients were asked to draw within each part: 1) a central hero, 2) a main target, 3) methods that could facilitate the attainment of the target, 4) obstacles that block the attainment of the target, 5) the performance – action 6) the result. Afterwards, a group discussion followed for the sketch analysis. Results: The Dialogical Theory provides helpful information regarding the emergence of psychotic voices in drawings. The psychological condition of people with severe disorders could be explained fruitfully in this channel. Simultaneously, the therapist can observe, recognize and work on similar and different voices, represented on the sketches. Conclusion: Dialogical Theory could offer delightful ideas regarding the clinical picture of psychotic clients through simple experiential exercises, such as drawings.

Dialogical Sequences in Group Therapy through Narrations of Death Incidents

Marianthi Kiourtsoglou, Stavros Charalambides & Tsiakos Dimitrios (Institute for Cognitive Analytic Therapy, Greece)

Objectives: Narrations of death incidents or near-death experiences are often met in group therapy. These narrations usually elicit death anxiety and in general intense reactions. These reactions include dialogical procedures in an intrapersonal, interpersonal and systemic level. The description and understanding of this dialogue among members is the primary objective of this paper. Design and Method: Qualitative analysis of 40 videotaped group psychotherapy sessions. The analysis was restricted to the sessions that included a narrative death incident and the emphasis was given in the description and discrimination of phases within each session and on the dialogue of I - positions being enacted among members at every phase of each session. Results: Two distinct phases were observed while the group was dealing with the narration of death incidents: the one of “avoiding” and the one of “relating”. In the avoiding phase the positions of “I as strong” and “I as the one carrying the solution” of some members led to enactment and finally verbalization of positions such as “I as angrily deprived”, “I as distant” and “I as neglecting”. The relating phase of the
sessions was characterized by the negotiation and the dialogue of the above mentioned positions which led to the emergence of new positions such as “I as sharing”, “I as a potential model of a dying parent”, “I as negotiating my relationships”, “I as connecting to others”. **Conclusions:** The relating phase contributed to the confrontation and decoding of different I - positions both in an intrapersonal and interpersonal level. The life force through the relating was prominent in this phase and led the group as a system to experience the “We as humans” position. Only when the group had reached this phase of interaction, was it able to find some meaning, comfort the anxiety and symbolically return to life.

09.00-10.00 & 11.00-13.00 (Mezzo)  
**Poster session 1**

**How Gender Norm Exist in Self? : Analysing How Positions Relate Each Other in Performing Family Work**

*Akinobu Nameda, Tatsuya Sato, Kosuke Wakabayashi, Tomoo Hidaka* (Ritsumeikian University, Japan), *Ayae Kido* (Kyoto University, Japan) & *Mari Fukuda* (Okayama University, Japan)

In looking at the division of family work in Japan, men spend time for paid work and women spend time for household work and paid work. To understand why and how the gender pattern of family work maintains, it would be useful to focus on how gender norm is internalised in people’s self. Drawing upon dialogical self theory (Hermans, 2003), the present study examines how gender norm influences the dynamics of positions in self when people make decisions in performing family work. Qualitative interviews with middle-age Japanese people who perform family work were conducted. Results of the interviews showed that there were mainly three types of positions in self; positions relevant to gender norm, wants and needs for family. In the stage of formulating division of family work, the position of gender norm was dominant in their self. When the participants wanted to do something against gender norm, however, the position of wants emerged. The power of the position of gender norm was equivalent to the position of wants, and dialogue accordingly happened in their self. If the participants valued that their wants would have benefits for their family, they carried out what they wanted. In other words, the position of wants formed a “coalition” (Hermans, 2003) with the position of needs for family, which emerged at the time. While the position of gender norm is powerful generally, the coalition of positions would give greater power to positions and lead to making decisions which are against gender norm.

