

**4th International Conference on the Dialogical Self
(ICDS-4)**

University of Minho, Braga, Portugal

1-3 June 2006

Book of Abstracts

The conference's scientific focus

Beginning with the first event of the Conference in Nijmegen in June 2000, through the Second Conference in Ghent in October 2002, and the Third Conference in Warsaw in August 2004, these International Conferences on the Dialogical Self serve as a meeting place for theoreticians, researchers, psychotherapists and trainers interested in exploring the implications of the dialogical self in their fields of work. The Fourth International Conference on the Dialogical Self will constitute a continuation of the idea of focusing on processes in self and dialogue in relation to the construction and reconstruction of meaning. Its purpose is to organize interchange and discussion of problems related to the dialogical self across the boundaries of specific (sub)disciplines.

The concept of dialogical self, taking advantage of the rich philosophical tradition concerning dialogue, represents a relatively new development in psychology. It is closely related to narrative psychology, constructivism, and cultural psychology. It has a broad scope ranging from literary sciences to brain research and from empirical psychology to psychotherapy practice. It brings together contributions from different fields of psychology, like personality, developmental, social, and clinical psychology. From these diverse areas of inquiry, dialogical self allows a common concept to be shared, which is the idea of the self as a society of minds, understood as a pluralistic and multivoiced system. Central topics are self and identity, the construction and reconstruction of meanings, the relationships between culture and self, global culture and re-negotiations of identities, and the changing process of self-narratives in psychotherapy. The dialogical approach, therefore, is not only an object of study but also a platform for bringing together scientists and practitioners from divergent disciplines and sub-disciplines.

4th International Conference on the Dialogical Self

Scientific Committee

Chair: Hubert J. M. Hermans, PhD (Radboud University, Nijmegen, The Netherlands)

John Barresi, PhD (Dalhousie University, Canada)

William Gomes, PhD (Psychological Institute - UFRGS, Brazil)

Miguel M. Gonçalves, PhD (University of Minho, Portugal)

Beatrice Ligorio, PhD (University of Bari, Italy)

Ivana Marková, PhD (University of Stirling, Scotland)

Shinichi Mizokami, PhD (Kyoto University, Japan)

Peter Raggatt, PhD (James Cook University, Australia)

Katarzyna Stemplewska, PhD (Warsaw School of Social Psychology, Poland)

Jaan Valsiner, PhD (Clark University, USA)

Leni M. F. Verhofstadt-Deneve, PhD (Ghent University, Belgium)

Organizing Committee

Chairs: Miguel M. Gonçalves, PhD (University of Minho, Portugal) & João Salgado, PhD (ISMAI, Portugal)

Carla Cunha (ISMAI, Portugal)

Filipa Duarte (University of Minho, Portugal)

Armanda Gonçalves (University of Minho, Portugal)

Agnieszka Konopka (Cardinal Stefan Wyszyński University in Warsaw, Poland)

Marlene Matos (University of Minho, Portugal)

Liliana Meira (University of Minho/ISMAI, Portugal)

Catarina Rosa (University of Minho, Portugal)

Anita Santos (University of Minho, Portugal)

Bruno Aragão (University of Minho, Portugal)

Plan of the Conference

Day-by-day

Thursday June 1st

| Time | Room | | | |
|-------------|--|--|--|--|
| | A1 | B1 | B2 | 2104 |
| 8.30-9.30 | Registration | | | |
| 9.30-9.45 | Opening Session | | | |
| 9.45-10.45 | Keynote Speaker: William B. Stiles | | | |
| 10.45-11.00 | Coffee Break | | | |
| 11.00-12.30 | Symposium 1 From imbalances to balances | Symposium 2 Imagination, hidden other | Paper 1 Linguistic and psycholinguistic perspectives | Paper 2 Acculturation and dialogicality |
| 12.30-13.45 | Lunch Break | | | |
| 13.45-15.15 | Symposium 3 Psychotherapy and changing processes | Paper 3 The world of school and the dialogical self | Symposium 4 Past and future within the dialogical self | Paper 4 Parenthood, narrative and dialogicality |
| 15.15-15.30 | Coffee Break | | | |
| 15.30-16.30 | Keynote Speaker: Nandita Chaudhary | | | |
| 16.30-17.00 | Coffee Break | | | |
| 17.00-18.30 | Interactive Symposium (1 st Round) | Symposium 5 The final session of a psychoanalysis | Symposium 6 Comparing different paradigms in the theorization of schizophrenics symptoms | Paper 5 Polyphony and multiplicity |
| 18.30-19.30 | Paper 7 Childhood and socialization | Paper 6 Using the PPR and the Self- Confrontation Method | Poster Session 1 | Paper 8 Theoretical reflections |
| 22.00 | Jazz Concert (Braga city centre) | | | |

Friday June 2nd

| Time | Room | | | |
|----------------------|---|---|---|--|
| | A1 | B1 | B2 | 2103 |
| 9.00-10.00 | Keynote Speaker: Hubert J. M. Hermans | | | |
| 10.00-10.15 | Coffee Break | | | |
| 10.15-11.15 | Lecturer 1 Dan P. McAdams | Paper 9 Gender and sexual issues | Paper 10 Moral, ethical and political issues | Paper 11 Forms of dialogue |
| 11.15-11.30 | Coffee Break | | | |
| 11.30-12.30 | Lecturer 2 Giancarlo Dimaggio | Paper 12 Self and culture: Comparative studies | Panel 1 Dialogism: One or many? | Paper 13 Artistic forms and the dialogical self |
| 12.30-13.45 | Lunch Break | | | |
| 13.45-15.15 | Paper 14 Personal and social issues | Symposium 7 Research methodologies for the dialogical study of psychotherapy | Symposium 8 Dialogicality in psychologists' profession | |
| 15.15-15.30 | Coffee Break | | | |
| 15.30-17.00 | Symposium 9 Dialogues with the dialogical self | Paper 15 Theoretical challenges on the dialogical self | Paper 16 Negotiating self-identity in a social world | Poster Session 3 |
| 17.00-17.15 | Coffee Break | | | |
| 17.15-18.15 | Keynote Speaker: Peter L. Callero | | | |
| 19.30 (departure) | Conference Banquet (Porto city centre, including live music - Fado) | | | |

Saturday June 3rd

| Time | Room | | | | |
|-------------------|---|---|--|--|---|
| | A1 | B1 | B2 | 2103 | 2104 |
| 9.00-10.00 | Keynote Speaker: Shinobu Kitayama | | | | |
| 10.00-10.15 | Coffee Break | | | | |
| 10.15-11.45 | Symposium 10 Communication, emotions and self construction | Paper 17 Reflecting about reflecting | Paper 18 Reconfiguring pathologies | Paper 19 Cyber-realities | Paper 20 Managing multiplicity |
| 11.45-12.00 | Coffee Break | | | | |
| 12.00-13.00 | Lecturer 3 David E. Leary | Paper 21 Theoretical developments to the dialogical self | Paper 22 Narrative, dialogicality and selfhood | Paper 23 Dialogicality and psychotherapy | |
| 13.00-14.00 | Lunch Break | | | | |
| 14.00-16.00 | | | | Feedforward Workshop Creating innovation within the self through a feedforward workshop | |
| 14.15-15.45 | Paper 25 Analyzing psychotherapy | Symposium 11 Dialogue, semiotic triads and third parties | Symposium 12 Semiotic analysis: An approach to the meaning making process | | Paper 24 Discursive practices and dialogical processes |
| 15.45-16.00 | Coffee Break | | | | |
| 16.00-17.30 | Paper 26 Emotions and the dialogical self | Interactive Symposium (2 nd round) | Symposium 13 What in the dialogical self involves Japanese psychologists? | Poster Session 3 | Paper 27 Methodology and empirical research |
| 17.30-18.00 | Coffee Break | | | | |
| 18.00 | Closing Session | | | | |
| 19.30 (Departure) | Trip to Guimarães | | | | |

| PROGRAM | | Room |
|-----------------|--|------|
| Activity | | |
| THURSDAY | | |
| 8.30-9.30 | Registration | |
| 9.30-9.45 | Opening session | A1 |
| 9.45-10.45 | | A1 |
| | Keynote Speaker | |
| | William B. Stiles (Miami University in Oxford, Ohio, USA) <i>A case study approach to the development of intrapersonal dialogue</i> | |
| 10.45-11.00 | Coffee Break | |
| 11.00-12.30 | | A1 |
| | Symposium 1 | |
| | <i>From imbalances to balances: Paths to innovation within the self</i> Avraham N. Kluger & Dina Nir (The Hebrew University of Jerusalem, Israel) | |
| | <i>The "dialogical leader": Balance by reconciling I-positions</i> Rens Van Loon (Right Management Consultants, The Netherlands) | |
| | <i>The "negotiation self": Resolving inner conflict with integrative (win-win) strategies</i> Dina Nir (The Hebrew University of Jerusalem, Israel) | |
| | <i>Personal Position Repertoire (PPR) from a bird's eye view</i> Avraham N. Kluger, Dina Nir & Yuval Kluger (The Hebrew University of Jerusalem, Israel) | |
| | | B1 |
| | Symposium 2 | |
| | <i>Imagination, hidden other</i> Emily Abbey (College of the Holy Cross, USA) & Tania Zittoun (University of Lausanne, Switzerland) | |
| | Discussant: Tania Zittoun (University of Lausanne, Switzerland) | |
| | <i>Psychology of "as if": How imaginal dialogues contribute to self-construction</i> Ingrid Josephs (University of Hagen, Germany) | |
| | <i>Imaginative remembering: An analysis of the semiotic mediation of remembering</i> Brady Wagoner (University of Cambridge, UK) | |
| | <i>Creating bridges to the future: The poetic dimension through family conversation</i> Ana Cecília Bastos (Federal University of Bahia, Brazil) & Emily Abbey (College of the Holy Cross, USA) | |
| | <i>Behind and beyond imagination</i> Carla Cunha & Tiago Ferreira (ISMAI, Portugal) | |
| | | B2 |
| | Paper 1 | |
| | Linguistic and psycholinguistic perspectives Chair: Marie-Cécile Bertau (University of Munich, Germany) | |
| | <i>Dialogical linguistics and the notion of meaning potentials</i> Per Linell (Linköping University, Sweden) | |

On the notion of voice: A psycholinguistical perspective
Marie-Cécile Bertau (University of Munich, Germany)

Processes of reading and meaning (re)construction at school: A dialogical game between readers and texts
Jorge Manuel Rocha Pimenta (University of Minho, Portugal)

Humour in political discourse
Jaap Bos (Utrecht University, The Netherlands)

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Paper 2**Acculturation and dialogicality**

Chair: Alex Gillespie (University of Stirling, UK)

Enhancing the dialogical self through acculturation
Larry J. Krafft (Temple University, USA)

“Us” and “them” in cultural identification. The need of the “others” for founding and re-founding ourselves
María J. Marco-Macarro & José A. Sánchez-Medina (Pablo de Olavide University, Spain)

Adapting to a new culture: The multivoiced character of meaning construction of Iranian migrants in the Netherlands
Annet D. J. te Lindert (Radboud University Nijmegen, The Netherlands)

Introducing the body to culture
Jutta König (University of Nijmegen, The Netherlands)

12.30-13.45

Lunch Break

13.45-15.15

A1

Symposium 3**Psychotherapy and changing processes**

Miguel Gonçalves, Marlene Matos, Armanda Gonçalves & Anita Santos (University of Minho, Portugal)

Discussant: Jaan Valsiner (Clark University, USA)

Unspoken narratives in psychotherapy
Armanda Gonçalves, Eugénia Fernandes & Miguel Gonçalves (University of Minho, Portugal)

*How do abused women construct change in psychotherapy?
The role of unique outcomes*
Marlene Matos & Miguel Gonçalves (University of Minho, Portugal)

Therapeutic change, “unique outcomes” and the re-conceptualization of self narratives: Analysis of a successful and a failure clinical case
Anita Santos & Miguel Gonçalves (University of Minho, Portugal)

*Psychotherapy failure, monologism or hidden-dialogism?
Unique outcomes as markers of development pathways in psychotherapy*
Miguel Gonçalves & Marlene Matos (University of Minho, Portugal)

Paper 3 B1**The world of school and the dialogical self**

Chair: Beatrice Ligorio (University of Bari, Italy)

School identity: A living document
Ina ter Avest (Christian University, Leeuwarden, The Netherlands) & Cok Bakker (Utrecht University, The Netherlands)

Teacher's professional identity development and action research: Stories in dialogue
Kara Vloet (Institute of Inclusive and Special Education, The Netherlands), Petra Ponte & Douwe Beijaard (Fontys University of Professional Education, The Netherlands)

Teacher's professional culture and dialogicity: An higher education case study
Gracinda Hamido (Santarém Higher School of Education, Portugal) & Margarida César (University of Lisbon, Portugal)

Exploring teachers and students discourse in university classrooms
María del Mar Prados Gallardo & Rosario Cubero (University of Seville, Spain)

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Paper 4

Parenthood, narrative and dialogicality

Chair: Dan McAdams (Northwestern University, USA)

The invention of fatherhood: The writing of a father biography as identity
Carolus van Nijnatten (University of Utrecht, The Netherlands)

Motherhood and fatherhood, a field of dialogical relations
Alejandra Salguero, Gilberto Pérez, María Marco, Esther García, Priscila Montiel & Rebeca Rodríguez (National Autonomous University of Mexico, Mexico)

Motherhood and body significance of young mothers living in the streets
Azucena Hernández Ordoñez (National Autonomous University of Mexico, Mexico)

Working mothers and their multivoiced self
Leila Sanches de Almeida (Federal University of Rio de Janeiro, Brazil)

B2

Symposium 4

Past and future within the dialogical self

Tania Zittoun (University of Lausanne, Switzerland) & Alex Gillespie (University of Stirling, UK)

Discussant: Ivana Marková (University of Stirling, UK)

Children's perspectives on timing their own development
Pernille Hviid (University of Copenhagen, Denmark)

The future and the other: Striving tourists in Ladakh
Alex Gillespie (University of Stirling, UK)

Using symbolic resources, playing with time
Tania Zittoun (University of Lausanne, Switzerland)

Codetermination as a triadic relation: The dialogical self conversing with time
Emily Abbey (College of the Holy Cross, USA)

15.15-15.30

Coffee Break

15.30-16.30

A1

Keynote Speaker

Nandita Chaudhary (University of Delhi, India)
Persistent patterns in cultural negotiations of the self: Using 'dialogical self' theory to understand self-other dynamics in India

16.30-17.00

Coffee Break

17.00-18.30

Interactive Symposium A1
 1st Round

Dialoguing on methodologies: The challenge from dialogical self

Jaan Valsiner (Clark University, USA) & Livia M. Simão (University of São Paulo, Brazil)

Leading Participants: Brady Wagoner (Cambridge University, UK), Jaan Valsiner (Clark University, USA), João Salgado (ISMAI, Portugal), Livia M. Simão (University of São Paulo, Brazil) & Tania Zittoun (University of Lausanne, Switzerland)

B1

Symposium 5
The final session of a psychoanalysis: A narrative and conversational analytic case study

Brigitte Boothe (University of Zurich, Switzerland)

Dream communication and dream-analysis in the perspective of dialogical organization

Brigitte Boothe & Urs Spiegel (University of Zurich, Switzerland)

"I have to leave now" - A qualitative research study on the last session of a high-frequency psychoanalytic psychotherapy

Bernhard Grimmer, Marius Neukom & Vera Luif (University of Zurich, Switzerland)

Positioning as a device for interaction control

Arnulf Deppermann (Institut für Deutsche Sprache, Mannheim, Germany) & Gabriele Lucius-Hoene (Institut of Psychology, University of Freiburg, Germany)

B2

Symposium 6
Comparing different paradigms in the theorization of schizophrenic symptoms

Giampaolo Salvatore (Third Center of Cognitive Psychotherapy, Italy)

Discussant: Paul H. Lysaker (Indiana University School of Medicine, USA)

Metacognitive malfunctioning in psychosis

Raffaele Popolo, Dario Catania (Third Center of Cognitive Psychotherapy, Italy), Antonella Appetecchi (School of Cognitive Psychotherapy, Italy) & Michele Procacci (Third Center of Cognitive Psychotherapy, Italy)

Dialogical disruption in psychosis: Implications for the psychotherapy of schizophrenia

Paul H. Lysaker (Indiana University School of Medicine, USA) & John Lysaker (University of Oregon, USA)

An inter-subjective perspective on negative symptoms of schizophrenia: Implications of simulation theory

Giampaolo Salvatore, Giancarlo Dimaggio (Third Center of Cognitive Psychotherapy, Italy) & Paul Lysaker (Indiana University School of Medicine, USA)

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Paper 5
Polyphony and multiplicity

Chair: Piotr K. Oles (Catholic University of Lublin, Poland)

Silence and the dialogical self: Considerations on polyphony and authorship

Gaston Franssen (Research Institute for History and Culture, The Netherlands) & Stefan van Geelen (University Medical Center Utrecht, The Netherlands)

"I as comic"- Unexplored position of the self

Jolanta Tomczuk (Catholic University of Lublin, Poland)

Polyphonic narratives: Choice and articulation of identities

Carla Mouro & Paula Castro (ISCTE, Portugal)

18.30-19.30

B2

Poster Session 1

Chair: Emily Abbey (Clark University, USA)

1. Action repertoire in patient's narratives

Marc Luder (University of Zurich, Switzerland)

2. Talking about voices II: Reflections about dialogical approaches within psychology

P. Petracchi, J. V. Fernandes, T. Ferreira, C. Cunha, L. Meira, I. D'Alte, A. Verissimo & J. Salgado (ISMAI, Portugal)

3. A case of therapy of a battered women based in Life History Approach

Jesús García-Martínez, Rafael Guerrero-Gómez & Carmen Tóvar-Sánchez (University of Seville, Spain)

4. Approach and avoidance: Interpersonal movements in object-relational narratives

Melinda Poharnok (University of Pecs, Hungary)

