Abstract and Schedule Updates

Cancelation
The workshop by Rens Van Loon
Friday, 1:50-3:20

Omission
Invited Lecturer Vincent Hevern was omitted from the alphabetical listing of sessions, but is in all other programs. His talk will be on Saturday, 11:00-12:30, Room K/L

Updated Abstracts

Differences between Prayer and Internal Dialogue as Forms of Self-reflection in Brazilian Young Adults

Mariane Lima DeSouza,

Federal University of Espírito Santo

Laís DeAlmeida Ambrósio

Federal University of Espírito Santo,

The main purpose of this study was to verify similarities and differences between prayer and internal dialogue, comparing and contrasting this religious practice and the reflexive process of thinking. The study followed a descriptive qualitative approach. Eight Brazilian religious young adults aged between 20 and 30 years (M=23.25) agreed to participate in a semi-structured interview, which was audio recorded and then transcribed. Data was analyzed according to phenomenological semiotic criteria. Results suggest that religious young adults differentiate between prayer and internal dialogue into two aspects: the interlocutor's imagined power and the outcomes of conversational process. Whereas the interlocutor in an internal dialogue is seeing as another me, in a prayer it is an imagined divine empowered entity (God). Prayer is also described as a helpful tool in the decision making process, because it conveys a strong feeling of having made the right decision. On the other hand, internal dialogue is seen as a weak form of prayer, that raises possibilities but also several doubts. Phenomenological interpretation discusses tensions between external and internal positions in the self-system, and its consequences for religious young adults' dialogical reflexivity. As conclusion, we argue

that prayer and internal dialogue are similar psychological processes, although few differences must be considered in order to better understand dialogical reflexivity.

Keywords: prayer, internal conversation, reflexivity, dialogical self

Speaking of Fathers at Playgrounds

Katherine Soule
Recreation and Leisure Studies, Counseling and Human Development
University of Georgia

Abstract

This theoretical paper discusses how fathers' dialogic identities are shaped by cultural norms in public playground settings. This discussion utilizes a spatial feminism lens and Foucault's concept of the gaze to evaluate prior research findings from child research, psychology, sociology, and gender studies. As a public space, playgrounds appear to be subjected to contextualized power relations between mothers and fathers who bring children to play. Maternal performance in playgrounds establishes rules for parental behavior and interactions, which often serve to exclude and/or restrict fathers. Public park visitors marginalize stay-at-home fathers for their performance of non-normative masculinity. Fathers who bring their young children to the playground frequently believe that mothers and other park visitors regard them with suspicion and derision. In these setting, fathers must learn to perform tolerated behaviors. Hegemonic masculinity is paradoxically reinforced when fathers who challenge the performance of dominant masculinity in taking on the role of the caregiver of their children are ostracized in the playground setting. In conclusion, it is important for public playground managers to consider how competing internal and external discourses may effect fathers' decisions to take their children to the playground. Further research, public playground staff education, and community dialogue are needed to begin the process of changing the gendered nature of playground spaces.

Keywords: fatherhood, playgrounds, feminism, parenting

Temporal Dialogues and the Meaning of Life:
About the Inspiring Power of Voices Integration
Piotr K. Oleś & Małgorzata Sibińska

This study contributes to the understanding of temporal dialogical activity of the self. The hypothesis postulated that integration of temporal I-positions caused positive change in meaning of life and emotions, both measured as states, while confrontation of temporal I-positions caused negative changes. The participants were students ($N = 100$) and high school students ($N = 100$) who were asked to define personally important I-positions: one in the past and one in the future, and then to conduct dialogue between them and their actual I-position. Meaning of life and affective states were measured twice: before and after the temporal dialogues which were arranged using "chair procedure," just to enhance changing temporal I-position by movement. The integration of temporal voices was diagnosed when a common message or new information was obtained in result of the dialogue; and confrontation, when the dialogue was not conclusive. According to the expectation, temporal dialogue contributes to change in meaning of life and emotions as states. The extent of this influence was moderated by the ability to integrate the voices representing three temporal I-positions. Increase of meaning of life, as well as change in emotional states, were much higher in the participants who were able to integrate the voices in comparison to the opposite group, in which – contrary to hypothesis – the changes were in the same direction, but much weaker. The results are discussed with reference to the role of meta-position in the dialogical self as well as with reference to life-span developmental perspective.

Keywords: Temporal I-positions, Temporal voices, Dialogical activity