**The Voice of the Other and General Life Satisfaction in Work Environment: Social Networking and Gainful Employment in Psychology Teams**

*Ana Clara de Sousa B. Bastos & Antonio Virgílio Bittencourt Bastos* (Federal University of Bahia, Brazil), *Joana Gomes da S. Sousa & Stella Maria de Sá Sarmento* (Faculdade Ruy Barbosa, Brazil)
This communication focuses on the social networking inside the work environment and its impact on the psychologist's perception concerning gainful employment and general satisfaction with life. The research participants were selected from three hospitals in Salvador, Brazil. All of them integrated teams, each one with five persons or more. Three structured questionnaires were utilized, focusing on (1) social networks, (2) gainful employment, and (3) general satisfaction with life. The data concerning social network were generated by the software Ucinet, identifying different social configurations. The findings produced by the graphical and the structural analysis, after sociometric choices for friendship, trust, and information networks, are emphasized here. The centrality of the actors in these three social networks was considered to analyze the structure of interpersonal relationships. The teams revealed different network structures, accordingly to the quality of relationship (friendship, trust or information) and the institution context. The discussion is centered on these two conditions: be chosen by the voice of the other and the nature of the social network, and how they are interconnected to modify the psychologists' perceptions of gainful employment and general life satisfaction inside the work environment.

Collective and Individual Voices: Concept of Death on Children's Drawing

Ana Clara de Sousa B. Bastos (Federal University of Bahia, Brazil), Lívia de Vasconcellos Leal & Stella Maria de Sá Sarmento (Faculdade Ruy Barbosa, Brazil)

It is possible to identify, after Piagetian tradition, three components in the development of the concept of death: reversibility, no functionality, and universality. Several studies show that the children have a full elaboration of this concept as soon as they master those three elements. Another point of agreement among researchers is that this process begins when the child is seven years old. This present article, following Fávero and Salim's study (1995), examines the elaboration of the concept of death in children, using drawings to express it. The children attended a public school situated in an urban area with high taxes of deaths for violence. The data were collected in a classroom setting, with 74 children aged 6-7 and 9-10 years old. Every child produced 12 drawings (flower, animal, and person), in four different situations: health, disease, death, and after death, summarizing 888 drawings. The analysis of the drawings was done considering structural components (color, posture, presence of eyes and mouth) and dynamic components (irreversibility, non-functionality, universality). Besides age differences, the analysis explores convergences and differences between the concept of death in children and social representations of death, according to Brazilian studies (Nascimento & Roazzi, 2007; Magalhães, 2008). The final discussion considers how collective and individual voices are dialogically interconnected in the concepts indicated by the drawings.
Cognition and Organizing: Evaluation of Programs as Sense-Making Instances

Antonio Virgílio Bittencourt Bastos, Anderson Vianna & Ana Clara de Sousa B. Bastos (Federal University of Bahia, Brazil)

The present study, based on concepts from a cognitive and constructivist perspective of the organization, specially on the concepts and ideas of Karl Weick, analyzes the experience of evaluation of a program, developed in a private hospital in Salvador (“Care for yourself to care for others”). The program was evaluated by external consultants and technicians from the hospital team as well. The data collection and analysis focused on evaluating the decision-making process related to the conception and development of the program. These data, systematically recorded, were the basis for discussion and interpretations that emphasized the socially constructed nature of the processes of organizing. First of all, the results make evident that the organizational context itself, as well as the policies of Human Resources, favor sensemaking processes and the development of a collective mind, contributing to make the organization leaders vigilant and attentive so that the moral values and knowledge are duly contemplated. Secondly, the schemes which guide the whole process of sensemaking and how it is shared by the team are clearly shown in the different phases of the evaluation process. The analysis of this experience indicates, in a very significant way, how the evaluation process constituted, in fact, an organized practice that provides stability to individual experiences and contributes to sensemaking shared among people, articulating them to the organization’s values and mission.

Identity Construction by Intersexual Individuals: Voices that Sculpt the Subject

Ana Karina Canguçuí-Campinho, Ana Cecília de Sousa Bastos & Isabel Maria Sampaio Oliveira Lima (Federal University of Bahia, Brazil)

The present study analyzes the identity construction by intersexual people. Intersexuality is understood here as a set of conditions in which people are born with sexual anatomy that does not fit in the typical definitions of masculine and feminine. The secrecy is an ordinary practice among families and health professionals. The intersexual person’s identity is built among different discourses which justify its existence at certain moments and deny it at others. Identity, here, is considered as something that constitutes the self and as a narrative construction. METHODS: In this study, there were five participants who are intersexual individuals and users of the Service of Genetics of the Hospital of Federal University of Bahia (UFBA) – Brazil. The data collection technique was narrative interview and participant observation during the service of the referred policlinic. RESULTS: The medical interventions are based on the heterosexual and gender view; there is a concern related to defining the child’s heterosexuality. In the interviews of the grown up intersexual individuals, it stands out the fact that they use vague expressions such as “this stuff” and “some problem” to refer to physical aspects of intersexuality. Their life stories are expressed in fragmented ways too and with lack of pieces of information. CONCLUSIONS: The dynamics
of the self experienced by intersexual individuals are affected by the ambivalence of meanings related to the body, sex and life story. The intersexual person’s identity is, thus, developed through the intertwined voices and “silences” which assign meanings to their existence.