5. Impact of dialogical processes on individual creativity

Sergey R. Yagolkovsky (Moscow State University, Russia)

6. Meanings through the transition to motherhood: I-positions before and after childbirth

Ana Patrícia Borges & Ana Cecília Bastos (Federal University of Bahia, Brazil)

7. Dialogical thinking and self discrepancies

Marcin Mlynarczyk (Catholic University Lublin, Poland)

8. Aging, culture and well-being: A Japanese/U.S. comparison

Mayumi Karasawa (Tokyo Woman's Christian University, Japan), Katherine B. Curhan (Harvard University, USA), Hazel Rose Markus (Stanford University, USA), Shinobu Kitayama (University of Michigan, USA) & Carol D. Ryff (University of Wisconsin, USA)

B1

Paper 6**Using the PPR and the Self-Confrontation Method**

Chair: Stefan van Geelen (University Medical Center Utrecht, The Netherlands)

Personal position repertoire method applied for exploration of significant interpersonal relationship

Agnieszka Konopka (Cardinal Stefan Wyszyński University, Poland) & Miguel Gonçalves (University of Minho, Portugal)

The personal position repertoires of adolescents with chronic fatigue syndrome

Stefan van Geelen, C. Fuchs, G. Sinnema, H. J. M. Hermans & W. Kuis (University Medical Center Utrecht, The Netherlands)

The Team Confrontation Method

Peter Zomer (Zomer & Cornelissen, The Netherlands)

A1

Paper 7**Childhood and socialization**

Chair: Matthew Adams (University of Brighton, UK)

Persistence of meanings in children's interactional fields and emergence of peer culture

Ana Carvalho, Amélia Império-Hamburger, Nestor Oiwa (University of São Paulo, Brazil) & Isabel Pedrosa (Federal University of Pernambuco, Brazil)

Early dialogicality and language socialization

Juan Jose Yoseff Bernal (National Autonomous University of Mexico, Mexico) & Mercedes Cubero Pérez (University of Seville, Spain)

Dialogical processes in early self-development and early relational traumatisations

Katalin Lénárd (University of Pécs, Hungary)

Paper 8**Theoretical reflections**

Chair: Colin B. Grant (University of Surrey, UK)

Global and local – Space and place

Pauline Mottram (Queen Margaret University College, UK)

Hermeneutics and the dialogical process

Maria Antónia Jardim (University Fernando Pessoa, Portugal)

Embryology confronts immunology: Self and other in the World of cancer

Paul Stoller (West Chester University, USA)

22.00

Jazz Concert (Braga city centre)

FRIDAY

9.00-10.00

Keynote Speaker

A1

Hubert J. M. Hermans (Radboud University Nijmegen, The Netherlands)

The dialogical self: State of the art

10.00-10.15

Coffee Break

10.15-11.15

Lecturer 1

A1

Dan P. McAdams (Northwestern University, USA)

The redemptive self: Stories Americans live by

B1

Paper 9**Gender and sexual issues**

Chair: Marlene Matos (University of Minho, Portugal)

Woman constructing meaning: The sex object positions herself as subject of her own sexuality

Ina Motoi (University of Québec in Abitibi-Témiscamingue/UQAT, Canada)

Gender, identity and group intervention: A dialogist point of view. The results of a feminist workshop

Jesús García-Martínez (University of Seville, Spain) & Teresa González-Urbe (National Autonomous University of Mexico, Mexico)

Social discourses, autobiographical narratives and identity in lesbian women

Arianna Sala & Manuel Luis de la Mata (University of Seville, Spain)

B2

Paper 10**Moral, ethical and political issues**

Chair: Rachel Joffe Falmagne (Clark University, USA)

Dialogical morality: Phenomenology of moral voices

Anna Batory (Catholic University of Lublin, Poland)

Dialogical ethics in a global society: Cultural difference and answerability
Alex Kostrogiz (Monash University, Australia)

Strategic essentialism, forced displacement and survival: Epistemological and ethical implications
Hajdukowski-Ahmed Maroussia (McMaster University, Canada)

2103

Paper 11**Forms of dialogue**

Chair: Brady Wagoner (Cambridge University, UK)

"Father and Daughter": Stories in dialogue with self-narratives
Kara Vloet (Institute of Inclusive and Special Education, The Netherlands) & Ina ter Avest (Fontys University of Professional Education, The Netherlands)

What students can teach us about teaching? Experiences from teaching personality diagnosis in the theory of Dialogical Self
Bartosz Zalewski (Warsaw School of Social Psychology, Poland)

Communication-dialogue and time aspects in empathic understanding
A. Bolotova (State University Higher School of Economics, Russia)

11.15-11.30

Coffee Break

11.30-12.30

A1

Lecturer 2

Giancarlo Dimaggio (Third Center of Cognitive Psychotherapy, Italy)
The operationalisation of dialogical self theory: State of the art, future directions and implications for psychotherapy

B1

Paper 12**Self and culture: Comparative studies**

Chair: Manuel Luis de la Mata (University of Seville, Spain)

Personal narratives and self descriptions: Gender and cultural differences in Mexican and Spanish college students
Lucía Ruiz (Autonomous University of Tamaulipas, Mexico), Manuel Luis de la Mata (University of Seville, Spain) & Andrés Santamaría (University of Seville, Spain)

Self and identity across cultures: Comparative studies in Portugal and East-Timor
Rosa Cabecinhas (University of Minho, Portugal)

Journeying with identity: Images and yarns – narrative journeys of Australian indigenous health workers
Michelle Dickson (Macquarie University, Australia)

B2

Panel 1**Dialogism: One or many?**

Ivana Marková (University of Stirling, UK) & Per Linell (Linköping University, Sweden)

Discussant: Jaan Valsiner

Presenters: Ivana Marková (University of Stirling, UK), Per Linell (Linköping University, Sweden) & João Salgado (ISMAI, Portugal)

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Paper 13**Artistic forms and the dialogical self**

Chair: William B. Gomes (Federal University of Rio Grande do Sul, Brazil)

Constitutive processes in the scenic production

Antônio Luís de Quadros Altieri (Nove de Julho University Center, Brazil)

A portrait of a dialogical self. Picture theory and the dialogical self

Nora Ruck & Thomas Slunecko (University of Vienna, Austria)

Ornamentation as a poetic manifestation on the dialogical self

Elaine Pedreira Rabinovich (Catholic University of Salvador, Brazil)

12.30-13.45

Lunch Break

13.45-15.15

B1

Symposium 7**Research methodologies for the dialogical study of psychotherapy**

Mikael Leiman (University of Joensuu, Finland) & João Salgado (ISMAI, Portugal)

Discussant: Ivana Marková (University of Stirling, UK)*From sameness to novelty: A microgenetic analysis of dialogical change processes*

Carla Cunha (ISMAI, Portugal) & Miguel Gonçalves (University of Minho, Portugal)

The structure of subjectivity in utterances: Dialogical sequence analysis as a method of investigation

Mikael Leiman (University of Joensuu, Finland)

Searching for a dialogical analysis of psychotherapy

Liliana Meira (University of Minho/ISMAI, Portugal), João Salgado (ISMAI, Portugal) & Miguel Gonçalves (University of Minho, Portugal)

B2

Symposium 8**Dialogicality in psychologists' profession**

Katrin Kullasepp (Tallinn University, Estonia) & Sofia Tavares (University of Minho, Portugal)

Discussant: Lívia Mathias Simão (University of S. Paulo, Brazil)*Identity construction of psychology students during their First Year of Studies: A longitudinal approach*

Katrin Kullasepp (Tallinn University, Estonia)

The sense-making as emergence from dialogical dynamic: Implication for a psychological theory of psychological intervention

Sergio Salvatore (University of Lecce, Italy)

The psychotherapist's social role under a dialogical perspective: A study of the personal construction of «I as a psychotherapist»

Sofia Tavares, Miguel M. Gonçalves (University of Minho, Portugal) & João Salgado (ISMAI, Portugal)

A1

Paper 14**Personal and social issues**

Chair: John Barresi (Dalhousie University, Canada)

Personal identity, social identity, and the dialogical self: An interpretation of Black

Like Me

John Barresi (Dalhousie University, Canada)

Association of relational, individual and collective self-aspects with social anxiety among Turkish university students

Selda Koydemir (Middle East Technical University, Turkey)

Agreeing (is) disagreeing: A dialogical approach of public participation

Susana Batel & Paula Castro (ISCTE, Portugal)

Situating the dialogical self in local contentious practices and in relation to enduring struggles

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

15.15-15.30

Coffee Break

15.30-17.00

A1

Symposium 9***Dialogues with the dialogical self***

Ruthellen Josselson (The Fielding Graduate University, USA)

Dialogues with memory over time

Ruthellen Josselson (The Fielding Graduate University, USA)

The dialogue between saviour and victim in the life story of a Holocaust survivor

Amia Lieblich (Hebrew University of Jerusalem, Israel)

Creative work, love, and dialogical selves in the life stories of college professors

Dan P. McAdams (Northwestern University, USA)

Women in the garden: Dialogical selves, art, and lives

Suzanne Ouellette (City University of New York, USA)

B1

Paper 15***Theoretical challenges on the dialogical self***

Chair: Maria Lyra (Federal University of Pernambuco, Brazil)

Beyond dialogicality: Materiality, discourse, power and the hybrid self

Rachel Joffe Falmagne (Clark University, USA)

New directions in the theory of the dialogical self: Intersubjectivity and radical interpretability

Colin B. Grant (University of Surrey, UK)

Systems, dialogism and emergence of self in early ontogeny

Maria Lyra (Federal University of Pernambuco, Brazil)

Argumentation as a self-regulatory mechanism

Selma Leitão (Federal University of Pernambuco, Brazil)

B2

Paper 16***Negotiating self-identity in a social world***

Chair: Alberto Rosa (Autonomous University of Madrid, Spain)

Negotiating the self in dialogue

Wolfram Fischer (University of Kassel, Germany)

Dialogical construction of virtues of citizenship

Alberto Rosa (Autonomous University of Madrid, Spain) & María Fernanda Gonzalez (Universidad Nacional de Educación a Distancia, Spain)

Negotiating with masculinities: Son, Soldier, anti-violence educator... fallen brother
Deborah Mahlstedt (West Chester University, USA)

The development of military masculinities through symbolic resources
Hannah C. Lambert (Southampton Solent University, UK)

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Poster Session 2

Chair: Angela Uchoa Branco (University of Brasília, Brazil)

1. *Culture, social identities and dialogical self*

Ana Flávia Madureira & Angela Uchoa Branco (University of Brasília, Brazil)

2. *AIDS, drugs, emotions and self dynamics: The co-construction of a father I-position*

Ana Luiza Branco & Angela Uchoa Branco (University of Brasília, Brazil)

3. *Social change and human life-span development: Examining the entire life of Hansen's disease (HD) sufferers in Japan*

Hiroshi Numayama (Sendai Shirayuri Women's College, Japan), Tomoko Fukushima (Iwaki Meisei University, Japan) & Takekatsu Kikuchi (Tohoku University, Japan)

4. *Community of selves in persons with traumatic spinal cord injury: Continuities and discontinuities*

Eva Lopes (Centro de Reabilitação Profissional de Gaia, Portugal) & Eugénia Fernandes (University of Minho, Portugal)

5. *From a person to a patient: Psychiatric hospitalisation as a context for narrating change*

Bogdan de Barbaro, Malgorzata Opoczynska, Bernardetta Janusz, Lucyna Drozdowicz & Katarzyna Gdowska (Jagellonian University, Poland)

6. *Indigenous Women: A dialogical approach to self construction in specific cultural contexts*

Thirza B. R. Reis & Maria Cláudia S. Lopes de Oliveira (University of Brasília, Brazil)

7. *School practices and discourses in the cultural construction of the transition to adolescence: A dialogical approach*

Luciana de Oliveira Campolina & Maria Cláudia S. Lopes de Oliveira (University of Brasília, Brazil)

8. *Intergenerational relations: Dialogue between youngsters and elderly in intergenerational meetings*

Jacqueline F. C. Marangoni & Maria Cláudia S. Lopes de Oliveira (University of Brasília, Brazil)

9. *Claims of identity of an adolescent in a partial-time correctional institution: Positionings of a dialogical self*

Tatiana Yokoy de Sousa & Maria Cláudia S. Lopes de Oliveira (University of Brasília, Brazil)

10. *How to measure internal dialogical activity: Proposition of a new scale*

Piotr K. Oles & Maria Oles (Catholic University of Lublin, Poland)

17.00-17.15
17.15-18.15

Coffee Break

A1

Keynote Speaker

Peter L. Callero (Western Oregon University, USA)
The dialogical self in sociological context

19.30
(Departure)

Conference Banquet (Porto city centre, including live music – Fado)

SATURDAY

9.00-10.00

Keynote Speaker A1

Shinobu Kitayama (University of Michigan, USA)
Self as modus operandi: Implications for well-being and health

10.00-10.15

Coffee Break

10.15-11.45

Symposium 10 A1**Communication, emotions and self construction**

Angela Uchoa Branco (University of Brasilia, Brazil) & Jaan Valsiner (Clark University, USA)

Discussant: Amrei Joerchel (University of Vienna, Austria)

The role of affective symbolization in the dialogical self's construction processes
 Sergio Salvatore (University of Lecce, Italy)

Dialogues between voices in a group therapy with patients suffering of Personality Disorders
 Donatella Fiore & Giancarlo Dimaggio (Third Center for Cognitive Psychotherapy, Italy)

Dialogical self in narratives: Historical multivoicedness, cultural multivoicedness
 Silviene Barbato (University of Brasilia, Brazil)

Culture, values, emotions, and self-construction
 Angela Uchoa Branco (University of Brasilia, Brazil)

Paper 17 B1**Reflecting about reflecting**

Chair: David E. Leary (University of Richmond, USA)

"Maybe it was meant to happen": Fate, reflexivity and the dialogical self
 Matthew Adams (University of Brighton, UK)

Reflective versus ruminative internal dialogue on problem solving
 Amanda DaSilveira, Mariane DeSouza e William B. Gomes (Federal University of Rio Grande do Sul, Brazil)

Internal dialogical processes: The multiple forms of inner alterity
 J. V. Fernandes, C. Cunha & J. Salgado (ISMAI, Portugal)

Argue with our selves and think about our thinking: Two sides of the same coin?
 Antonia Larraín S. (Catholic University of Chile, Chile)

Paper 18 B2**Reconfiguring pathologies**

Chair: Luis Botella (Ramon Llull University, Spain)

Dialogical integration of traumatic experiences from schizophrenic patients: A comparative analysis of two life narratives
 Francisco Javier Saavedra Macías (University of Seville, Spain)

The autistic dialogic style: A case of Asperger syndrome
 Vera Regina J. R. M. Fonseca, Lívia Mathias Simão & Vera Sílvia R. Bussab (University of São Paulo, Brazil)

Autobiography as a tool for self construction: A study on psychiatric parents

Andrea Smorti, Valentina Cipriani & Bianca Parenti (University of Florence, Italy)

Meaning construction within narratives of adults with cerebral palsy
Paulo França Santos & Silvine Barbato (University of Brasilia, Brazil)

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Paper 19**Cyber-realities**

Chair: Vincent Hevern (Le Moyne College, USA)

Face-to-face or voice-to-voice? Electronic media's impact on the metaphor "voice" in dialogical self

Nora Ruck & Thomas Slunecko (University of Vienna, Austria)

Embodying voices in a university web-forum

M. B. Ligorio, P. F. Spadaro & D. Ciccarelli (University of Bari, Italy)

The virtual self in pathological internet usage

Tomasz Rowinski (Cardinal Stephan Wyszynski University, Poland)

Alterity and emotions in online educational settings

Lúisa Aires (Universidade Aberta, Portugal) & Sílvia Silva (CEEI, Universidade Aberta, Portugal)

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Paper 20**Managing multiplicity**

Chair: John Rowan (Independent Consultant, UK)

Managing multiplicity: Self-creation in a multicultural society

Emma-Louise Aveling (University of Greenwich, UK)

Self multiplicity and integration: The perspective of cognitive-experiential self-theory

Hubert Suszek (Warsaw University, Poland)

Brain plasticity and the process of change: From synaptic change to change in organization of I-positions

John Klein (University of Minho, Portugal) & Agnieszka Konopka (Cardinal Stefan Wyszyński University, Poland)

Cognitive polyphasia and dialogism

Deepika Sharma Moraje (University of Cambridge, UK)

11.45-12.00

Coffee Break

12.00-13.00

A1

Lecturer 3

David E. Leary (University of Richmond, USA)

The significance of dialogues with physically absent partners

B1

Paper 21**Theoretical developments to the dialogical self**

Chair: Peter Raggatt (James Cook University, Australia)

Forms of positioning in the dialogical self: A survey of midlife adults

Peter Raggatt (James Cook University, Australia)

Explorations in the dialogical self

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

I-positioning as a participation of a newcomer in a professional community

S. Annese, M. B. Ligorio & M. Traetta (University of Bari, Italy)

B2

Paper 22**Narrative, dialogicality and selfhood**

Chair: Livia M. Simão (University of S. Paulo, Brazil)

A narrative and dialogical approach to the self-development of adolescents involved in criminal activities

Maria Cláudia S. Lopes de Oliveira (University of Brasília, Brazil)

Written narratives of women in a teacher preparation program and the construction of self

Zilma Oliveira, Ana Paula Silva & Fernanda Cardoso (University of São Paulo, Brazil)

Constructing a meaningful retirement

Jasmin Tahmaseb McConatha & Mathew Mauriello (West Chester University of Pennsylvania, USA)

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Paper 23**Dialogicality and psychotherapy**

Chair: Giancarlo Dimaggio (Third Center of Cognitive Psychotherapy, Italy)

Feeling better by being oneself: Dialogical self-construction in psychotherapy

Luis Botella & Meritxell Pacheco (Ramon Llull University, Spain)

The dialogical self in transpersonal psychotherapy

John Rowan (Independent Consultant, UK)

13.00-14.00

Lunch Break

14.00-16.00

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Workshop**Creating innovation within the self through a feedforward workshop**

Avraham N. Kluger & Dina Nir (The Hebrew University of Jerusalem, Israel)

14.15-15.45

B1

Symposium 11**Dialogue, semiotic triads and third parties**

Ivana Marková (University of Stirling, UK)

Dialogue, Semiotic Triads and Third Parties

Per Linell (Linköping University, Sweden)

Beyond words: Subjectivity, dialogicality and third parties

João Salgado & Tiago Ferreira (ISMAI, Portugal)

The speaker's positioning: A manifestation of the dialogicality of the self

Michèle Grossen (University of Lausanne, Switzerland) & Anne Salazar-Orvig (University of Paris 3, France)

The third parties in internal dialogues

Ivana Marková (University of Stirling, UK)

B2

Symposium 12**Semiotic analysis: An approach to the meaning making process**

Catarina Rosa & Filipa Duarte (University of Minho, Portugal)

Discussant: Jaan Valsiner (Clark University, USA)

Construction of meaning-making and mutuality in psychotherapy
María Teresa del Río Albornoz (Catholic University of Chile, Chile)

Dialogical context in making sense of experience: Pertinence to psychotherapy
María Elisa Molina Pavez (Catholic University of Chile, Chile)

Dialogical articulation and the transition to parenthood
Filipa Duarte & Miguel Gonçalves (University of Minho, Portugal)

Dialogical articulation in close relationships: The partner's role in self-management
Catarina Rosa & Miguel Gonçalves (University of Minho, Portugal)

2104

Paper 24

Discursive practices and dialogical processes

Chair: Wolfram Fischer (University of Kassel, Germany)

Ways of discourse and modes of argumentation. Dialogical processes in adult education
Alejandro Barragán & Mercedes Cubero (University of Seville, Spain)

Lack of dialogue and the process of construction of meanings in the Program of Health Family, Brazil
Elaine Pedreira Rabinovich (Catholic University of Salvador, Brazil)

Judicial dialogues: An historical/cultural perspective
Maria R. Boes (West Chester University, USA)

Culture and conflicting identities: A case study
Margarida César (University of Lisbon, Portugal)

A1

Paper 25

Analyzing psychotherapy

Chair: William B. Stiles (Miami University in Oxford, Ohio, USA)

Group techniques and dialogical effects: Similarities between different narrative approaches
Jesús García-Martínez (University of Seville, Spain)

Moments of shared experience: Empathy and psychotherapy
Thorsten Gieser (University of Aberdeen, UK)

Dialogical self-help contexts for psychological disorders
P. F. Spadaro, M. B. Ligorio (University of Bari, Italy) & M. Iodice (University of Salerno, Italy)

15.45-16.00

Coffee Break

16.00-17.30

A1

Paper 26

Emotions and the dialogical self

Chair: Jesús García-Martínez (University of Seville, Spain)

Dynamic conceptualization of feelings based on dialogical self theory
Agnieszka Konopka & Henryk Gasiul (Cardinal Stefan Wyszyński University, Poland)

Reframing flow experiences from self dialogical processes
Yolanda Ruiz Ordóñez (Catholic University of Valencia, Spain),
Cornelia Teodora Lungu & Virginia Carrero Planes (University Jaime I Castellón, Spain)

The relation between self-construals and language for emotions in personal narratives of males and females

Ayfer Dost & Aylin C. Kuntay (Koç University, Turkey)

The most dialogical feeling: Love

Agnieszka Konopka (Cardinal Stefan Wyszyński University, Poland)

B1

Interactive Symposium

2nd Round

Dialoguing on methodologies: The challenge from dialogical self

Jaan Valsiner (Clark University, USA) & Lívia Mathias Simão (University of São Paulo, Brazil)

Leading Participants: Brady Wagoner (Cambridge University, UK), Jaan Valsiner (Clark University, USA), João Salgado (ISMAI, Portugal), Lívia M. Simão (University of São Paulo, Brazil), Tania Zittoun (University of Lausanne, Switzerland)

B2

Symposium 13

What in the dialogical self involves Japanese psychologists?

Shinichi Mizokami (Kyoto University, Japan)

Organizing on- and off-campus activities in university life entails organizing multiple I's

Shinichi Mizokami (Kyoto University, Japan)

Voices of the self in the therapeutic chronotope

Masayoshi Morioka (Nara Women's University, Japan)

Whose voice is saying "who am I?": The changing process of the self during adolescence

Reiko Mizuma (Fukushima University, Japan)

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Paper 27

Methodology and empirical research

Chair: Katarzyna Stemplewska-Żakowicz (Warsaw School of Social Psychology, Poland)

A dialogical approach to in-depth interviews

Maria Cláudia S. Lopes de Oliveira (University of Brasília, Brazil) & Mariana Barcinski (Clark University, USA)

"Position me if you want to have a date with me". Effects of experimental positioning on social influence

Bartosz Zalewski (Warsaw School of Social Psychology, Poland)

Shared realities, their "underworlds" and the dialogical self

Katarzyna Stemplewska-Żakowicz, Anna Gabińska, Justyna Walecka & Dominik Gebler (Warsaw School of Social Psychology, Poland)

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Poster Session 3

Chair: Luísa Aires (Universidade Aberta, Portugal)

1. *Social representations of Alzheimer's disease from a dialogical perspective*

Catarina Peixoto, Carla Cunha & João Salgado (ISMAI, Portugal)

2. *Dialogicality and self narratives in Brazilian adults' Personal Position Repertoires*

Mariane DeSouza, Manoela Ziebell DeOliveira, Amanda DaSilveira, & William B. Gomes (Federal University of Rio Grande do Sul, Brazil)

3. *Dialogical self in the process of creative writing*

Renata Żurawska-Żyła (Catholic University of Lublin, Poland)

4. *Women Talking About Women - As Exploration of the Gendered Self*

Genie Giaimo (Clark University, USA)

5. *Adolescence transgression and dialogical self: Youth adventures as narratives of "us" and "me"*

Ana Barbeiro (Piaget Institute, Portugal)

6. *Identity (re)organization during the transition to parenthood and the imagined baby: Idiographic analysis of the dialogical movements between I-positions*

Iva D'Alte, Sofia Barroso, Elisabete Ferreira, Carla Cunha & João Salgado (ISMAI, Portugal)

7. *A look at empathy from a dialogical perspective*

Joana Teixeira, Carla Cunha & João Salgado (ISMAI, Portugal)

17.30-18.00

Coffee Break

18.00

Closing session

B1

19.30

Trip to Guimarães

Abstracts

Thursday, June 1st, 2006

9h45 – 10h45

Keynote Speaker

William B. Stiles (Miami University in Oxford, Ohio, USA)

A case study approach to the development of intrapersonal dialogue

I will argue the case for case studies as scientific evidence. Case studies are appropriate in the context of verification as well as in the context of discovery. Whereas the conventional hierarchy of evidence in psychotherapy research puts case studies at the bottom and randomized controlled trials at the top, I suggest that both case studies and hypothesis-testing research can provide quality control on theories, which is the main point of scientific research. Case studies use a strategy that is different from hypothesis testing, addressing many theoretical issues in the same study rather than focusing on only one or a few. Despite familiar drawbacks, case studies have distinctive advantages for research on psychotherapy and other dialogical phenomena, such as their ability to incorporate unique features and to study multifaceted phenomena in context. I will draw examples from research on a dialogical theory of psychological change that we call the assimilation model. This developmental account of how people's conflicting internal voices come to terms with each other has been constructed primarily from a series of intensive case studies.

11h00 – 12h30

Symposium 1

From imbalances to balances: Paths to innovation within the self

Avraham N. Kluger & Dina Nir (The Hebrew University of Jerusalem, Israel)

The proposed symposium will present three works all geared towards helping individuals initiate new, creative dialogues within the self and attain inner balances. In the first presentation, van Loon will discuss vision clarity in developing one's inner leadership. In the second presentation, Nir will review a theory regarding the benefits of viewing the self as negotiational, and will present guidelines for identifying and transforming one's inner dialogues from win-lose to win-win processes. In the last presentation, Kluger will present spatial maps (bi-plots based on Principal Component Analyses) to obtain a bird's eye-view of the balances and imbalances in clients' inner dialogues. Finally, in lieu of a discussant, an audience-wide discussion, moderated by the presenters will probe the potential innovations of this symposium, in pairs, small groups, and a plenary presentation by group heads. The questions that each participant will attempt to answer are: "On the basis of what you heard now, what can you do to increase your inner balance?" and "How are you going to do that?" In this way the audience will educate the presenters creating a true dialogue contributing to the balance of all.

The “dialogical leader”: Balance by reconciling I-positions

Rens Van Loon (Right Management Consultants, The Netherlands)

Leadership has to do with *dialogue and development*. A leader wants to bring something about: in the world, in a company, in a political party, in a religious community and in himself. To achieve this, the leader must influence others in his environment in *dialogue* with them. A leader wants to get others on board and inspire them to do something for him. But the dialogue is also directed inward when it is about the self-investigation that a leader needs to do in order to gain clarity about his different roles, which we define as I-positions. We assume that the leader needs to be able to play different roles to be effective. So he has to act from different I-positions, and gear his story to the perspective of each of those positions. Effective and successful leadership means that the leader is able to reconcile the divergence between these I-positions. This is possible by moving flexibly between them, like I as an entrepreneur next to being a professional; I as rational and at the same time intuitive. The conflict and reconciliation between some I-positions will be elaborated on and illustrated in some detail within on the basis of some examples.

The “negotiation self”: Resolving inner conflict with integrative (win-win) strategies

Dina Nir (The Hebrew University of Jerusalem, Israel)

A negotiational view of the self is put forward, suggesting that dialogical processes by which different I-positions within the self communicate and eventually reach a resolution, corresponds to negotiation strategies and processes that occur inter-personally. By employing various concepts and principles from the negotiation literature, a new understanding of the dynamics and characteristics of the self emerges. Specifically, it is suggested that inner negotiations between different I-positions can be categorized as either integrative (win-win) or distributive (win-lose) negotiations. Viewing the self as negotiational further entails that creating innovation within the self and increasing happiness and prosperity, lies in one's ability to transform win-lose dialogues into creative win-win dialogues within the self. Based on this theory three hypotheses are proposed: (a) as in inter-personal negotiation, negotiations within the self lead to either integrative (win-win), or distributive (win-lose) outcomes, (b) each of these outcomes (win-win or win-lose) leaves its unique affective trace, and (c) an interest-based approach to negotiation transforms inner negotiations from distributive to integrative processes, which satisfy conflicting needs and interests. Preliminary data (surveys and personal interviews) supporting these hypotheses will be presented, followed by examples for resolving inner conflict with integrative (win-win) strategies, and implications for personal leadership development.

Personal Position Repertoire (PPR) from a bird's eye view

Avraham N. Kluger, Dina Nir, & Yuval Kluger (The Hebrew University of Jerusalem, Israel)

To obtain a bird's eye of the dialogical structure of the self, we propose creating a spatial map of clients' PPRs. The spatial map is constructed by using bi-plots of the factors underlying the internal and external positions of the clients. There are multiple bi-plots technologies available today. However, the simplest approach psychologists can take is to perform a standard Principal Component Analysis (PCA). To obtain a bi-plot, one performs a PCA once on the external positions and once on the internal positions (by transposing the input matrix data). In both PCAs the number of factors are restricted to the first two components. Next, one plots a scatter of the two PCAs on

the same plane, where results of the first components are projected to the X-axis and of the second components to Y-axis. To demonstrate the method, a bi-plot of data published by Hermans (2001) will be used. In this map, one can note two major conflicts (meta voices): security versus creativity and competition versus cooperation, as well as clusters of internal and external representations. This map will be used to demonstrate application and benefits for therapists, clients, and researchers in probing the self.

11h00 – 12h30

Symposium 2

Imagination, hidden other

Emily Abbey (College of the Holy Cross, USA) & Tania Zittoun (University of Lausanne, Switzerland)

Discussant: Tania Zittoun (University of Lausanne, Switzerland)

For many, engagement with dialogical perspectives has been centered on the relevance that emergence, movement, and co-determination have for understanding human selves and minds. We understand imagination, broadly speaking, to be a foundation of these dynamic constructs and of the dialogical self more generally. Though central to dialogical thinking, it is our sense that imaginative processes can be better understood through increased attention, so in this symposium, we highlight the sometimes hidden other— imagination. Within this theme, Josephs emphasizes that imaginative thought extends past childhood, highlighting the centrality of imaginal dialogical relations with 'the other' in the daily life context of adults. Wagoner explores how one imagines the past through signs, looking in detail at (for-self) and (for-other) forms of semiotic mediation, and how they are used in dialogue about previously occurring events. Bastos & Abbey describe the 'poetic motion' of meaning as I-positions develop toward the unknown future. Lastly, Cunha & Ferreira provide a dialogical conceptualization of imagination that centralizes intersubjectivity, and suggest that in a dialogical model of selfhood, some additional notions may be necessary to provide an adequate explanation of human subjectivity.

Psychology of "as if": How imaginal dialogues contribute to self-construction

Ingrid Josephs (University of Hagen, Germany)

Imagination is at the core of human meaning-making processes. It is oriented towards the future, and plays a significant role in the construction of the world and the self. The German philosopher Hans Vaihinger states in his landmark work "The Philosophy of As If" (1911) that we willingly (and happily) accept fictions and behave "as if" the world matches them. We do so in the physical sciences, but also in our everyday life.

A "psychology of as if" is comparatively underdeveloped. Though developmental research has shown the importance of fiction and fantasy in childhood (e.g., symbolic play, imaginal friends), imagination in later ages is – in contrast to rational thinking – not well explored.

The present paper will provide a theoretically grounded, psychological perspective on the world of imagination. It will especially focus on imaginal dialogical relations with "the other" in children's and especially adults' everyday life, and on their important role in the construction of the self. Empirical examples will be added in order to demonstrate the power of imagination across the lifespan.

Imaginative remembering: An analysis of the semiotic mediation of remembering

Brady Wagoner (University of Cambridge, UK)

Imagination is key to the study of remembering for it involves the utilization of experiences no longer present to the sensory organs (Bartlett, 1932). These past experiences are imagined via the mediation through signs - or semiotic mediation (SM) - and integrated into a totality through the same process. To study remembering as an imaginative activity characterized by SM, I have put subjects in pair to reconstruct an event in conversation with each other. In so doing an otherwise internal process is made accessible to the researcher. Conversations are analyzed for different forms of mediation (both for-one-self and for-another) and their role in emergence, negotiation and integration of experiences in the flow of dialogue.

Creating bridges to the future: The poetic dimension through family conversation

Ana Cecília Bastos (Federal University of Bahia, Brazil) & Emily Abbey (College of the Holy Cross, USA)

The concept of poetic motion, as a metaphor for human development, centralizes the notion of emergence. The study of phenomena circumscribed into this field cannot avoid recognizing the uncertainty that underlies the person's developmental experience. Novelty emerges from a meaning-making field, within which the developing person moves, negotiating heterogeneous, ambivalent demands. In everyday context, especially one of "living with fear", meanings travel mainly in the direction from *what could be* to *what is*. The person acts "as-if" the world was different, creating distance from the here-and-now, and constructing bridges to the future. This process entails active imagination, at the intrapersonal and interpersonal spheres. This distancing mechanism, which allows the orientation to the future through "as-if" I-positions, is understood as a general human characteristic and is essential to considering the emergence of psychological novelty and self construction. This paper analyzes meaning-making processes in the context of group conversation about family life in impoverished conditions. We look at how poverty limits developmental contexts, yet how, simultaneously, there can be psychological novelty, constructed through semiotically mediated meaning-making processes. This discussion implies a description of the particular features these processes assume in the Brazilian context.

Behind and beyond imagination

Carla Cunha & Tiago Ferreira (ISMAI, Portugal)

In a more traditional foundationalist epistemology, psychology has relied upon the notion of consciousness to explain subjectivity. Recently, the critical movements to this epistemological framework have created an intellectual context that emphasizes the fictional nature of human experience. Following this line of reasoning, the concept of imagination has become central to explain relational processes both within ourselves and with others. However, some recent dialogical models have highlighted that this conceptualization may not be enough to explain the relational nature of human existence. Hence, this presentation will have the following goals:

- 1) To present a dialogical conceptualization of imagination, emphasizing intersubjectivity as the basis of imaginative processes;
- 2) To argue that research on the Dialogical Self Theory has been using the notion of I-position as a semiotic organizer of meaning-making and selfhood processes;
- 3) To explore the potentialities of this traditional use as a rhetoric therapeutic technique; and,
- 4) To discuss some of the difficulties that it may create and maintain as an explanatory concept of subjectivity.

11h00 – 12h30

Paper 1

Linguistic and psycholinguistic perspectives

Chair: Marie-Cécile Bertau (University of Munich, Germany)

Dialogical linguistics and the notion of meaning potentials

Per Linell (Linköping University, Sweden)

Looking back anachronistically on the history of dialogism, Bakhtin seems to have entertained a conservative view on language and linguistics (cf. his distinction between linguistics and trans/meta-linguistics, and its implications). This is of course hardly surprising; after all, the development in linguistic pragmatics and language philosophy, as well as extensive empirical studies of talk-in-interaction, which all belong to recent decades, implied a considerable change of mind on the part of those interested in the social life of language. But what would a dialogical linguistics actually contain? What linguistic knowledge does a dialogical self possess? In this paper I wish to spell out some (very few) features of a possible dialogical linguistics, with a special focus on the notion of meaning potential (semantic potentiality).

On the notion of voice: A psycholinguistic perspective

Marie-Cécile Bertau (University of Munich, Germany)

The notion of voice is fundamental to the theory of the dialogical self. The proposed perspective in exploring this notion is a psycholinguistic one, focusing on language and development in contexts of addressivity. Here, voice is first of all a concrete auditive-vocal event between persons. Five key concepts are used to sketch the phenomenon: indexicality, body, intonation, imitation, and internalization. The last two ones in particular are related to voice acquisition in ontogenesis. Voice is thought to be a meaningful, perceivable and experienced form tied to another person. This form serves as a powerful mechanism of internalization. Developmental implications will further be discussed and related to the model of phonicity given in Bertau (2004).