09.00-10.00 & 11.00-13.00 (Mezzo)  

**Poster session 2**

**Analysis of the Beginning of the Conversation in Argumentation**

*Céline Miserez & Anne-Nelly Perret-Clermont* (University of Neuchâtel, Swiss)

The "critical or clinical interview" used by Piaget (1926) consists of a conversation between an adult and a child in order to offer the child an opportunity to demonstrate his understanding via the arguments he gives to defend his point of view. Because of our interest in considering knowledge as a result of argumentative processes (Muller Mirza & Perret-Clermont, 2009), we turned to Piaget's critical interview as a possible method to approach argumentation in children. After interviewing 70 children, we suggest that argumentation is not present as often as expected (Arcidiacono & Perret-Clermont, 2009). Why? The work of the pragma-dialectical approach of argumentation (Van Eemeren et al. 1996; Rigotti & Greco Morasso, 2009) suggests the conditions needed for argumentation to take place. These include the essential role of the opening stage during which at least two people make note of their respective opposing views and undertake to seek, resolve or overcome their disagreements through a rational examination of the real or apparent incompatibility. Are dialogical aspects of argumentation present in the piagetian interview? We try to answer that question by examining data collected around the task of conservation of liquids with 5 to 7 years old children.

**Narrative Co-Construction of Problems and Changes in the “Gloria Films”: An Analysis of Innovative Processes of the Dialogical Self in Three Therapeutic Models**

*Eunice Barbosa* (Superior Institute of Maia & University of Coimbra, Portugal), *Carla Cunha, João Salgado, João Brito* (University of Minho and Superior Institute of Maia, Portugal) & *Anita Santos* (Superior Institute of Maia & University of Coimbra, Portugal)

The classic “Gloria Films”, with the psychotherapists Rogers, Perls, and Ellis, are still an important reference on the education and research in psychotherapy today. Departing from the narrative perspective and the dialogical self theory applied to psychotherapy, this study explores the co-construction of problems, innovative narratives and changes achieved in these three contrasting therapeutic sessions. According to this framework, problem-saturated narratives tend to be sustained by inflexible dialogical patterns between voices in the self, whereas innovative narratives – that we name Innovative Moments (IMs) – can be developed in psychotherapy through the expression of divergent voices that express and elaborate meanings outside the problematic narrative. This study aimed to
understand: a) how the same client (Gloria) constructs her problems in the specific dialogical interaction created with each therapist; b) how narrative changes are produced in the sessions in the form of specific IMs. The results point to a narrative specificity in each session, particularly on the definition of problems and in the IMs exhibited. In this sense, we argue that the discursive space created by each dyad shapes a particular presentation of the problematic narrative and IMs produced. Furthermore, these findings show that the problematic narrative is not static, being configured always in reference to a particular interactional context (of dialogical interlocutor and therapeutic perspective). Despite these differences, we will also discuss the common patterns in problematic and innovative narratives.

The Dialogical Process in the Communication Between Persons with Severe Disease and Care-Giver – Focused on the Devices Supporting the Communication of ALS Patient

Tomoo Hidaka, Shodo Mizuki, Tatsuya Sato, Akinobu Nameda, Kosuke Wakabayashi (Ritsumeikan University, Japan) & Mari Fukuda (Okayama University, Japan)

In this study I explore the meanings of device-supported-communication of ALS (Amyotrophic Lateral Sclerosis, so-called Lou Gehrig’s disease) patient, through fieldwork to the patient’s home. ALS patients gradually become difficult to communicate with others because of the loss of the physical function including their voice, and some patients use the devices for the communication. To keep and develop the way of communication is critical issues for the life of ALS patients, and it includes the transformation of self and relationships with others. However, the communication of the patients with severe disease has been studied mainly focused on of technique or arts, and it needs to be studied in the perspective of the meaning process of the patients. The aim of this study is to understand that process, based on the dialogical self theory, through the description of the actual condition of the communication of ALS patients in daily life. Focused on the patient who has used the respirator and communication support devices, following three issues will be discussed: first, the patient considers the process for communication itself as important, and the efficiency of communication doesn’t always have maximum priority; second, the change of the physical function and communication method can make the new position of the self; third, this process is supported by the dialogue between patient and others, and it has the possibility to induce the dialogue itself. The relationships between the communication and self will be presented.

The Development of Young Children’s Presentational Self in Daily Conversation: An Explorative Study Focusing on the Enumeration of Self and Others

Koji Komatsu (Osaka Kyoiku University, Japan)

In this presentation, I explore the development of young children’s presentational self –“the self as Gestalt quality,” that emerges for observers as the result of
continuous process of differentiation in the conversation. Among many types of
discursive strategies, I will focus on the enumeration of self and others that young
children often make, and discuss the semiotic process through which the
children’s self in relation to others appears. This relational and discursive aspect
of the self is discussed based on the analysis of 59 hours of natural conversations
between a young child (from 5:0 to 6:10, 192 days) and his mother, that were
made after the child’s daily trip to kindergarten. All the episodes of conversation
that enumerated or compared the child and his classmates were extracted and
examined focusing on the configuration of self and others constructed through
each of episode. The results showed that, in the latter periods of the longitudinal
research, a more complex and less monotonous description of the self in relation
to others appeared. Further, inquiries into episodes focusing on the positioning of
the child in group membership suggested the development of presentational self
that the enumeration of self and others comes to work as a grid to present the self
in multiple phases of interpersonal relationship. These results indicate the
possibility to see the development of young children’s self in daily conversation as
the refinement of dialogical processes that construct the field of meaning to locate
the self.

Articulation of the Theoretical Concepts “Dialogical Self, Semiotic
Emergence and Semiotic Mediation” in the Data Analysis Process of
Personal Narratives

Márcio Santana da Silva (Federal University of Bahia, Brazil)

The present work intends to describe the procedures used in the qualitative
analysis of narratives told by four Brazilian mothers of low-functioning autistic
individuals regarding their experiences of being mothers of extremely atypical
children. The main objective here is to show the procedures which were proposed
and carried out in the first author’s dissertation work through the relation of three
theoretical concepts of the Cultural Developmental Psychology of semiotic
orientation: dialogical self (Hermans, Kempen & van Loon, 1992)5, semiotic
emergence (Abbey & Valsiner, 2004) and semiotic mediation within the structure
of the dialogical self (2004). The result of such jointing was a profitable proposal
of analysis of narratives involving developmental dialogical processes within the
subjective identity landscape, mainly the construction and use of signs, as well as
fields of meanings, in the constant adaptation and pre-adaptation of the self to the
situations it has to face in everyday circumstances. That proposal of analysis
permitted us to analyze developmental dialogical processes within the space of
the dialogical self focusing the constant emergence of signs and the meditational
role played by them in the self-processes, namely, the structuring and
restructuring of the repertoire of I-positions over time.

Quality of Life In Persons With Muscular Dystrophy : the Example of
Constructs of Individual QoL

Mari Fukuda (Okayama University, Japan) & Tatsuya Sato (Ritsumeikan University, Japan)

Muscular dystrophies are inherited, progressive muscle disorders resulting from
defects in one or more genes needed for normal muscle function. But, no specific
Sixth International Conference on the Dialogical Self  Sunday, October 3rd, 2010

treatment exists for Muscular dystrophies. The individual QoL assessment is needed for each patient who has unique symptom and illness such as muscular dystrophy. The purpose of this study was to measure the individual QoL in persons with muscular dystrophy, by QOL instrument called the Schedule for the Evaluation of Individual Quality of Life – Direct Weighting (SEIQoL-DW). This instrument is a well-established method of assessing QoL which incorporates the value systems of the individual respondent. 10 persons that be hospitalized in the National Hospital in Japan were asked to assess their QoL condition using the SEIQoL-DW. As a result, their individual QoL in persons with muscular dystrophy was variety. For example, someone nominated “my family” as own QoL, the others said, “Personal Computer”. Then, ADL (Activities of Daily Living) doesn’t necessarily relate to QOL. In fact, it is more important for the persons who are receiving their diseases to adjust living conditions than to despond of his/her illness. QoL items nominated by patients seem to reflect the Dialogical Self process. To describe QOL will become the method enabling us to clearly understand the life of the persons with disease. The notion of dialogical self for applying to the QoL of intractable patients is also discussed.