Processes of reading and meaning (re)construction at school: A dialogical game between readers and texts

Jorge Manuel Rocha Pimenta (University of Minho, Portugal)

This work is part of a wider investigation, developed in the area of *reading*, with a particular emphasis on the skills that are involved in the reading of narratives in school context. We based our work upon a theoretical ground that conceives reading as a complex area, integrating different cognitive processes. We also assumed its global and interactive nature, which means that while reading readers interact with texts, under certain conditions – context (Irwin, 1986; Giasson, 1993; Colomer, 2003). As a result of this dialogical process (Hermans 2000, 2001, 2003), one has meaning construction. Therefore, *dialogicality in reading* is understood, in this work, as the cognitive game that readers actively play with texts, leading to construction and reconstruction of meaning; opposed to this assumption, there is a more passive and mnemonic approach in which readers simply capture meaning placed in texts by authors.

The focus of this study is on the kind of dialogue happening between 8th graders and narrative texts, which imply an analysis on the reading skills (associated to *microprocesses, macroprocesses, integrative processes, elaborative processes* and *metacognitive processes* – Irwin, 1986; Giasson, 1993; Colomer, 2003) activated by them when reading. The final results suggest different levels of performance, depending on the dialogue readers establish with texts.

Humour in political discourse

Jaap Bos (Utrecht University, The Netherlands)

This paper explores subversive and normalizing uses of humour in two political debates on gender inequality and domestic violence in the Parliament of Namibia. Starting from the supposition that humour has a power dimension as well as a cultural dimension, and that it has a marked use in Western political debate, the question that is researched is: how does humour contribute to or disturbs political debate in 'new democracies' that have yet little experience with democratic discourse? The author conclude that one of the main functions of humour is to help translate 'imported' Western practices into local ones in as much as that it brings together seemingly incompatible dimensions of tradition and modernity in one discourse, with which space is created for new practices to arise.

11h00 – 12h30

Paper 2

Acculturation and dialogicality

Chair: Alex Gillespie (University of Stirling, UK)

Enhancing the dialogical self through acculturation

Larry J. Krafft (Temple University, USA)

Constructivism and complexity perspectives are applied to understanding enhancement of the dialogical self through acculturation processes. The individual is defined variously in different cultures, from a dialogically systems-nested entity to one who is uniquely separated. The acculturation process entails degrees of immersion of the group or person with the dominant culture, affecting and changing as the culture is also affected, yielding an emergence of shared culture. Interactive diverse sources and forms of feedback form adaptive responses. As these complex-adaptive phenomena unfold the culture and its relational components, including the individual, self-organize. The nature, speed and impact of emergence and self-organization are unpredictable as these rarely take place as controllable and incrementally-paced processes. Complexity perspectives promote appreciation for deviance, search for pattern and recognition that significant change takes place in often-surprising spurts. As experienced cultural divergence and uncertainty increases the possibility for enhanced levels of an integrated adaptive dialogical self with a sense of place and agency increases. The paper will examine complexity understandings and acculturation dynamics through specific case examples and applications.

“Us” and “them” in cultural identification. The need of the “others” for founding and re-founding ourselves

María J. Marco-Macarro & José A. Sánchez-Medina (Pablo de Olavide University, Spain)

This paper approaches the ways through which people talk about their cultural communities and by doing this, people create the cultural community in itself and re-create them, and themselves as *well*. This construction is not made in a void, but over the course of social interactions by which people are engaged intersubjectively in dialogue with others who sometimes go into cooperation, or sometimes confrontation. Taking up the idea of Bakhtin about the *non-self-sufficiency*, most often identities are defined in contrast to others, in such way that the identification of a “*them*” becomes necessary in order to build an “*us*”. Those others are useful and required to build the own identity, sometimes through differences, or through similarities. The meaning of this *alter* will be closely related with the socio-historical setting of people who identify themselves. Settings of historical-political transitions –as with the attainment of democracy, or the consolidation of inner communities- are a good field of study on that role of others in collective identity. This paper focuses on that topic, analysing the discourse of two generations in several discussion groups about Andalusian cultural identity, and doing our observations on who are those *them*, required in regards to talking about “*us-andalusians*”.

Adapting to a new culture: The multivoiced character of meaning construction of Iranian migrants in the Netherlands

Annet D. J. te Lindert (Radboud University Nijmegen, The Netherlands)

When an individual speaks as ‘Iranian/Dutch’, who is exactly speaking: ‘I’ as an Iranian or as a Dutch(wo)man? Migrants who try to adapt to a new society have to deal with their own challenges. It is a never ending individual process of meaning construction. Adapting to a new culture assumes that it is possible for an individual to know and understand two different cultures. This concept is defined by LaFromboise as the ‘Alternation Model’. According to Hermans & Kempen the self or identity can be conceived of as a multivoiced self. These two theoretical concepts are brought together in this valuation research of Iranian migrants in the Netherlands. Three voices or cultural positions are distinguished in the present research (a) Iranian (b) Dutch (c) Iranian/Dutch. Iranian participants were invited to tell their comprehensive self-narratives and constructed 799 valuations. Participants labelled their valuations with positive and negative feelings per cultural I-position. In this way their psychological adaptation into Dutch culture could be uncovered.

Introducing the body to culture

Jutta König (University of Nijmegen, The Netherlands)

In this paper I shall follow up on the presentation at the conference in Warsaw where I explored novelty in a personal position dialogue as a step in the acculturation process. I shall present the data of a research project where Adult Global Nomads were invited to identify their personal cultural positions and conduct a repositioning exercise. These positions and statements were rated on twenty feelings using a five point scale, using the Self Confrontation Method. Different personal cultural positions carry specific emotional chords depending on their prominence in the personal position repertoire. The results of this research show how the dominant Dutch culture nestles itself in the personal position repertoire of migrants. Strategies for dealing with the conflicting influences of a monocultural environment and a multilayered self are unveiled such as anger, hiding, silence, selective disclosure and disenfranchising parts of self.

Symposium 3***Psychotherapy and changing processes***

Miguel Gonçalves, Marlene Matos, Armanda Gonçalves & Anita Santos (University of Minho, Portugal)

Discussant: Jaan Valsiner (Clark University, USA)

The authors will present studies developed on psychotherapeutic context. In the first study, unspoken narratives from clients and therapists in psychotherapy are analysed (Gonçalves, Gonçalves & Fernandes), namely their effects and meanings. Another research about psychotherapeutic process (Matos & Gonçalves) describes the role of “unique outcomes” (UO) as narrative markers of change. Subsequently to that study, a successful and a failure clinical case (Santos & Gonçalves) are analysed, namely the profiles of the “unique outcomes” and, specifically, the role of re-conceptualization UO (Matos & Gonçalves, 2005) in self narratives. Finally, we present a theoretical and broader approach (Gonçalves & Matos) about the possible dialogical processes involved in these empirical data. Results obtained are also allowing us to consider new pathways within this field of research.

Unspoken narratives in psychotherapy

Armanda Gonçalves, Eugénia Fernandes & Miguel Gonçalves (University of Minho, Portugal)

The majority of the verbal psychotherapies, independently of their theoretical orientation, have as main assumption that self-revelation in psychotherapy produces positives outcomes. However, in the scope of psychotherapy process research has been emerging some intriguing results concerning clients and therapists participation in the therapeutic process: clients and therapists, mutually, hide different kinds of information, suggesting also that there is a great variability in the ability to identify what is concealed by the other and the meanings attached to it. Assuming a traditional approach to psychotherapy this phenomenon can be seen as a form of resistance or at least as an obstacle to successful treatment. The dialogical approach allows us a different perspective about this event in psychotherapy, since the self and its meaning construction process is viewed as a continuous and dynamic process, through which we constantly engage in dialogues with others or with ourselves (inner dialogues). From this standpoint the things left unsaid in psychotherapy may be considered as inner narratives that are not shared with the other.

How do abused women construct change in psychotherapy? The role of unique outcomes

Marlene Matos & Miguel Gonçalves (University of Minho, Portugal)

We present a qualitative research about the construction of the therapeutic change in women abused by their partners. Usually this intense experience destroys preferable self-meanings, blinding women to other possibilities of acting, relating, being and also prevents them from storing episodes of competence that occur in their lives. Through a narrative process of re-authoring (White & Epston, 1990), it is supposed that the elaboration of unique outcomes (UOs) makes possible the creation of a new narrative. We developed a coding procedure that is applied to psychotherapy sessions that allows differentiating 5 types of UO. The coding procedure involves for each UO 2 measures: frequency (number of UO that arise in the session) and saliency (time of the session spent in each UO). This study compares 5 successful with 5 psychotherapeutic

failures. Frequency and saliency of OU are very different from one group to another: they are progressive along the process in successful psychotherapy and stable or even decrease in failures. The differences are also clearer for salience than for frequency. We suggest that salience is related to the narrative elaboration of the unique outcomes and it is this process that makes possible the evolution from new episodes to new stories. We also conclude that different cycles of novelty exploration (diverse types of UOs) are needed for the construction of change and for a new narrative of the self to emerge.

Therapeutic change, “unique outcomes” and the re-conceptualization of self narratives. Analysis of a successful and a failure clinical case

Anita Santos & Miguel Gonçalves (University of Minho, Portugal)

In the previous research presented in this panel (Matos & Gonçalves, 2005), UOs (e.g., action, protest, re-conceptualization) were found to have an important role in therapeutic change. UOs of Re-conceptualization seems to be significant in successful therapy because they ascribe for a meta-cognitive level of understanding about the processes involved in clients own change, allowing them to redefine stories about self experiences. Towards a better understanding of that role, we evaluated the diversity of UOs in all sessions of two cases of women victims of an abusive partner. Both cases involved multidimensional violence and clinically relevant symptoms (e.g., anxiety, depression) resulting one in a psychotherapeutic success and the other one in a failure. In the present research we intent to track the UOs of Re-conceptualization in psychotherapeutic narratives, analysing their emergence, amplification and contribution to the development of preferred self versions. We report results and clinical implications from the theoretical view of the dialogical self.

Psychotherapy failure, monologism or hidden-dialogism? Unique outcomes as markers of development pathways in psychotherapy

Miguel Gonçalves & Marlene Matos (University of Minho, Portugal)

According to narrative therapy new narratives emerge in psychotherapy through the elaboration of “unique outcomes” (UO), which are narrative details outside the dominant totalitarian life-story. Totalitarian life-stories reduce the complexity of the life-narrative to a single dominant and detrimental theme (pathology, invalidation). If in clinical practice this idea seems to work well, it does not allow us to understand the processes by which the transformation from a totalitarian narrative to a narrative that allows multiplicity happens. In this presentation we will depart from an empirical research that shows that the concept of “unique outcome” is more heterogeneous than what one would expect from the therapeutic literature and that they emerge either in successful and therapeutic failures. What seems to make a difference between success and failure is the way the UO emerge along the therapeutic process and the types of UO that appear in each moment of the psychotherapy. We will illustrate two pathways of therapy development using UO as markers. The difference between the two suggests pathways suggest that in some psychotherapeutic failures we may be in the presence of a process that Valsiner termed hidden-dialogism. We further suggest that what narrative therapists have been calling a totalitarian narrative is not a narrative reduced to a single voice, but a narrative where stability is maintain by the competition between two opposite and incompatible voices, that exclude other voices.

The world of school and the dialogical self

Chair: Beatrice Ligorio (University of Bari, Italy)

School identity: A living document

Ina ter Avest (Christian University, Leeuwarden, The Netherlands) & Cok Bakker (Utrecht University, The Netherlands)

For more than five years now we have tried to establish a theoretical framework to analyse the development of school ethos in Christian primary schools, in a multicultural and multireligious context. The Self Confrontation Method, which has been developed by Hermans and Hermans-Jansen, has served as an instrument for facilitating the process of gaining insight into the development of the personal and professional identity of the schools' principals. Apart from functioning mere as a method and diagnostic instrument, the SCM also contributes to the *development* of the principal's leadership theme, which inevitably has a close relationship with the development of the school ethos (described in Dutch as 'the identity of the school'). As the 'primus inter pares' the principal is not just taking part in the talks and discussions on the school's ethos. The principal plays a distinct role. The biography of the principal in particular seems to be of importance in the process of articulating clearly the identity of the school. In this paper we will explore this inter-relatedness: the process of putting into words aptly the identity of the school in relation with the biography and the professional theme of the leader of that process, the principal. The preliminary results of our research project would seem to call for focused coaching of principals in their role of leader of the identity development of the school as a 'moral community'. We suggest a method in which the validation process of the SCM should coincide with the coaching process. This will stimulate the development of the principals as reflective and reflexive professionals who will be able to actively mobilize their valuations and their life themes with a view to developing the identity of their school.

Teacher's professional identity development and action research: Stories in dialogue

Kara Vloet (Institute of Inclusive and Special Education, The Netherlands), Petra Ponte & Douwe Beijaard (Fontys University of Professional Education, The Netherlands)

Fontys focuses on student teachers' professional development as practitioners in the field of special and inclusive education, for which Action Research can be a strategy (Ponte, 2002). This study focuses, from a narrative perspective, on whether action research has an influence on teachers' professional identity. Professional identity refers to teachers' self-knowledge, it implies both person and context, is (re)constructed by stories teachers tell and draw upon in dialogue with each other, consists of different sub-identities in dialogue, and agency seems to be important (Beijaard et al, 2004). A comparative case-study will be presented in which student teachers from different courses reflected on their professional identity development and action research. A narrative instrument was constructed, based on Kelchtermans (1994) and Hermans (1995), to investigate aspects of professional identity (vocational motivation, self-concept, self-approval, task-concept, future perspective) and its affective and motivational counterparts.

Teacher's professional culture and dialogicity: An higher education case study

Gracinda Hamido (Santarém Higher School of Education, Portugal) & Margarida César (University of Lisbon, Portugal)

We aim at describing and discussing some results of a research project whose main goal was to analyse and interpret an ongoing reconstruction process of a teacher education curricular project. Assuming an ethnographic approach and a case-study methodology, we analyse the teacher educators' views about this process. We also interpret the different approaches to the intra and interpersonal dilemmas implied in it, both through the way they reported their experience within it, and through class and meeting observations. The dialogical intelligence of the interactions between the different voices involved, whether intra or interpersonal, is illuminated by the level of transparency/explicitation of those differences, recognizing the systematic and systemic presence of asymmetries, alliances, exclusions, and issues of power as well as of emotions. The teachers' professional culture is nevertheless rooted in socio-historical and organizational forms of individualism and uniformity, seeking consensus more than managing divergence. Thus personal and professional identities tend to crystallize and resist reculturing dialogues.

Exploring teachers and students discourse in university classrooms

María del Mar Prados Gallardo & Rosario Cubero (University of Seville, Spain)

This work is influenced by conceptual and methodological tools coming from different perspectives as knowledge construction, discourse psychology, sociocultural theory, and classroom ethnography. The main aim of this paper is to study the processes of teaching-learning as construction of shared meanings as well as dialogical processes. We analyse educational speech, devices, strategies, and semiotic resources that teachers and students use at the university classrooms. Specifically, the results obtained from the analysis of transcriptions of the educational speech produced in three classrooms of the Sciences of the Education Faculty at the University of Seville are developed. These results are a description of the educational speech by a joint of semiotic mechanisms and discourse strategies used by teachers and students in the process of teaching-learning. These mechanisms make different functions as legitimating knowledge, building intersubjectivity or how teachers and students include their interlocutor in their discourse. Our results are also a reflection about the possible relationship between activity in each one of the three classrooms (understood as settings of activity) and the ways of speech produced in the same settings.

13h45 – 15h15

Paper 4

Parenthood, narrative and dialogicality

Chair: Dan McAdams (Northwestern University, USA)

The invention of fatherhood – the writing of a father biography as identity

Carolus van Nijnatten (University of Utrecht, The Netherlands)

In my paper, I will go into the psychological consequences for sons of writing a biography of their father. On the basis of around thirty biographies but also novels about fathers from the European and North-American literature, I will discuss several aspects of the writing process, for example the life events that catalyse the writing a father biography. There is a lot of discussion about facts and fiction in autobiographies. I will start from the idea that a sharp distinction between these two never can be made. I take a psychological approach in analyzing the act of writing a father biography, and see it as an identity formation. Dialogical processes play a crucial role, resulting in

changed positions between father and son. Writing a father-biography is entering an internal dialogue, in the knowledge that it may be showed to a reading public.

Motherhood and fatherhood, a field of dialogical relations

Alejandra Salguero, Gilberto Pérez, Maria Marco, Esther Garcia, Priscila Montiel, Rebeca Rodríguez (National Autonomous University of Mexico, Mexico)

Motherhood and fatherhood like social practices are exposed to a multiplicity of divergent or opposite views from cultural changes like feminist movement and human rights. As social construction they are not fixed or self-contained. Instead, they are espousing through various voices, and developing in a field of dialogical relations. We consider that mothers and fathers are involved in a dynamic multiplicity of relatively autonomous or even opposed positions. The purpose of our work is to analyze the voices that function in the stories of Mexican mothers and fathers in their learning process. The analysis is illustrated with data from in-depth interviews of middle-class parents involved in a parent education program. Each of them has a story to tell about his or her own experiences, including, in some cases, voices from their family of origin, specialists, media, friends, with reference to the positions of father or mother. This plurality of voices are neither identical nor unified, but rather heterogeneous and even opposed, resulting in a complex narrative structured of dialogical self, incorporating a combination of continuity and discontinuity in their own experience of parenthood.

Motherhood and body significance of young mothers living in the streets

Azucena Hernández Ordoñez (National Autonomous University of Mexico, Mexico)

To explore the life experiences by motherhood and body perceptions within street young-mothers in Mexico City. Material & Methods: Qualitative study, on group discussions with 12 street young-mothers. Participating young-mothers were chosen based on the non-statistical sampling *Research Convenience Criteria*. Results: a) the body is experienced, on one hand, as a target of sexual and physical violence; on the other hand, experienced as a means for survival; b) sexual practices are fortuitous actions, without information and under health risks. Conclusions: The young-mothers living in the street are the maximum expression of social marginality. In this context, the body experience is negative and is concealed, pleasure is denied. The body is provided with a value of use or, it is inseparably related to motherhood. Womanhood is circumscribed in the traditional discourse of femininity. The direct field-work with young-mothers living in the street, not only allows to know the meaning given to body and their sexual practices, but also to provide secure and effective designs for assistance programs based upon social needs, health conditions, and affective-emotional situations.

Working mothers and their multivoiced self

Leila Sanches de Almeida (Federal University of Rio de Janeiro, Brazil)

Especially since the 1960's, female labor has been highly estimated by Brazilian middle class women. However, former values and functions are still attributed to them. But how do these women deal with these multiple and contradictory identities? It is well known that the working mothers of lower classes have always been able to work and take care of their children. Thus, the present study, which is also based on the Network of Meanings (Rossetti-Ferreira et al., 2004), investigated the senses of motherhood and child care for 4 middle class working mothers and for 6 groups of working mothers of lower classes. We carried out interviews and focus groups. We observed that, in

general, women attribute to mothers only the function of taking care of the children. The women don't seem to integrate in one single identity the roles of mother and worker. We also observed that being a working woman (labor) has different senses in those two social classes. The feeling of guilt was explicitly manifested in the discourse of middle class mothers.

13h45 – 15h15

Symposium 4

Past and future within the dialogical self

Tania Zittoun (University of Lausanne, Switzerland) & Alex Gillespie (University of Stirling, UK)

Discussant: Ivana Marková (University of Stirling, UK)

Humans live in the present, but this present is temporally extended. The present is not a 'pin-point' present, but rather a present populated by multiple pasts and possible futures. How do these multiple times coexist in the present? And how can we understand the co-existence of these times within the dialogical self? What are the dialogical relations between these different 'times' within the individual? Moreover, how does time function within ongoing activity? These are the questions that bring the presenters together. Hviid focuses upon how children understand their own past and future. Gillespie examines how other people exist as possible futures for the self. Zittoun studies how symbolic resources are used to sustain images of the past and future in the present. And Abbey explores the ambivalence brought about by these time processes. All the papers demonstrate that for there to be dialogical relations within the self, there must be time. Yet there is also a sense in which humans conception of time emerges out of their dialogical relations with others, by seeing in others the past and future.

Children's perspectives on timing their own development

Pernille Hviid (University of Copenhagen, Denmark)

How do children think about their own developmental movements in time and space? Drawing on a developmental contextualized 1st person perspective, the child's perceptions of the meanings of spaces in which they lived their every-day lives, those persons who guide them in their participation, their steady and changing engagements and interests and the routes they make in the landscape of childhood are central topics of the investigation. Twelve-year old children draw maps of the spaces they had been in, actually were in, or expected to be in, in future. They told stories of their life, and described dynamics of their becoming in a varied and changing set of cultural and social conditions. The dynamics of timing; e.g. 'in-time-' or 'out-of-time-' interactions with adults and peers and timing with the temporal organisations and expectations of institutions were highly important. Being 'ahead of time' or 'falling behind' social representations of age-appropriate behaviour and engagements became measurements in understanding themselves as both being and becoming a person. An inquiry into how children's experiences and views on their own developmental processes can prove useful in further development of conceptual dynamics and theoretical concepts in developmental contextual psychology.

The future and the other: Striving tourists in Ladakh

Alex Gillespie (University of Stirling, UK)

The dialogical self is goal-directed, but what is the dialogical self striving towards? This paper argues that the self is often striving towards the social positions of others. The dialogical self contains many subject positions, some of which are identified with and others which are external to the self (Hermans, 2001). These external social positions, it is argued, can form ideals towards which the self strives. This thesis is examined using ethnographic data from research on tourism in Ladakh, in the Himalaya. Interpretation of tourists' talk, action, and photographs reveals that the goals toward which tourists strive are heavily mediated by the mass media - tourists recreate their own narratives from templates provided by films, books and guidebooks. While it is often too simplistic to say that tourists are striving to become a specific other, the analysis does support the conclusion that tourists are striving toward generalised experiences propagated in the media. In conclusion, external positions, positions occupied by others (but not by self) exist as future potential selves. Thus, in relating to the other, self is relating to a possible future self.

Using symbolic resources, playing with time

Tania Zittoun (University of Lausanne, Switzerland)

A dialogical perspective considers the dynamics which take place between a variety of "I-positions" within the "imaginal landscape" of the self (Hermans 1996). These I positions can be generated through interactions with others, but also, with semiotic means. Here, I propose to examine how cultural artefacts such as novels, films, music, theatre, visual or audio art can become symbolic resources which participate to a person's sense and experience of time. Data examined here is longitudinal and is given by a young woman's diary during the years of World War II. Recontextualising it in her social, historical and cultural contexts, it is possible to identify the many cultural artefacts with which she interacts; in her diary, we find traces of how she uses them. On the basis, I will show how cultural artefacts can become symbolic resources which shape and transform time: they create regularities, continuities, or ruptures; they accelerate, or slow the ongoing present; they change the time-span by anchoring it in the past or by generating possible futures; and they can change its geometry, which can be linear or more circular.

Codetermination as a triadic relation: The dialogical self conversing with time

Emily Abbey (College of the Holy Cross, USA)

Dialogical theorists share a common belief that codetermination be understood as a central notion in psychology. In previous writing, the relevance of co-determination has been stressed on ontological grounds, and as a means to conceptualize and understand a post-Cartesian, tension filled, complex self. The goal of this paper is to further extend discussions of codetermination as it applies to the dialogical self by approaching from a perspective that explicitly stresses the temporal embeddedness, and future-orientation, of meaning construction. From this perspective, it is suggested that dialogical relations between different positions within the self be understood as triadic in nature. Second, I offer that from such a perspective, ambiguity can be seen as a constant quality of the dialogical self.

15h30 – 16h30

Keynote Speaker

Nandita Chaudhary (University of Delhi, India)

Persistent patterns in cultural negotiations of the self: Using 'dialogical self' theory to understand self-other dynamics in India

'Dialogical self' theory has facilitated contextual and interpersonal constructions of the self. A major contribution of the theory has been to incorporate relationships with others as fundamental to self-processes. Meaning is believed to be created through basic disagreement between at least two perspectives, the 'I' and 'Other' (Ferreira, Salgado & Cunha, 2006). Self-culture dialogicality thus becomes a critical domain which "allows for the study of the self as 'culture-inclusive' and of culture as 'self-inclusive'" (Hermans, 2001, p. 243). It is by now reasonably well accepted that self-structures and processes are divergent across cultures. Ideologies of personhood prevalent within any culture predispose specific ways of approaching relationships with the self and others' as well as critical domains like morality (Miller, 2001). Since cultural analysis has attained vital importance in human sciences, it becomes significant to assess whether we can employ the 'dialogical self' to explore and understand these differences?

This paper is an attempt in this direction. I will discuss the following patterns of self-other dynamics among Indians and attempt to analyse these using the dialogical approach:

- Understanding the self as an activity rather than an entity
- The 'idea of the self' as inclusive of and deeply engaged with others, neither separate from nor prior to them
- The dynamic process of self-evolution as constantly changing and sensitive to context and company
- Socialisation of children regarding person- and situation-specific conduct
- Critical levels of self-coherence and self-boundary; how is 'individuality' maintained at such levels?

17h00 – 18h30

Interactive Symposium

Dialoguing on methodologies: The challenge from dialogical self

Jaan Valsiner (Clark University, USA) & Livia M. Simão (University of São Paulo, Brazil)

Leading Participants: Brady Wagoner (Cambridge University, UK), Jaan Valsiner (Clark University, USA), João Salgado (ISMAI, Portugal), Livia M. Simão (University of São Paulo, Brazil), & Tania Zittoun (University of Lausanne, Switzerland)

It will be a two-part event -- spread over 2 sessions, in two days. Day 1 will involve an introduction, by the leading participants who will raise some substantive questions that so far have not been answered in the DS framework yet, (but which need solutions). By the end of the Session 1 all participants who want to contribute to the discussion will be invited to right there briefly write down their proposal ways of solving the problems. The results will be collected and systematized by the leading participants. The next day (Day 2), the second part of the event takes place. The solutions collected and on Day 1 will be presented and discussed-- hopefully by the persons who raised the issues and provided solutions on Day 1. We hope that in that arrangement the ideas continue to reverberate, and the dialogues arisen lead to continuity.

17h00 – 18h30

Symposium 5

The final session of a psychoanalysis: A narrative and conversational analytic case study

Brigitte Boothe (University of Zurich, Switzerland)

This panel encompasses three thematic parts: (1) Dream communication and dreamanalysis in the perspective of dialogical organization (Brigitte Boothe & Urs Spiegel); (2) „I have to leave now“- A qualitative research study on the last session of a high-frequency psychoanalytic psychotherapy (Bernhard Grimmer, Marius Neukom & Vera Luif); (3) Positioning as a device for interaction control (Arnulf Deppermann & Gabriele Lucius-Hoene). All presentations are based on the audio transcripts of the last session of a psychoanalytic treatment of more than five hundred hours (AMALIE); stemming from the University of Ulm, Germany; Prof. Dr. Horst Kächele and Prof. Dr. Erhard Mergenthaler).

Dream communication and dream-analysis in the perspective of dialogical organization
Brigitte Boothe & Urs Spiegel (University of Zurich, Switzerland)

The dream protocol is successively understood as a manifestation of the notoriously fragmentary and puzzling in individual existence. The dream report as a specific and distinctive form of communication has a repertoire of rhetoric figures and strategies that allow the fragmentary and the enigmatic to take on linguistic form. The person communicating a dream utilizes a form of unsaturated speech: the dream protocol itself is not a unified whole, but demands for expert commentaries, - it functions as invitation to dialogue. Telling a dream and commenting to a dream turns out as a dialogical exploratory movement from self-alienation to selective self-appropriation. This swinging back and forth from distance to appropriation and the to-and-fro between reference points in external life and strategies of inner processing have a key function for dream communication. The dream report takes shape as a sequential ordering, and elusive impressions become constituted after the fact as meaningful events. We want to present results out of an extensive text-analytical (www.jakob.unizh.ch), clinical, and process-oriented documentation of dream data (audio transcripts with almost hundred dreams out of psychoanalytic treatment of more than five hundred hours. We compare it with narratives of the patient.

“I have to leave now” - A qualitative research study on the last session of a high-frequency psychoanalytic psychotherapy

Bernhard Grimmer, Marius Neukom & Vera Luif (University of Zurich, Switzerland)

The last session, the final scene and the topic of termination have – contrary to the initial scene and the first interview – not found much of attention in psychoanalytic theory and clinical case studies. In this paper, we oppose the ideal to the “reality” of the last hour of a psychoanalytic therapy: How do analyst and patient end their analytic relationship? How do they create their last good-bye? The underlying data of this study is based on the recorded and transcribed last hour of a high-frequency psychoanalytic therapy of the patient Amalie. This data material was made available by Prof. Dr. Kächele (Ulm). The opening- and goodbye-scene of the last hour were analyzed by conversational analysis, the final dream and the final story by means of the qualitative narration analysis JAKOB. In the study, we concentrate on relationship dynamics between analyst and patient as well as on conflict dynamics of the patient facing the forthcoming end of analysis. It shows that the patient refuses the analysts attempts to pick the end out as a central theme and to give him a feed-back about his therapeutic influence to protect her self-perception as an autonomous person.

Positioning as a device for interaction control

Arnulf Deppermann (Institut für Deutsche Sprache, Mannheim, Germany) & Gabriele Lucius-Hoene (Institut of Psychology, University of Freiburg, Germany)

Ending a psychotherapy includes interactionally relevant tasks for both patient and therapist. Subjects like recognizing therapeutic efforts, evaluating results or coping with the pain of parting may be treated explicitly or implicitly, but in any case they form a background of expectations. Patient and therapist may pursue compatible, but also irreconcilable aims concerning these subjects. Based on transcripts from the last session of a high frequency psychoanalytical therapy, a patient's interactional strategies of avoiding to refer to the parting against her therapist's attempts to discuss it are shown. As a highly efficient device of interactional control, she constructs positions in proverbial, metaphorical or dream-related scenarios which treat the subject of parting in an abstract or hypothetical mode. The patient thereby makes clear that she considers any effort on his side to insist on a final evaluation of therapeutic outcomes to be aversive or even ridiculous. The analysis focuses on the verbal and communicative strategies by which the patient positions herself and the therapist and on their potentials and consequences as means of controlling further interactional initiatives.

17h00 – 18h30

Symposium 6***Comparing different paradigms in the theorization of schizophrenics symptoms***

Giampaolo Salvatore (Third Center of Cognitive Psychotherapy, Italy)

Discussant: Paul H. Lysaker (Indiana University School of Medicine, USA)

Many theoretical model on schizophrenia focus on the attempt to explain the emergence of symptoms. In this context, some neurocognitive models relate specific symptoms to dysfunctions of complex psychological aspects, e.g. the control of intentional action and/or the monitoring of thought; and they relate these dysfunctions to the malfunctioning of specific areas of the brain. These models are part of an intrapsychic and modular psychopathological paradigm. This paradigm considers the individual a disembodied information processing entity, where this information entails the objects and the other individuals in the world. But an other paradigm is developing in the last decades, which considers the individual as continuously engaged in embodied interaction with the objects and with others. These interactions also happen when the individual is alone, through imaginative processes which are correlated to an empirically verifiable neural substrate. This last paradigm based upon a dialogical-intersubjective theory of mental processes. More recent neurocognitive theories on schizophrenia draw their inspiration from this last paradigm. These models consider schizophrenic symptoms as more related to an intersubjective ground and to the contingent context. This panel focus on the attempt to compare the intrapsychic-modular paradigm and the embodied-intersubjective one, through an analysis of the psychopathological theories on schizophrenic symptoms which draw their inspiration from those paradigms themselves

Metacognitive malfunctioning in psychosis

Raffaele Popolo, Dario Catania (Third Center of Cognitive Psychotherapy, Italy), Antonella Appetecchi (School of Cognitive Psychotherapy, Italy) & Michele Procacci (Third Center of Cognitive Psychotherapy, Italy)

Many authors support that in psychotic patients there is a damage in cognitive and metacognitive functions (Frith, 1992; Perris and Skagerlind, 1994; Lysaker, Carcione, 2005). Allucinatory experiences, and in particular auditory hallucinations, represent one of the possible positive symptoms of schizophrenia. More recent neuropsychological models hypothesize that auditory hallucinations could arise from: 1) a breakdown of the monitoring system of the voluntary actions (Blakemore, Wolpert & Frith 2002; Frith, 1992); 2) "autonoetic agnosia", that is the incapability of recognize self-generated mental events (Keefe, 1998). By a single case study, we highlight how the auditory hallucinations of a psychotic patient appear in presence of a metacognitive malfunctioning (dysfunction of self-reflectivity). We discuss important involvements on the pathogenesis and psychological treatment of the positive symptoms, beginning from the study of cognitive and metacognitive malfunctioning in psychosis.

Dialogical disruption in psychosis: Implications for the psychotherapy of schizophrenia

Paul H. Lysaker (Indiana University School of Medicine, USA) & John Lysaker (University of Oregon, USA)

While impoverished self-experience is widely observed in persons with schizophrenia, little has been written about what is involved if it is a key focus of psychotherapy. Based on dialogical theories that conceptualize the self as an ongoing series of conversations within and between persons we have hypothesized that diminishment in sense of self in schizophrenia could result from a disruption in the flow of such conversations. In particular we have asserted that such a disruption could leave persons vulnerable to at least three forms of disordered selves and resulting impoverished personal narratives: the barren, monological and cacophonous narrative. In this presentation the unique challenges these phenomenon present to psychotherapy are discussed and illustrated with case examples. These case examples focus on how each form of narrative impoverishment differently imperils the establishment of a therapeutic relationship and may respond better to an emphasis of different techniques.

An inter-subjective perspective on negative symptoms of schizophrenia: Implications of simulation theory

Giampaolo Salvatore, Giancarlo Dimaggio (Third Center of Cognitive Psychotherapy, Italy) & Paul Lysaker (Indiana University School of Medicine, USA)

Some of the best known neuro-cognitive schizophrenia models – the majority focusing on intrapsychic genesis – do not seem to lay any stress on the inter-subjective dimension of the disorder or to aim at explaining the mechanisms self-perpetuating psychosocial deficits central to the disorder. On this basis we critically analyse the neuro-cognitive intrapsychic models of schizophrenia based on Theory of Mind (TOM) deficits, and describe an alternative model of the negative symptoms of schizophrenia, based on Simulation Theory. We start with the case analysis of a patient with schizophrenia unable to understand the intentions and affects of others, socially withdrawn, and presenting psychomotor negative symptoms as limited gestures and goal-oriented actions. We assert that there are two interconnected neural correlates behind such negative symptoms: a) problems in the so called "canonical" and "mirror" neurons, situated for the most part in the premotor and parietal cortex would cause psychomotor negative symptoms; dysfunctions in mirror neurons only, located in the

same areas, would cause an inability to automatically “select”, from among various hypotheses, the one most suited to understand the superordinate meanings and goals of the interpersonal transactions underway. Cause of this second dysfunction, patients are not able to attune to the context of a social interaction. On the basis of the theoretical model on negative symptoms, we present at the end also some suggestions about positive symptoms of schizophrenia.