Specific Features of Czech Adolescents’ Identity

Milena Nováková (Charles University in Prague, Czech Republic)

This project deals with the specificity of adolescents’ identity in the Czech Republic. The aim is to describe the content of the respondents’ self-defining and find out whether there are any differences in the self-defining between boys and girls and among the age-groups. The theoretical basis is the conception of identity by V. Bačová, who perceives identity as a complex of active self-defining processes on the intrapersonal, interpersonal and social levels. To compare the responding groups a combination of differentiating and cross-sectional survey was chosen. The sample consisted of 180 second and fourth grades students of a grammar school in Prague, selected occasionally, their average age was 17,2 years. The method used was questioning, i.e. the questionnaire, which examines individual’s identity in connection with social affiliation, social roles and self-evaluating judgments. The averages of individual items (the extent of identification with individual identity contents) in groups of respondents divided according to their age and sex were compared and the amount of contents the individual groups identified with was determined through quantitative analysis.

Results: The respondents mostly defined themselves on the basis of their relationships, usually with close people and least on the basis of religion and political view. The differences between boys and girls appeared primarily in orientation to other people and roles in the relationships; girls ascribed themselves significantly more importance in these contents. Boys were significantly identified with subcultures. The differences between the second and fourth grades were less evident; they related to ascribing self-assertion characteristics, interest in world affairs and affiliation with their school class. The extensive topic of identity has not been well explored in the Czech Republic and this pilot research, describing the characteristics of Czech adolescents’ identity, brought many suggestions to encourage further investigation of the phenomenon of identity. The following qualitative research will deal with identity of adolescents
in the context of their life stories and current life problems. Another qualitative and quantitative research will be focused at the topic of identity in emerging adulthood.

Undergraduate and Professors of Physical Education: Dialogical Relationships in Knowledge Construction

Cássia Regina Palermo Moreira (University of São Paulo, Brazil) & Lívia Mathias Simão (University of São Paulo, Brazil)

The first aim of this study was to investigate dialogical relationships between undergraduate and professors of Physical Education. According to semiotic-cultural constructivism, intersubjectivity stands as an important role in this teach-and-learning process because it involves dynamical and symbolic affective-cognitive constructions and reconstructions of the actors – from one to each other, and from both to the multiple contents of disciplines in graduation. For the present investigation it was chosen the microgenetic method for analysis of qualitative data referred to a case study, which adopted design deals with two participants: a female undergraduate and a male professor. They were interviewed separately, through a questionary constructed with semi-opened questions, self-reflections on actions and attitudes, as well as their expectations about each other and the university. Data were audio registered and a detailed transcription was done. The results have led to construct a second interview with the same professor, when he reconstructed important conceptions related to: corporality; self-esteem; integration of cognitive, affective and motor behaviours; commitment about the process of teach and learning both at the university and at school (specially, for future professionals). It was then found that both the undergraduate and the professor emphasized the importance of commitment and positive feelings between students and professors as fundamental for the establishment of a dialogical context in order to promote adequate construction of knowing in Physical Education.

Internal Dialogues and the Imagination Inflation Effect

Małgorzata Puchalska-Wasyl (John Paul II Catholic University of Lublin, Poland)

The dialogical self theory treats internal dialogical activity not only as a normal phenomenon, but also as a process that may stimulate human development. There are different types of internal dialogues. Some of them simulate social reality, e.g. a dialogue can be a continuation of a discussion which, in fact, was interrupted, or it can be a form of preparation for a conversation which can happen in the future. In these situations the internal interlocutor is the replica of a person who really exists in our social surroundings. In this type of dialogue, more often than in the other ones, sensory images can appear; therefore, these dialogues can be called internal or imaginary. Within the confines of cognitive psychology, the phenomenon of inflation imagination has been noted. This means that confidence in the occurrence of fictitious events increases after those events have been imagined (Thomas, Bulevich, & Loftus, 2003). Researchers have demonstrated that memories of both childhood events and more recent actions are influenced by the imagination (Garry, Manning, Loftus, & Sherman, 1996;
Goff, & Roediger, 1998). However, the latter type of memories studied focused on actions which did not seem to be personally important to the subjects. Internal dialogues usually concern current personal problems. In this context, one can pose the question whether imagination inflation can be observed in imaginary dialogues. The research presented attempts to answer this question. The results are discussed in the light of the dialogical self theory and the cognitive approach.