17h00 – 18h30

Paper 5

Polyphony and multiplicity

Chair: Piotr K. Oles (Catholic University of Lublin, Poland)

Silence and the dialogical self: Considerations on polyphony and authorship

Gaston Franssen (Research Institute for History and Culture, The Netherlands) & Stefan van Geelen (University Medical Center Utrecht, The Netherlands)

The concept of the dialogical self is best understood in the light of the post-Cartesian view that the self is not unified, centralised and autonomous, but rather fundamentally formed by linguistic practices and our ability to compose narratives. As such, it is multivoiced and decentralised. This view of the self has provided many new possibilities of understanding diverse areas of human experience, ranging from the positioning of the individual in our contemporary, globalised and multicultural society, to the (re)construction of meaning in psychotherapy. It has proven to be of great epistemological relevance, in other words, but the theory of the dialogical self seems to have some far-reaching ontological corollaries as well. Ever since Hermans and Kempen's elaborate introduction of the idea in *The Dialogical Self – Meaning as Movement* (1993), doubts against its ontological implications have been raised: although the 'I' is understood by these authors as freely moving in a dynamic field of dialogical relations, a notion of a single, authorial 'Self' still seems to be implied. We argue that this fundamental contradiction can be addressed by (re)establishing a dialogue with literary theory. The development of the concept of the dialogical self, after all, has been greatly influenced by Bakhtin's ideas of the polyphonic novel in relation to the (implied) author; and as a result, the methodology that is coupled with this concept abounds in notions that originate in literary studies. We believe that it is necessary to pursue this interdisciplinary investigation of the dialogical self even further and confront this concept with a fundamental (but often neglected) aspect of poetics, language and thought in general – the element of silence.

"I as comic"- Unexplored position of the self

Jolanta Tomczuk (Catholic University of Lublin, Poland)

According to Hermans' theory of the dialogical self I-positions reflect points of view available to a person. The same event may be interpreted and evaluated in a different way from various points of view. The goal of this study is to show specificity of evaluation of a given life event from a particular point of view: *I - as comic*. The investigation was conducted by means of the Self-Confrontation Method by Hermans, adopted to the study. The participants were supposed to tell about eight events, to formulate valuations about them and to assess affects related to them. Then they were asked to reconstruct the valuations from a new position: *I - as comic*, and to assess affects related to these new valuations. A dialog between *I - as comic* and other positions was also investigated. After a few days, the participants were asked to

assess affects related to the previous valuations. The changes of affective meanings of the valuations were described. The valuations were also examined on the angle of contents, related to affects and motivation.

Polyphonic narratives: Choice and articulation of identities

Carla Mouro & Paula Castro (ISCTE, Portugal)

This presentation aims at contributing to disclose the ways in which dialogues in the self bridge between different identities in polyphonic narratives (Hermans, Kempen & van Loon, 1992, Marková, 2003). Three narratives of personal experience in scientific - technician – community relationships during a project implementation are analysed. The narrators present their different strategies to deal with the images and relative statuses each group has and frame these strategies depending on whom are they talking to. We analyse how the choices of and the articulation between identities are justified in a dialogical way (Hermans, 2001, 2003), several times through the dramatization of the other's position and the reframing of the narrative topic (Koven, 2002). We will discuss how this dialogism is related to the emergence of a community of practices regarding project implementations through which the dynamic relations between the involved groups are tentatively explained and dealt with (Dewulf, Craps & Dercon, 2004).

18h30 – 19h30

Poster Session 1

Chair: Emily Abbey (Clark University, USA)

1. Action repertoire in patient's narratives

Marc Luder (University of Zurich, Switzerland)

The JAKOB narrative analysis is a qualitative research tool for systematically analyzing patient's narratives. It conceptualizes narratives as dramaturgically constructed linguistic productions and interprets these in reference to the unconscious conflict material of the narrator contained therein. The goal of the narrative analysis is to achieve a psychoanalytically oriented clinical conflict diagnosis. The narratives are extracted from transcripts, a linguistic analysis is performed, and the vocabulary is encoded according to predetermined categories of the JAKOB lexicon. Subsequent interpretation steps accomplish the qualitative analysis of a story. The project investigates the individual word use (lexical choice) of different subjects and is focused on the use of *verbs*, i.e. the *actions* done by the subject and sustained by the subject. The JAKOB coding system incorporates 93 action codes, subdivided into 5 dimensions. The following questions are investigated:

Is it possible to distinguish subjects according to their use of action codes and dimensions?

Is it possible to classify subjects into different groups according to their individual use of action codes or dimensions?

The results of the investigation provide a basis for future developments and enhancements of the JAKOB coding system.

2. Talking about voices II: Reflections about dialogical approaches within psychology

P. Petracchi, J. V. Fernandes, T. Ferreira, C. Cunha, L. Meira, I. D'Alte, A. Verissimo & J. Salgado (ISMAI, Portugal)

Dialogical approaches to psychology, such as the dialogical self-theory, open new promising pathways for a different understanding of human psychological processes. As new frameworks, these kinds of perspectives also face challenges and demands. This work presents the reflections of our research group upon several concerns and “hot topics” within the dialogical self-theory and research. We briefly identify some theoretical questions (such as the dialogical understanding of individual agency and basic psychological processes) and methodological issues (e.g. how to depict and characterize the *addressee*). More than propose answers, we will try to contribute with generative questions that may foster a larger discussion.

3. A case of therapy of a battered women based in Life History Approach

Jesús García-Martínez, Rafael Guerrero-Gómez & Carmen Tóvar-Sánchez (University of Seville, Spain)

This poster exemplifies a case of therapy of a battered woman. The subject is a rural Andalusian woman of a low educative level. Poster is designed with the format of a logic-decision tree. The therapeutic approach is based on:

- a) The Life History Interview (McAdams, 1995) as the main way to work with the self-organization of identity
 - b) Narrative and cognitive techniques (internal dialogues, externalization, personal construct therapy) to produce changes in the identity.
 - c) Life episodes are used as points to search for useful and self-enhancement meanings that could serve to reconstruct the personal perspective of the woman.
- The election of therapeutic techniques based on the life history data is detailed too.

4. Approach and avoidance: Interpersonal movements in object-relational narratives Melinda Poharnok (University of Pecs, Hungary)

According to our hypothesis the patterns and changes of spatial relations of characters in object-relational narratives could be considered as an inherent structural characteristic of a narrative which has specific psychological meaning. The existence of an interpersonal or interactive space which is organised by the relation of the self to other/s is assumed. The ends of this space would be the self and the other, and their movements in relation to each other could be regarded as fundamental characteristic of their interpersonal relationship. A linguistic analyzer module was developed to operationalize and identify the „Approach -Avoidance“ movements in object-relational narratives. The outputs are Approach - and Avoidance codes linked the given text parts. We hypothesized that the higher incidence of Approach and Avoidance movements concurs with higher emotional lability and disturbances in affect regulation. The poster the validity tests of the module in clinical and non-clinical samples. In the non-clinical sample the validity test was made by comparing the output of computational Approach-Avoidance analysis of life-events narratives with the results of personality inquires and the Thematic Apperception Test. The results show that our presumptions about the relationship between interpersonal movements and relational- and affect regulation seem to be corroborated.

5. Impact of dialogical processes on individual creativity Sergey R. Yagolkovsky (Moscow State University, Russia)

This study assessed how dialogical processes in idea-generating dyads affect the individual creativity. We analyzed the dynamics of particular parameters of participants'

creative performance: productivity (the amount of ideas), flexibility (the number of different semantic categories surveyed by a participant), and originality (uniqueness of ideas). The influence of the ideas exchange on these characteristics was examined in an idea exposure paradigm. We used two experimental conditions: 1) participants read stimulus ideas printed on the paper; 2) they were exposed to stimuli in conditions of the interactive communication in dyads. We also varied semantic characteristics of stimulus ideas. Experimental results showed that the ideas exchange in the conditions of mediated communication influences negatively the productivity and flexibility of participants' creative performance. But this process affects positively the originality. The ideas sharing in the conditions of interactive dialogue enhances each of the three mentioned parameters of individual creativity. These differences can be explained partially by cognitive- emotional stimulation which takes place in dialogical processes.

6. Meanings through the transition to motherhood: I-positions before and after childbirth
Ana Patrícia Borges & Ana Cecília Bastos (Federal University of Bahia, Brazil)

During the transition to motherhood, childbirth is a marker, which entails the emergence of psychological novelty, culturally constrained. In the Brazilian context, the exceeding use of surgical procedures during the labor stands out. Although those interventions are sometimes justified, its high rate can be explained by relevant cultural changes related to a process of medicalization and to different I-positions women express towards childbirth and motherhood. A descriptive and exploratory case study was conducted with eight primiparous (eight women in their first delivery) whose age varied between 18 and 35. The interviews were done on the last trimester of pregnancy and on the first two months after the delivery and took as a starting point the participants' questions on the subject of childbirth. The main findings identified different I-positions women assume concerning decision-making process and uncertainty inherent to the labor. The meaning-making process during pregnancy is immersed in a social, historical and cultural matrix and is deeply marked by motherhood as a hyper-generalized affective field. The participants' narratives about pregnancy and delivery are heterogeneous and reveal the ambiguity of social representations on motherhood and other social roles women assume. Therefore, the transition to motherhood entails a complex interplay of self emergence and self denial.

7. Dialogical thinking and self discrepancies
Marcin Mlynarczyk (Catholic University Lublin, Poland)

The study presented on the poster describes the relation between dialogical thinking and self discrepancies. The notions of self discrepancies come from the theory of E.T. Higgins, who distinguishes three states of self: actual self, ideal self and ought self. Discrepancies between these states cause negative emotions, such as fear, threat, sadness, disappointment. The main variables are three types of thinking and solving problems (categorical, narrative and dialogical) as well as types and magnitudes of self discrepancies and their emotional outcomes. The experiment was conducted on a group of undergraduates with the use of three short stories activating possible discrepancies between selfs. The mode of understanding of those stories was imposed by three separate instructions: naming the advantages and disadvantages (categorical thinking), imagining how the story would continue (narrative thinking), imagining a conversation between two different points of view (dialogical thinking). The hypothesis is that self discrepancies and their negative emotional consequences would be reduced in the case of dialogical thinking. Preliminary data discussion will be presented.

8. *Aging, culture and well-being: A Japanese/U.S. comparison*

Mayumi Karasawa (Tokyo Woman's Christian University, Japan), Katherine B. Curhan (Harvard University, USA), Hazel Rose Markus (Stanford University, USA), Shinobu Kitayama (University of Michigan, USA) & Carol D. Ryff (University of Wisconsin, USA)

The purpose of the study was to investigate age differences in multiple aspects of psychological well-being in a sample of adults from Japan (N = 482) and the U.S. (N = 3,032). Prior U.S. findings have documented gains in hedonic well-being (more positive affect, less negative affect), but age decrements have been noted in aspects of eudaimonic well-being, particularly purpose in life and personal growth. Cultural differences in individualism and collectivism may, however, bear on these patterns, suggesting that interdependent cultures provide more benign contexts for growing old. Findings from this investigation provide partial support for this view – although U.S. respondents had higher scores on numerous hedonic and eudaimonic aspects of well-being than Japanese respondents, age patterns revealed age increments in personal growth in Japan juxtaposed with age decrement in the U.S. Purpose in life showed downward age trajectories in both cultures, but the Japanese fared comparatively better in this domain as well. Hedonic well-being, in contrast showed similarly positive trajectories in both culture. The findings were also qualified by gender effects, sometimes favoring women, while other times favoring men.

18h30 – 19h30

Paper 6

Using the PPR and the Self-Confrontation Method

Chair: Stefan van Geelen (University Medical Center Utrecht, The Netherlands)

Personal position repertoire method applied for exploration of significant interpersonal relationship

Agnieszka Konopka (Cardinal Stefan Wyszyński University, Poland) & Miguel Gonçalves (University of Minho, Portugal)

One of the characteristics of the Personal Position Repertoire (Hermans 2001, 2003) is its broad character, which allows for applying it within different types of research with varied groups and methodologies. In the proposed research the PPR procedure is restricted to a particular personal relationship, chosen by the participant. In personally significant relationships people are related with each other from different I positions. Taking into account internal I positions of one person and internal I positions of the other person at the same time, can elicit important information about the relationship and its dynamism, understood as an internal system of I positions within a dyad. Internal I positions of the other person can be treated from the perspective of the participant as his or her external I positions, and they can be identified in a subjective way. In such a procedure the analysis is focused on relations between internal I positions of the participant and I positions of the significant other identified by participant. Analysis is focused on interactions between I positions and feelings connected with evoked I positions. We are going to discuss the procedure from the perspectives of Dialogical Self Theory (Hermans 2001, 2003, 2004) and a communicational view on interpersonal relationships (Watzlawick, Beavin & Jackson, 1967).

The personal position repertoires of adolescents with chronic fatigue syndrome

Stefan van Geelen, C. Fuchs, G. Sinnema, H. J. M. Hermans & W. Kuis (University Medical Center Utrecht, The Netherlands)

One of the main characteristics of the concept of the dialogical self is that it implies – within the self- complex patterns of dialogical relationships between internal and external positions. The Personal Position Repertoire method (PPR) is a relatively new, theory-guided method developed by Hermans, to assess these relationships. This method allows not only a study of the organisation and reorganisation of the position repertoire within the same individual, but also enables a comparison between different individuals with regard to similarities and distinctions between several positions. At present, a large scale randomised trial into the self-narratives and personal positioning of adolescent patients and a healthy control group, and the effectiveness of the PPR and Selfconfrontation methods as counselling tools for these patients is being executed, at the University Medical Centre Utrecht, The Netherlands. As part of this research the Personal Position Repertoires of the participating adolescents were studied at the start and end of the counselling periods. In this paper the preliminary PPRresults of 20 adolescent patients with Chronic Fatigue Syndrome will be presented on a group level and related to the independent outcome measures of fatigue and psychosocial wellbeing. These results will be illustrated by two individual case studies in which the inherent relation between the position repertoire and the affective structure of the stories these patients tell about themselves will be discussed.

The Team Confrontation Method

Peter Zomer (Zomer & Cornelissen, The Netherlands)

In April 2006, I defended my thesis on a new method for developing teams: the Team Confrontation Method. The thesis reports on the theoretical grounding of this method, the design choices made in order to shape it and, finally, the testing of its performance in practice. As a result, a theory-based and tested method is added to the field of team development. The TCM borrows its principles and core concepts from the Self Confrontation Method (SCM) and the related Valuation Theory (VT) and theory of the Dialogical Self (DS) of Hermans (Hermans & Hermans-Jansen, 1995). The SCM is a method for individual self development that is used in psychotherapy and counselling / coaching; VT and DS study the functioning of the self and the role of meaning-making processes connected with it. For the grounding of the TCM, we need to extend central concepts of VT and DS (valuation, affect and voice) from the individual to the collective level of functioning. We reviewed relevant literature and came to the new concepts of collective valuation, collective affect, collective voice and deviant voice. Essentially, the TCM is about collective meaning-making in teams and ways to stimulate it in a productive way. After having grounded the core concepts that the TCM should make use of, we set out to design its features. Firstly, we stressed the importance of a spirit of joint investigation among all parties involved (scientists, practitioners and team members) as a precondition, implicating an active role for team members to investigate their own reality as well as a willingness of practitioners and scientists to submit their investigative activities to the benefit of the team's exploration. Secondly, we designed a sequence of interventions that combine assessment with process promotion. In this sequence, reflection and action of team members are intertwined: the team investigates its reality by collecting data and interpreting them meaningfully, and discovering repetitive patterns of cooperation (reflection); it then carries on to improve its reality by actively trying to breach these patterns (action), the result of which is evaluated after some period (reflection). The design of the method was followed by a validation of constructs and functional propositions. Firstly, we developed and tested the assessment instruments to be used. Collective valuation, collective affect and collective voice were shown to be sensibly measurable. Secondly, we tested the

different functional features of the method: by six case studies of teams where the TCM was used, we generated insight into the quality of the method's performance. In this Braga paper session, I will present the essences of the method in further detail.

18h30 – 19h30

Paper 7

Childhood and socialization

Chair: Matthew Adams (University of Brighton, UK)

Persistence of meanings in children's interactional fields and emergence of peer culture

Ana Carvalho, Amélia Império-Hamburger, Nestor Oiwa (University of São Paulo, Brazil) & Isabel Pedrosa (Federal University of Pernambuco, Brazil)

Along years of observation of play among children aged 12 to 36 months, some concepts and principles emerged for the understanding of the ontogeny of sociability. The concept of interactional field involves the recognition of children's groups as self-organizing systems with a potential for mutual regulation and construction of novelty. These are expressed in the principles of *orientation of attention*, *shared meanings* and *persistence of meanings* in the system. Persistence of meanings is at the root of the notion of culture. Peer culture is already recognized in the literature. How to describe and analyze the processes through which meanings persist and produce cultural facts in peer groups is the focus of our current work. Studying sequences of children's activities, we perform qualitative descriptions and then measure long-ranged correlations in time, indicating collective memory. We detect a typical signature of self-organization: $1/f$ noise, a type of the noise related with the fractional Brownian movement. We report some statistics related with regulation, co-regulation and correlation.

Early dialogicality and language socialization

Juan Jose Yoseff Bernal (National Autonomous University of Mexico, Mexico) & Mercedes Cubero Pérez (University of Seville, Spain)

Early dialogicality in infants appears very soon in their life. It is expressed in movements, gestures or other non-verbal behaviours (Fogel et al, 2002; Hermans, 2001). All of these ways in which infants could participate and contribute to dialogue are observed in a "communicative project". It is considered as a dynamic process, as a joint activity, that is co-constituted by infants and adults. The aim of this paper is to analyze a conversational project and to study how the communicative abilities of infants and adults are transformed in the developmental process of the child. To do this we observed one child since he was ten months until two years old. The conversational project is analyzed as a local project of spontaneous, natural or informal conversation between the child and other participants. The analysis of the resources used by the child and his parents gives us evidences that the language potentialities, as prosthetic mechanism, are important to understand the socio-cultural competence.

Dialogical processes in early self-development and early relational traumatization

Katalin Lénárd (University of Pécs, Hungary)

The intersubjective processes of the early self-development can be interpreted as a dynamic constructive process in which both the child and the mother are in an ongoing *mutually understanding, interpreting, and meaning constructive* relationship. In my view – to paraphrase Winnicott – the mother acts as a “good enough recipient”. The text – the child itself in this framework – obtains its meaning, sense and *raison d'être* through her “reading” constructive interpretation. It is not only the infant’s self that is forming in the course of this intersubjective, interpreting, dialogical process, the other is also shaping, to put it nicely “a mother is being born”. If the “good enough mother” functions as a “good enough recipient” it is the dialogic, intersubjective nature of meaning construction that prevents the meanings connected to self-development from being arbitrarily prescribed. That is, they should not be constructed by parental will and authority, but only by mutually productive reception.