09.00-10.00 & 11.00-13.00 (Mezzo) Poster session 3

Parental Voices in the dialogue between family, judicial sphere and social workers on adolescents in conflict with the law

Miriã Alves Ramos de Alcântara, Isabel Maria Sampaio Oliveira Lima (Catholic University of Salvador, Brazil) & Ana Cecília Sousa Bastos (Federal University of Bahia, Brazil)

Objectives: The objective is investigate the dialogue realized between the family players and society and public authority in the area of constructive discussion involving completeness and health, in the legal processes in Juvenile Court of Salvador. Design: Documental research was realized with seventy eight legal processes that registered narratives concerning involvement of adolescents with their families mediated by judicial actors. It is centralized on the specific objective of constructively analyzing the significances existing around the rational axis of ‘belonging-banishment’ while considering continuity, rupture of family bonds and the construction of significance involving belonging. Results: The maternal significances involving ways of sociability, risks and illegal acts of adolescents, reveals a search for ways to diminish the consequences of the infractions by means of significant trades made between persons and contexts. This is done as an attempt to restore, on some level of meaning, the rupture caused by the infraction. Notable is the search, together with the public authorities for contexts offering protection for the adolescents. Tensions and paradoxes are created between the adolescent and the legal agent responsible for the juvenile. The paternal narratives shows the construction of feelings relative to illegal acts, socioeducative interventions and intergenerational conflicts. Conclusions: The study show parental positions and voices in relation to completeness and family, as it does also to the family’s place in society and the adolescent’s place when facing illegal acts which invoke limits to the continuation of these bonds.

Transformation of the Self Needs Progress of Time and the Temporary Abandonment of the Self-Consciousness

Reiko Nakama (Hyogo University of Teacher Education, Japan)

This study investigates what makes the progress of time effective for transformation of the self. I interviewed 2 persons with ideas of self-confrontation method. I take up a woman, whose self-structure had changed drastically through her brother’s serious disease. At first, her valuation was “I was nervous. I always
pursued my best. I set ideals for myself very high”. When she faced her brother’s disease, her valuation was “I felt that we, our family were alienated by the world.” Her original I-position, “I am strong-minded and competent” was disappeared and replaced with “I am weak” after knowing her brother’s disease. However, she kept another valuation, “I was involved in my daily lives. I went to college. I tried to keep contact with my friends just like before.” After three years, her present valuation is “I am not bothered by trivial things. I don’t mind almost any things. The most important thing for human beings is just to live, I think.” Now, her core I-positions are “I am weak”, “I accept my weakness”, and “I can accept many things as it is”. She didn’t make effort to accept or overcome her weakness. She had changed before she knew. This change may be given by the progress of time. For three years, her mind had been occupied by her brother’s disease but she was also involved with many things to do in her daily lives. Only with this involving, the progress of time may become promoter of our self-changing.

Positionings and Innovation in Psychotherapy Under a Dialogical Perspective: Preliminary Results of a Successful Case of Emotion-Focused Therapy

Sónia Oliveira, Anita Santos & João Salgado (Superior Institute of Maia & University of Coimbra, Portugal)

Inspired by the dialogical self-theory, the aim of this study is to study the relation between self-positions’ dynamics and the processes of innovation that take place in psychotherapy. Focusing on a single session of good outcome case of emotion-focused therapy (“Lisa”, one of the participants of the “York Psychotherapy Depression Project”) we present a qualitative analysis of how change takes place at a very microanalytic level. To assess the different self-positionings, we followed the Positioning Microanalysis Manual (Cunha, Salgado, Santos e Marques, 2009; Salgado e Cunha, in press), a method that allows the depiction of the several positioning that take place from moment to moment. The main point here is to study the these self positionings, and their movement along the therapy session. To assess innovation, we used the Innovative Moments Coding System (IMCD) (Gonçalves, Matos & Santos, 2008). This method identifies narratives that defy the dominant and problematic one (named IM – Innovative Moments), allowing the depiction of movement towards novelty. In the present study, we identify these IMs and compare them with Lisa’s positionings of the self. In other words, by comparing these two theories, we intend to analyze which are the positions that trigger innovative moments, allowing the patient to understand new narratives beyond the problematic narrative.