In this framework the traumatizing moment/episode (the ‘confusion of tongues’-Ferenczi), is the continuously misunderstanding interpretation, in which the mother, the recipient misinterprets the text and relates to the child as “the original text” through this misinterpretation. The ‘translation’ that is created through the maternal interpretation and mediation processes, will differ from the original source. In case of the early trauma this difference does not only mean misunderstanding, as misunderstanding and errors may be an inherent part of all interpreting processes (Heidegger). The early relational trauma is a different case. I consider the process of early traumatization as the lack of dialogicity and not simply a misunderstanding.

18h30 – 19h30

Paper 8

Theoretical reflections

Chair: Colin B. Grant (University of Surrey, UK)

Global and local – Space and place

Pauline Mottram (Queen Margaret University College, UK)

The world’s major geographical regions intertwine in economic and cultural interdependence. Bhatia & Ram (2001) suggest that mass media, travel and information technology produce and rotate cultural meanings and practices globally and locally. I examine intersections of the global and the local within a frame of post-industrial, multi-cultural Manchester (England). I employ Hermans (2003) definition of the dialogical self as a ‘dynamic multiplicity of voiced positions in the landscape of the mind’ to explore accounts by participants who have re-located to Manchester. In contrast to Bakhtinian understandings (Bostad 2004) of the dialogical environment as intrinsically spatially and temporally inter-connected, I find that as cultures are deterritorialised, transposed or transported to other locations the range of possible positionings are increasingly complex, crosshatched and potentially dissonant. Whilst recognising ongoing processes of multidirectional inter-subjective exchange (Kac 2004), I draw upon Marková’s (2003) explication of dialogical triads to examine participants’ temporary anchoring of representations of place and space.

Hermeneutics and the dialogical process

Maria Antónia Jardim (University Fernando Pessoa, Portugal)

It will be our concern to link the concept of hermeneutics to the dialogic process of self-discovery. We shall focus on the connection between two discourses: the discourse of the text and the discourse of interpretation and the kind of worlds they disclose. The

hermeneutical idea of subjectivity as a dialectic between the self and mediated social meanings will be pointed out as well as an ethic of the word that language opens up. We shall regard the self-understanding of man, his self-development, dependent on this dimension of language as a disclosure of possibility. It is by an understanding of the worlds, opened by language that we may arrive at a better understanding of ourselves as human beings. Hermeneutics is an instrument of self-interpretation and self-evaluation that crosses the dialogical process; which means it is an instrument to psychology as a subjective science.

Embryology confronts immunology: Self and other in the World of cancer
Paul Stoller (West Chester University, USA)

In his groundbreaking work, *The Age of Immunology* (2003) David Napier demonstrates how immunological metaphors tend to maintain discrete boundaries between health and illness, and self and other. Within this metaphorical framework, bacteria, viruses and tumors are considered to be not-self—unwanted aliens in the body that must be destroyed for the self to regain its normal healthy state. These same metaphors, Napier argues, can be extended to social life, in which selves (like-minded people who follow the same social and cultural practices) must keep themselves isolated from others (those whose different ways may threaten homogenous practice). Immunological thinking is monologic. Arguing that immunological thinking may compel us to become weaker and weaker copies of ourselves, Napier suggests that we adopt the dialogically-oriented epistemological practices of many non-Western peoples through which the self grows through the incorporation of other. Such a shift to embryological thinking and practice, he argues, can diversify the content of our being and enable us to grow. In this paper, I argue that we extend Napier's notion of embryological thinking and practice to the world of cancer. As I argue in my book, *Stranger in the Village of the Sick* (2004), immunological metaphors constrain our thinking about cancer. In this paper, I discuss how my long-term exposure to West African conceptions of disease, which incorporate illness into one's being, enabled me to use my confrontation with cancer to grow stronger and to develop more fully as a human being.

Friday, June 2nd, 2006**9h00 – 10h00****Keynote Speaker**

Hubert Hermans (Radboud University Nijmegen, The Netherlands)
The dialogical self: State of the art

The area of the dialogical self represents a relatively new field of study that appeals to a growing number of researchers and practitioners. It develops as a truly interdisciplinary, international and intercultural endeavor that stimulates students of self and society to cross the boundaries of their original (sub)disciplinary training that is felt by many as a restricting their interest to 'insular knowledge'. The recent birth of the *International Journal for Dialogical Science* (IJDS) (www.dialogical.org) serves as a stimulating example of 'the art of boundary crossing', as evidenced by its first issue which appeared in the spring of 2006. In this issue a group of renowned scholars have presented a series of psychological, sociological and philosophical contributions that address the problems of an individual self that is challenged to develop a position repertoire flexible enough to give an adequate answer to an increasingly complex, changing, and globalizing society. The fact that this society is filled with oppositions and fluctuating tensions requires the individual to develop a dialogical capacity that is able to work as a productive counter-force to monological forces that reduce the possible richness and openness of the self. It is my purpose to elaborate on these stimulating publications by addressing a number of divergent topics, such as: dialogical misunderstanding as a starting point of communication between groups or individuals; the implications of the over-population of voices in the self in a globalizing world; the existence of contradiction and social dominance as intrinsic to the notion of dialogue; the importance of alterity in social communication, and the prospect of developing a 'third position' in case of irreconcilable conflicts between polarizing positions.

10h15 – 11h15**Lecturer 1**

Dan P. McAdams (Northwestern University, USA)
The redemptive self: Stories Americans live by

Systematic analysis of hundreds of life stories collected over the past 15 years suggests that midlife American adults who score especially high on well-validated measures of generativity (indicating a strong commitment to promoting the well-being of youth and future generations) tend to construct self-defining life narratives that emphasize the theme of personal *redemption*. In American society, redemption is often narrated through the culturally-contoured discourses of atonement, upward social mobility, personal liberation, and/or recovery. Each of these redemptive discourses reflects powerful cultural motifs in American society that may be traced back to the 17th-century Puritan settlers and forward to contemporary canonical narratives found in Hollywood movies, American television, and the self-help industry. The redemptive self is a characteristically American life-narrative form that functions to promote a generative (caring and productive) approach to life at midlife, even as it hints at important limitations and prejudices in Americans' understandings of themselves and their place in the world. The story also reflects a strong dialogical conundrum in American society – that is, the problem of narrating a good life that gives voice to both freedom and belongingness.

10h15 – 11h15

Paper 9

Gender and sexual issues

Chair: Marlene Matos (University of Minho, Portugal)

Women constructing meaning: The sex object positions herself as subject of her own sexuality

Ina Motoi (University of Quebec in Abiti-Témiscamingue/UQAT, Canada)

How does a woman proceed to define in herself her sexual experience: as prostitution or as sexuality? Using epistemological power to define what she lives allows her to significantly differentiate between the self and the other. At a crossroad of tensions and contradictions the woman can construct a conceptual map to orient herself in her dialogical space. She has to declare her interiority sovereign in order to construct meaning. Gathering strength through the positioning of her gender identity, the woman recognizes the diametrical tension between being a sex object and being the subject of her own sexuality. This contradictory consciousness is the basis of her methodology. These findings resulted from a research project with women prostituting themselves who engaged in a group narrative process.

Gender, identity and group intervention: A dialogist point of view. The results of a feminist workshop

Jesús Garcia-Martínez (University of Seville, Spain) & Teresa González-Urbe (National Autonomous University of Mexico, Mexico)

A workshop about self and cultural identities was developed with a sample of 6 Mexican women who were living in Spain. The intervention was based on feminist group discussion technique. The most relevant aims of the workshop are: 1) To reconstruct women's identity; 2) To empower the women; 3) To search for new abilities and aims in women's lives. During the workshop several matters were discussed: familiar relationships, gender identity, migration problems, cultural discordances, maltreatment and so on. A technique of content analysis was used to assess changes across workshop sessions. Contents scales were developed from psychological models to adjust the nature of conversation in group sessions. The data show significant changes in the self-perception of women. Both qualitative and statistical results are offered. Discussion is centred on the role of the group as dialogical mechanism to promote changes in self perception via changes in internal voices. The group facilitates some internal voices and inhibits other internal voices. So, external dialogue runs as a promoter of internal dialogism.

Social discourses, autobiographical narratives and identity in lesbian women

Arianna Sala & Manuel Luis de la Mata (University of Seville, Spain)

The aim of this paper is to analyse the appropriation of social discourses about lesbianism and their role in the construction of life-narratives in women with different educational background and degree of participation in political associations and the integration (inter-animation) of these discourses in autobiographical narratives. For this purpose, we employed a qualitative methodological approach. More specifically, eight lesbian women were interviewed and asked to tell their life-stories. Some of them participated in a political association for the defence of gay and lesbian people. The

interview was divided in three parts: 1) Kinsey scale for self- evaluation of sexual identity; 2) Graphic of life satisfaction, and 3) autobiographic interview.

Interviews were audio-taped and transcribed. Transcriptions were analysed by using a qualitative approach. From this analysis, three main themes and several sub-themes emerged:

1. SELF: issues like turning point, self-defining remembering, reflecting about herself were considered.
2. SELF AND SOCIETY: discourse of society (about homosexuality), self & gender roles, society vs. me-we, me-we vs. society...
3. SELF AND LESBIANISM: personal acceptance, reflections on identity, transition heterosexual-homosexual, coming out, defining homosexuality...

The analysis of the three dimensions was integrated to account for the way in which different discourses and voices become interrelated in the construction of personal narratives about the self. In the analysis we try to underline the dialogical relationship between the different discourses and the relation of power between the voices that compose the personal narration.

10h15 – 11h15

Paper 10

Moral, ethical and political issues

Chair: Rachel Joffe Falmagne (Clark University, USA)

Dialogical morality: Phenomenology of moral voices

Anna Batory (Catholic University of Lublin, Poland)

Moral reflection often takes form as an internal dialogue between various moral voices. They originate from the subject, after internalization of other individuals and groups. From the early childhood we hear many moral voices, which gradually become parts of our *selves* and serve as internal guides. The research was focused on an investigation of the internal moral dialogues. The main purpose was to examine the realm of the dialogical morality and to explore specific moral voices. The project was based on the dialogical theory of the *self* and the valuation theory by Hubert Hermans. The investigation has shown that the phenomenological variety of I-positions engaged in internal moral dialogues is immense. The answers are illustrated by case studies. It is difficult to identify typical moral voices, although some of them are more common than others. The examples depict the voices of frequent occurrence, as well as unique ones like a saint patron or an unspecified imaginary figure. Frequently, the voices oscillate around a given matter and function as dialogical opposites. They represent relatively stable I-positions e.g. "I as rational" vs. "I as emotional".

Dialogical ethics in a global society: Cultural difference and answerability

Alex Kostrogriz (Monash University, Australia)

Debates about multiculturalism are common to many late-modern societies today. Globalization has triggered a massive flow of people across state borders, challenging and changing assumptions about national identities and cultural politics. How to deal with difference without reducing it to sameness is becoming one of the main issues discussed by policy-makers, researchers and educators. This paper argues for the importance of turning to dialogical ethics before developing and implementing large-scale political strategies in managing differences. It draws on the ideas of Bakhtin and Levinas to transcend the notion of 'caring at a distance' that is embedded in the neo-

liberal construction of moral selfhood. As an alternative, the emphasis is made on spatial proximity – on ‘face-to-face’ relations with alterity – to conceptualize the dialogical self who is both responsive to and responsible for the Other. Bakhtin’s philosophy of the act and Levinas’ ethics of responsibility are mutually enriching in thinking about the role of the dialogical self in building a pluralistic society. The paper concludes with the implications of dialogical ethics for multicultural education.

Strategic essentialism, forced displacement and survival: Epistemological and ethical implications

Hajdukowski-Ahmed Maroussia (McMaster University, Canada)

The term “strategic essentialism” (SE), coined by Gayatri Spivak (1995), is a conscious and purposive verbal replication of an essentialist discourse on identity (ex: cultural, racial or gendered stereotypes). The users of SE assume a temporary unified subject position in order to further a particular end. Such a practice has been documented among disenfranchised groups when they experience a need in situations of asymmetrical power relationships (Macklin, Razack). Those who use SE perceive that they can better receive assistance from authorities whose knowledge and representation of them is often succinct and essentialized. Such is the case of asylum seekers which we shall discuss. In our globalized world, the borders of Western industrialized countries are more open to the circulation of goods than to the circulation of people who are forcibly displaced by natural or human-made disasters (UNHCR, 2005). Their identities have become intensely and dialogically iterative, but their agency has been severely curtailed. It is tempting for them to have recourse to SE (and they are often advocated to do so) in order to ensure their safety and that of their families, to simply survive. However, the use of SE has epistemological and ethical implications leading to the question: should an ethics of authenticity prevail over an ethics of care, and even an ethics of justice?

10h15 – 11h15

Paper 11

Forms of dialogue

Chair: Brady Wagoner (Cambridge University, UK)

“Father and Daughter”: Stories in dialogue with self-narratives

Kara Vloet (Institute of Inclusive and Special Education, The Netherlands) & Ina ter Avest (Fontys University of Professional Education, The Netherlands)

The world is full of historical and metaphorical stories, ‘a storied landscape’. In earlier days these stories served as explication for phenomena in the existing hierarchy in the world. Personages in stories functioned as role models for the personal and professional identity that was given to them by birth. Personal and professional identities are not given anymore nowadays but have to be constructed in self-narratives, recognised by others. Stories still do offer the possibility to identify: with characters, themes and plots, enabling to construct the self-narrative of an authentic identity.

In this paper we explore the role of stories in the process of identity construction. ‘Father and Daughter’, an animation film, used as an example of our ‘storied landscape’. As an elicitor this story facilitates the awareness of ‘critical incidents’ and ‘critical persons’ identity construction, and shows itself to be useful in the application of the Self Confrontation Method (SCM). Because of the highly metaphorical character of

stories we suggest to give them a prominent place in the SCM as a tool in the developmental process of the construction of identity.

What students can teach us about teaching? Experiences from teaching personality diagnosis in the theory of Dialogical Self

Bartosz Zalewski (Warsaw School of Social Psychology, Poland)

The aim of the presentation is to propose the model of teaching personality diagnosis in Dialogical Self theory. During obligatory courses of phenomenological diagnosis a group of fifty students were asked to prepare a description of personality using the Dialogical Self model. Students had to describe the structure of a subject's I positions and also detect, which kind of positioning occurred between diagnosticians and the subject during the interviews. Each diagnostic team, consisting of three students, had to conduct two psychological interviews and one projective test (TAT). The aim of the first interview was to recognize inner I positions structure and during the second one verify these assumptions. Hypothesis-indicator-operationalization methodology for creating and testing hypothesis during semi-structured interviews was used. Presentation is based on the model of teaching understanding the subject in terms of Dialogical Self theory and practical experience from using this model.

Communication-dialogue and time aspects in empathic understanding

A. Bolotova (State University Higher School of Economics, Russia)

1) The basic theoretical concepts of communication-dialogue retained the traces of humanistic psychology (C. R. Rogers, A. H. Maslow) They find their reflection in natural expression of one's feelings "now and here" in positive attitude to another person in empathic listening, understanding and interpersonal perception.

2) The aim of our analysis is to show the problem of correlation between time aspects and empathic reactions in communication. The results of the analysis are reliable enough to infer that the art of communication comprises spontaneous, simultaneous and successive effects. Taking into account all these characteristics it is necessary that rapport, supporting communication should be noted.

3) Delayed results of communication, i.e. emotional experience, psychological support, understanding and trust are the strongest ones. Empathic listening (Rogers C.R.) is the ability to concentrate on emotional experience of the partners without forestalling and interpreting it. This emphasizes simultaneously that the partner is understood, perceived and accepted in the relationship. Highlighting time aspects in communication-dialogue particular attention should be paid to some period of time to be given to the efficiency of emotional experience which in its turn stimulates self-actualization and personal competence (Maslow A.H.). Thus awareness of time focuses on energy consuming resource of personal welfare.

11h30 – 12h30

Lecturer 2

Giancarlo Dimaggio (Third Center of Cognitive Psychotherapy, Italy)

The operationalisation of dialogical self theory: State of the art, future directions and implications for psychotherapy

In order to operationalize the Dialogical Self Theory, promote its comparison with the literature coming from various fields, its empirical testing and, above all, in order to use it as an integrative theory of psychotherapy, I propose to split it into six core tenets: 1)

the self is multiple and is made of a set of different characters; 2) every side of the self is an autonomous thought centre, has agent-like qualities, is emotionally driven, and can take temporarily action control (*autonomy and agentivity*); 3) the interaction between the characters has a dialogical form, both verbal and non-verbal; 4) there is an imaginal space in which characters interact; 5) dialogues are employed in narratives; 6) every individual is inhabited by a stable cast of voices; some characters are tied in stronger ways to some others, creating dialogical relationship patterns. I discuss the tenets one by one in light of existing theory and research and I describe how they can bring light to the psychotherapeutic process

11h30 – 12h30

Paper 12

Self and culture: Comparative studies

Chair: Manuel Luis de la Mata (University of Seville, Spain)

Personal narratives and self descriptions: Gender and cultural differences in Mexican and Spanish college students

Lucía Ruiz (Autonomous University of Tamaulipas, Mexico), Manuel Luis de la Mata (University of Seville, Spain) & Andrés Santamaría (University of Seville, Spain)

The study of the relationship between culture, self and personal narratives is an important research topic in the last years. Until now, most research has focused on comparing a small variety of cultures, especially North-American and Asian cultures. Additional research analysing this relationship in other cultures is needed. Another important factor influencing this relationship is gender. Research on this field has evidenced differences between women and men in aspects like the age of the earliest memory, accessibility, form, themes and emotional content. Our study explores the relationship between the notions of self and the characteristics of personal narratives in Mexican and Spanish cultures. We have replicated Wang's (2004) methodology and categories of analysis. 160 college students from Mexico and Spain were asked to narrate several memories and answer a shortened version of the Twenty Statements Test (TST). The analysis of the memories applied the same categories used by Wang, as well as the narrative organization of them. The analysis of self-descriptions focused on their organization and the forms of evaluation provided in the answers to TST.