Case study: The Development of the Dialogical self in a Child with Phobia

Antonia Zafeiri, Stavros Charalambides & Dimitrios Tsiakos (Institute of Cognitive Analytic Therapy, Greece)

The present paper represents an effort to investigate the development of the Dialogical Self in a child with phobia of the dark. The voices present in the family environment are thoroughly examined in order to assess and study in turn the
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internalized dialogues of the child. The case of Ioanna is presented; an eight-year-old child that exhibits excessive fear towards darkness and separation anxiety in the absence of her mother. Ioanna's mother decides to consult a specialist in the face of the intensity of the child's symptoms; she reports that the girl refuses to sleep in her own bedroom out and ends up sleeping with her. Alternatively, in case her mother refuses to sleep with her, she remains awake and alert. The presentation of the voices of the family environment come mainly from the girl's mother, since her father abandoned his spouse and Ioanna when the latter was an infant. This crucial event of the girl's developmental course is followed by her mother's chaotic and turbid voice. As a result, a menippean dialogue emerges between the two and its internalization on the part of the child becomes salient in the sessions. In this context, the replacement of this kind of dialogue with its Socratic counterpart is established as a therapeutic goal. This study contains examples of dysfunctional dialogues between the child and her mother which are followed by exchanges within therapy (child-clinical psychologist). Finally, the internalization of the new more functional type of dialogue is examined and its use by Ioanna aiming at the recession of the phobic symptoms.

The Possibility of Collaboration Between the Qualitative Method TEM and the Idea of the Dialogical Self: Narratives of Infertile Women's Choices

Yuko Yasuda (Kyoto University, Japan)

Some women are unable to have children with infertility treatment and face decisions about when to discontinue treatment. How do women make these choices? I focused on the decision to stop infertility treatment as an equifinality point, meaning that divergent life trajectories converge. This concept will be contextualized within the Trajectory Equifinality Model (TEM). Decisions to discontinue infertility treatment involve considerations related to identity, relationship with partner, lifestyle, and so on. Indeed, women engage in dialogues with themselves about many issues as they face these decisions. This presentation examines integrating the TEM with the “Dialogical Self” framework. Design: A single case study approach. Methods: I will qualitatively analyse data obtained in interviews with women who have not had children after infertility treatment, focusing on one case in particular. Interview data were initially divided into units of meaning, and then examined in terms of the content and process underlying the decision to stop infertility treatment. Results: This participant experienced feelings of inferiority. Upon discovering that her husband was the cause of infertility, she considered divorce and remarriage. After talking things over with her husband, she decided not to divorce him, and to end infertility treatment. Making choices involves considering various options. Conclusions: Focussing on the point of selection using the TEM and examining what has transpired using the Dialogical Self framework can enhance our understanding of personal experiences.

The Visualization of “1-position” on the Undergraduate's Job Hunting in Japan through Text Mining Method
Kosuke Wakabayashi, Akinobu Nameda, Tomo Hidaka, Tatsuya Sato
(Ritsumeikan University, Japan) & Mari Fukuda (Okayama University, Japan)

This research aimed to show visualization of I-positions using the text-mining method. In the text mining method, the contents of text are analyzed through morphological analysis to quantify the frequency of words in the text. We researched four undergraduate student's narrative of job hunting, and have extracted I-positions in their narrative. At first, on the early of job hunting when they were a junior at university, their narrative had the feature of “long-distance future perspective” to the future graduation. Next, their narrative when they graduated had the feature of “short term future perspective”. In this narrative, they fundamentally talked about the near future. In addition, there was the narrative that mixed these two perspectives during job-hunting. This narrative was coded as “the dynamic future perspective”. In this narrative, although some students already got an official job offer, they talked about both long-distance and short-term future when answering the question “Was this work adequate for me?” Based on three I-positions as perspectives for future, we analyzed these narratives again by using the text mining. The relation of these I-positions and the frequency of words in student's narratives were visualized through a correspondence analysis. In the results, we found that the narratives after graduation use the subjunctive form to justify their past. This subjunctive narrative is used to believe that the current reality situation is the result of good decision. On the other hand, the use of this subjunctive was not seen in the early stage of job-hunting. And, the subjunctive in "the dynamically future perspective" was also used in the service of positive thinking regarding their current situation. In the poster, we'll show a figure about the relation between I-positions and words.

Learning Process to Draw upon a Graduate Thesis in the Seminar: Focus on the Concept of “Positioning” in Dialogical Self Theory

Yoshinori Yamada (Kansai University, Japan)

Learning has been defined as a relatively permanent change in behavior that occurs as the result of experience. Behaviorism has explained various developmental phenomena in learning theory. However, such definition of learning theory cannot explain some of developmental phenomena that have been confirmed by studies based on a social-cultural approach and on situated learning theory. According to the situated learning theory, learning is not only a process of change but also a participation in the learning community as a social and cultural context. The purpose of this study is to examine the learning process of seminar students drawing upon a graduate thesis on situated learning theory. This approach which illustrates the change of identity can be related to the process of “positioning” in Dialogical Self Theory (DST). Therefore, this approach is focused on the concept of positioning based on DST and intends to study the changes of the identity of seminar students. In study 1, the change processes and positions of the participation pattern related to “emergence”, “harmony”, and “compromise” were revealed by multiple-correspondence analysis. In study 2, focusing on a “compromise” pattern, the process of writing a graduate thesis was
examined with a Modified Grounded Theory Approach. In study 3, taking the “compromise” pattern into account, the process of writing a graduate thesis was illustrated by reference to tutor guidance from the perspective of Trajectory Equifinality Model. From the results of these studies, the learning process of seminar students writing graduate thesis were explained in terms of changes of positions in the sense of DST.

The Narrative analysis of women’s beautification

**Ayae Kido** (Kyoto University, Japan)

The aim of this presentation is to apply the notion of the Dialogical Self (Hermans & Kempen, 1993) in the analysis of narrative data. In my presentation, I will show data gathered from an interview investigation. The interviewee was a Japanese teacher of Beauty College (woman; age 40). In the interview, I especially focused on the process of beautification, with the emphasis on cosmetic use. I analyzed the data from the viewpoint of the Dialogical Self, particularly with a focus on “topos” (which notion was used to refer to the Latin locus in classical Greek rhetoric) and navigated transformation of beautification. In my presentation, I’d like to discuss the Multivoiced Dialogical Self in the context of daily beautification, by referring to the concept of “addressee”. By using Dialogical Self Theory, it is be possible to show on which factors women’s beautifications depends on. In this study, we can investigate the particular person’s way of life in her socio-cultural situation. Through this presentation, I capture the meanings of beautification, taking into account the nature of the socio-cultural situation.

Chronogenesis; Zone of finality and promoter sign create chronotope

**Tatsuya Sato** (Ritsumeikan University, Japan) & **Jaan Valsiner** (Clark University, USA)

Both DS and TEM in global and/or cultural psychology need to take seriously the notion of time and the emergence of promoter sign. Hermans (2008) suggested that extension of the self in space leads to the study of the dialogical self as the interface of globalization and localization. Trajectory Equifinality Model (TEM; Valsiner and Sato, 2006) doesn’t actually have the spatial viewpoint, but TEM can be applied to understand the different models of the sign in various cultures. The notion of zone of finality brings us such a new journey. TEM is the new methodology derives from such a demand which is embedded in the context of ethnography. TEM has been developing for a few years quickly and the notion of multifinality is the brand new idea to depict the uncertainty of ongoing life. Social sciences including psychology benefits from utilizing the notion of multifinality because this can depict the emergence process of future perspective in the living. Especially, it’s useful for treating the dynamic living with disease. Parsons (1951a; 1951b) proposed the Sick role concept. ‘Being sick’ is not simply a ‘state of fact’ or ‘condition’ (Parsons, 1951b). The sick person is exempt from normal social roles. Lacking of roles mean lose the guides from the world. Uncertain future emerges and then DS occurs. Self struggles to encounter the promoter sign which leads the sick person to certain future. Thick description of the lived life.
might be achieved by TEM with some notions such as Hermans’s dialogical self and positioning.

**Self-concept variability and group entitatitativity**

*Hubert Suszek & Monika Grzesiak-Feldman* (University of Warsaw, Poland)

Individuals differ in the way they perceive themselves as monolithic or variable that is behaving and feeling similarly or differently in different situations and at different time. On the other hand conceptions describing groups as monolithic and holistic entities are gaining popularity in social psychology. The term group entitativity is used to describe perceiving groups as single, homogeneous entity. The aim of the present study was to examine a possible relationship between the way people perceive their self-concept changing in social roles and the way they perceive social groups. It addressed the hypothesis that individuals with greater self-concept variability perceive groups as less monolithic but more multifaced. Subjects were 63 volunteer undergraduate students. As expected there were little but significant correlations between self-concept variability and various indicators of entitatitativity of selected social groups. The obtained results suggest that the variability of one’s own self-concept may play an important role in social perception. The more diversity people can notice in their own self-concepts the more they find it in the groups. The more simplified the self-concept the more simplified perception of groups.