Self and identity across cultures: Comparative studies in Portugal and East-Timor

Rosa Cabecinhas (University of Minho, Portugal)

In Dialogical Self Theory (Hermans, 2003), self and culture can be analysed in terms of dialogical relationship which they can establish. These relations can be highlighted while comparing two cultural contexts. In this paper we discuss the results of two empirical studies about the conceptions of self and identity conducted in different cultural contexts: Portugal (study 1) and East-Timor (study 2). The technique of collecting data was the Twenty Statements Test (Kuhn & McPartland, 1954) and several social identity scales. Results show an asymmetry as a function of the cultural context (Portugal or East Timor) and as a function of the social status of the belonging groups (dominant majority group or social minorities). Globally, Timorese participants, talking about their identity, made more references to specific behaviours, social roles and status whereas Portuguese participants made more references to personality traits, attitudes and emotional states. Implications of these results for the different models of the relation between self and social identity are discussed.

Journeying with identity: Images and yarns – narrative journeys of Australian indigenous health workers

Michelle Dickson (Macquarie University, Australia)

Australian Indigenous Health Workers embark on Narrative healing journeys on a daily basis. Through stories they make sense of Indigenous experiences and value the complex contexts in which Australian Indigenous health is located. By respecting the voices, images and shared stories of Indigenous Health Workers we acknowledge Indigenous knowledges, identities and community. Photographs taken by Australian Indigenous Health Workers provided opportunities to profile and reflect on issues around the public and private cultural and professional identities of Australian Indigenous Health Workers. Infinite cultural pride connects Indigenous Australians to their stories and forges deep, proud links with family, people and land. Narratives, told in appropriate places, by appropriate people, powerfully connect Indigenous Australians with life, learning and healing. Identifying these Narrative journeys pays respect to a long history of connection between life, health, healing and stories. These journeys are pivotal in connecting Indigenous Health Workers to their people, their health issues, and their cultural and professional identities. In an attempt to give this research back to community the researcher and Health Workers explored ideas around using the photographs and narratives to provide a “photovoice” of images meaningful to the construct of identity and work of the Australian Indigenous Health Worker.

11h30 – 12h30

Panel 1

Dialogism: One or many?

Ivana Marková (University of Stirling, UK) & Per Linell (Linköping University, Sweden)

Discussant: Jaan Valsiner

Presenters: Ivana Marková (University of Stirling, UK), Per Linell (Linköping University, Sweden) & João Salgado (ISMAI, Portugal)

Originally, ‘dialogism’ or ‘dialogicality’ referred above all to Michail Bakhtin’s thinking or to ideas originating from his oeuvre. However, as during the last decade ‘dialogism’ has attracted public eyes and more and more people have been using ‘dialogical approaches’, ‘dialogical thinking’ or ‘dialogical methods’, the meaning of ‘dialogism’ it has become unclear. What is dialogicality and who is ‘dialogical’? Is anything that refers to dialogue ‘dialogical’ or are there other, more specific meanings of this term?

The purpose of this session would be to present, to discuss and argue about different perspectives on dialogicality and dialogism, ranging from Bakhtin to Habermas, from epistemology to more eclectic usages, and from theory to practical dialogues (e.g. in psychotherapeutic sessions). Each of the (brief) presentations will point out different versions about basic features of dialogism, in order to trigger the discussion with the discussant and the audience.

11h30 – 12h30

Paper 13

Artistic forms and the dialogical self

Chair: William B. Gomes (Federal University of Rio Grande do Sul, Brazil)

Constitutive processes in the scenic production

Antônio Luís de Quadros Altieri (Nove de Julho University Center, Brazil)

There are some events involved by creation of character's in the theater in which our body and mind was involved in a kind of action that was pluralistic and multivocal, an intentional search process. These are episodes with continuous movement that occur in the presence of tension and urgency, when intra-subjective relations are established. We can recognize them as individual's actions with constructive impulses that work in a dialogical sense of self construction: a search of human characterizations in proposed situations. The character's creation process, in theater, is a search on gestures with consequent essays of actions and words. It is a search of meaning that causes individual changes and adaptations as partial elements of the true subject of action, the theatrical performance. There are some creation and formation moments in this 'social movement' that involve 'social actors'. Considerations about 'culture' and 'subjects manifestations', present in the works of Lucien Goldmann, Mikhail Bakhtin and Alain Touraine, can lead us through the way of the creation process of personages: a dialogical self construction of person and character.

A portrait of a dialogical self. Picture theory and the dialogical self

Nora Ruck & Thomas Sluneko (University of Vienna, Austria)

Meaning is at the very heart of the 'second cognitive revolution'. Since this revolution was closely allied to the narrative/discursive turn in psychology, meaning was mainly studied in its relation to language; hence, the temporal dimension of meaning-making inevitably made up the focus of interest. In the dialogical self, however, meaning is conceptualized as a dynamic product of dialogical positioning and re-positioning. The term 'positioning' captures the multitude of intrapersonal and interpersonal relations of self and other, and even within the self. Thereby, temporal and spatial characteristics of the self are considered of equal importance. Like the theory on the whole, its most recent methodical offspring (PPR) is narratively inspired and, thus, mainly analyzes meaning as it is constituted and conveyed by language. In this paper we point to layers of meaning in interpersonal and intrapersonal relationships that emerge outside of language, i.e., pictorially. The painteress Frida Kahlo is well-known for juxtaposing different subselves in her works. A qualitative interpretation of some of her pictures shall demonstrate the idiosyncrasy of those exclusively pictorial layers of meaning.

Ornamentation as a poetic manifestation on the dialogical self

Elaine Pedreira Rabinovich (Catholic University of Salvador, Brazil)

Ornamental is a universal esthetical-anthropological category by which human beings are in a continuous movement of humanization. A dimension at the same time esthetics and anthropomorphic, it is a transversal force located in architecture, painting, dancing, etc., floating between diverse manifestations of culture and therefore making frontiers to float: a force of immanent exteriorization able to free itself from what has already been crystallized. This force may manifest itself as ornamentation which is one way of appropriation of space. A person organizes him/herself and his/her world disposing things in a space so it becomes a home. Therefore ornamentation can be seen as a kind of dialogical self because it is at the same time a universal dimension and also related to in-and-out world, being both a mirror and a display window.

Through ornamentation, a person may experience this sacred instant where he/she merges in humanity timeless flow, the definition of poetics.

13h45 – 15h15

Symposium 7

Research methodologies for the dialogical study of psychotherapy

Mikael Leiman (University of Joensuu, Finland) & João Salgado (ISMAI, Portugal)

Discussant: Ivana Marková (University of Stirling, UK)

Psychotherapy research is an extremely exciting field within psychology. Then, we may ask what could be the contribution of a dialogical approach to the study of psychotherapy? The construction of research methodologies compatible with the general axiomatic and theoretical claims of such a dialogical approach is a serious challenge to the most current practices on the field. As Valsiner and Branco claim, methodology is a complex cycle that requires the harmonization between phenomena, theories, axioms and methods of data collection. In this symposium we will discuss some evolving methodologies grounded in a Bakhtinian and semiotic perspective devoted to the analysis of psychotherapeutic processes.

From sameness to novelty: A microgenetic analysis of dialogical change processes

Carla Cunha (ISMAI, Portugal) & Miguel Gonçalves (University of Minho, Portugal)

The self is constantly changing and constructing its unity and identity throughout the irreversible flow of time and experience that characterizes human existence (Valsiner, 2002). Sometimes, the construction of this “sameness” leads to recursive and inflexible patterns implicated in a perpetuating personal problem. Following this, the goal of a psychotherapeutic process in a dialogical framework would be the promotion of change by facilitating more functional and adaptive dynamics in dialogical relationships between I-positions. The “*Identity Positions Interview*” (Gonçalves & Cunha, 2004) provides the context and the tool for the discussion around a significant personal problem of the participant and its implications in her life. This brief procedure allows the exploration of the recursive dynamics exhibited in that problem and the use of some therapeutic techniques strategically introduced to study the emergence and development of change processes. This paper will present a microgenetic analysis of a specific interview and focus on the following goals:

- 1) The illustration of processes of self-regulation implicated in a personal problem and its recursive dynamics;
- 2) The characterization of the emergence of dialogical change processes that create novelty and innovation in the meaning-making of experience.

The structure of subjectivity in utterances: Dialogical sequence analysis as a method of investigation

Mikael Leiman (University of Joensuu, Finland)

Donald Winnicott claimed that creative subjectivity happens within the third area of experience that is located at the border between the internal and external. His ideas come close to Valentin Voloshinov's and, later on, Mikhail Bakhtin's understanding of consciousness as a threshold phenomenon, formed in communion with others. Dialogical sequence analysis (DSA) is based on Bakhtin's view that human subjectivity reveals itself in utterances. An utterance, as a mediated response is the primary

medium in discourse but should not be limited to it. Any human act can be studied as an utterance. DSA also owes much to Cognitive Analytic Therapy that has provided conceptual tools for describing the person's repetitive action patterns and reciprocal positionings in different contexts of experience. The paper presents a brief outline of the DSA in its current form. Its relations with the triadic conception of subjectivity, as presented by Salgado and Ferreira will also be discussed.

Searching for a dialogical analysis of psychotherapy

Liliana Meira (University of Minho/ISMAI, Portugal), João Salgado (ISMAI, Portugal) & Miguel Gonçalves (University of Minho, Portugal)

The individual-socioecological perspective, one of the frames of reference to the empirical research within the field of psychology proposed by Jaan Valsiner, stands for the study of human development that takes into account the joint action between the person, the environment, and the “social others” guiding the person toward specific goals. Within this perspective, psychotherapy sessions, borrowing an expression from H. S. Sullivan, may be seen as “anthropological laboratories” of human development in which a dialogical interchange is going on and a constant positioning and repositioning is taking place. Therefore, the aim of this presentation is to suggest a first step toward a procedure of analysis of psychotherapy processes that integrates the individual-socioecological framework, the Dialogical Sequence Analysis (M. Leiman) and the Dialogical Self-Theory (H. Hermans).

13h45 – 15h15

Symposium 8

Dialogicality in psychologists' profession

Katrin Kullasepp (Tallinn University, Estonia) & Sofia Tavares (University of Minho, Portugal)

Discussant: Lívia M. Simão (University of S. Paulo, Brazil)

The professional work in the psychological field is the main focus of this symposium proposal. We intend to highlight some key topics around the development of a professional identity, professional self organization and the construction of meaning for psychologists' activities. The invited contributors develop their studies within a socio-constructivist perspective where human existence and meaning construction are seen as dynamics dialogical interplays between social environment and the self. In all these studies, the meaning to our lives, activities or identity is always a relational and communicational achievement. In accord to this meaning nature conception, what we are as psychologists depend of the semiotic resources multiplicity existents in our culture. Hence, the subjective way as we position, act, choose and move in this plural world is what allows us to be a distinctive person - and psychologist - between others. In this symposium, we will discuss the theoretical and practice implications of the presented studies for psychological interventions and psychologists' education.

Identity construction of psychology students during their First Year of Studies: A longitudinal approach

Katrin Kullasepp (Tallinn University, Estonia)

In this paper the construction of professional identity is discussed from socio-cultural perspective—from the viewpoint of dialogical processes of the self. I propose an

account of development of identity of psychology students during their studies at the university as a result of transactional processes between social environment and the self, wherein mutual relationship between social and personal world leads to transformations in both. The model of Dialogical Self is applied in this project to investigate changes that take place in ever-transforming professional self organization. The present perspective defines the self as an open-system, emphasizing its multiplicity and dynamical nature. It also considers the role of socio-cultural input to the development of identity and therefore permits to explain turning of social events into personal. Data from the first year of a long-term investigation of the identity processes of Estonian psychology students (23 first year psychology students—of the 25 students in the cohort enrolled in psychology) show how the Self<>Self and Self<>Other dynamics set up the first personal-cultural differentiations of the “being myself” and “being a psychologist”. It is shown how that emerging differentiation is inherently ambivalent, as it leads to a variety of trajectories in the construction of the Self-as-Psychologist.

The sense-making as emergence from dialogical dynamic: Implication for a psychological theory of psychological intervention

Sergio Salvatore (University of Lecce, Italy)

The socio-constructivist model of communication proposes a specific way of looking at inter-subjectivity. This highlights the idea that a meaning is a social construction that happens *within* and *by* the social exchange. Hence, the meaning is not given uphill the discourse; rather, it is the communication dynamic that depicts the situated semantic value of the symbolic devices which the discourse unfolds. The socio-constructivist conception is an alternative way of seeing the meaning-making, which reaps Wittgenstein's lesson. This underlines that the meaning-making is not an autonomous process, but it always unfolds in function of the social context. According to this point of view, the socio-constructivist model highlights that the meaning devices (concepts, categories, codes, signs, scripts...) are not given and fixed entities being universal and not depending on time for this reason – but these are *open signs*, which shape their significance in situation, according to the way the actors use them within the linguistic games they carry out. The socio-constructivist model has relevant implications for the psychological intervention (in clinical social, educational, organizational fields). These implications concern the definition of the goals of the professional action; the way of understanding and dealing with client's demand, the model of setting, the conception of effectiveness. The paper aims discussing such implications, in the perspective of a psychological theory of the psychological intervention.

The psychotherapist's social role under a dialogical perspective: A study of the personal construction of «I as a psychotherapist»

Sofia Tavares, Miguel M. Gonçalves (University of Minho, Portugal) & João Salgado (ISMAI, Portugal)

To become a psychotherapist is a self-organizing challenge for anyone who assumes that role, involving a dynamic dialogical interplay between social expectations and personal features. This involves subjective and intersubjective processes in which self-image (or “internal I-position”) emerges as co-relative others' images (or “external I-positions”). The classical distinction between the motives of agency and communion is considered here a valuable theoretical tool for this dialogical approach, because it may help to distinguish and classify diversity in terms of two kinds of orientations towards clients: one more self-centred (focused on the therapist's abilities and power) and the other a more other-centred (focused on the contact and empathy with the client).

Following these assumptions, clearly rooted in a dialogical approach of self-identity, we analyse the discourse of three psychotherapists about two different clients (one referred to as a “positive client” and another referred to as a “negative client”). The results suggest that this adaptation is a very dynamic process and that different therapists create different meanings to their occupational role. Moreover, this analysis also allows a distinction between those different self-images in terms of their global orientation. One of the therapists seems to engage in self-organization processes focused in self-needs, other seems focused on client’s needs and the third seems to keep a balance between those two orientations. The implication of these results for future research and their practical and theoretical implications are discussed.

13h45 – 15h15

Paper 14

Personal and social issues

Chair: John Barresi (Dalhousie University, Canada)

Personal identity, social identity, and the dialogical self: An interpretation of Black Like Me

John Barresi (Dalhousie University, Canada)

John Griffin’s classic on racism, *Black Like Me*, provides an interesting text in which to investigate the development of a dialogical self. Griffin becomes a black man for only a short period of time, but during that time he develops a black social identity, and sense of personal identity, that contrasts radically with his former white identity. At one point he becomes so immersed in his new identity that he is no longer able to write to his white wife because of “the chains” of his “blackness.” He develops a schizoid sense of self. He is white and he is black. When he looks into a mirror on several occasions he engages in a dialogue with himself, as both a black and a white person. At first these two identities are so different that there is no “sympathy” between them. But through his experience, he eventually overcomes the dichotomy of two opposing selves, and acquires a personal identity, neither white nor black, but just human. In this talk, I will trace the development of these dialogical selves and the emergence of this new human identity.

Association of relational, individual and collective self-aspects with social anxiety among Turkish university students

Selda Koydemir (Middle East Technical University, Turkey)

Literature has shown that ‘self’ has multiple components, and that each has unique aspects on social behaviors. A recent conceptualization of self identified three different self-aspects: individual, relational, and collective. People from different cultures show different manifestations of these aspects. Although Turkey has long been a collectivist culture, recently a great shift has been observed among people toward defining themselves as more individualist. The aim of the present study was to examine individual, relational, and collective self-aspects of Turkish university students, along with the relationship between social anxiety and aspects of self. Participants were 150 students selected from Middle East Technical University. They completed RIC-Scale which measures relational, individual, and collective self-aspects; and Liebowitz Social Anxiety Scale which measures level of social anxiety. Results revealed that females reported having significantly more individual self-aspect than males. They also scored higher on relational aspect than males, but not significantly. A significant negative relationship between individual self-aspect and both total level of social anxiety, and

fear and avoidance dimensions of social anxiety was found. The findings are discussed based on cultural factors in Turkey.

Agreeing (is) disagreeing: A dialogical approach of public participation
Susana Batel & Paula Castro (ISCTE, Portugal)

In this work we examine a case of public participation, aiming to analyse how the concept of dialogical self, owner of multiple and hybrid identities, allows a better understanding of how contradiction may be managed. Public participation has acquired a normative formal status in nowadays societies, but the slow process of turning this norm into practice has created a contradiction between norms and facts. The case analysed here concerns the transformation of a XVII century Convent, located in a Lisbon historic neighbourhood, into a closed luxury condominium. The project was accepted by the technicians of the local authorities without consulting the dwellers and an intense public debate started when a group of dwellers organised protests and debates against this transformation. In this study, we analyse the interviews made to the technicians that show us that they look at this controversy from two different identities: citizen and technician. When they step in the citizen's shoes they agree with public participation; but when assuming their identities as technicians they disagree with this particular public movement, dismissing the dwellers goals and affirming their technical knowledge. Finally, we discuss how the management of these multiple identities influences the relation between the technicians and public participation.

Situating the dialogical self in local contentious practices and in relation to enduring struggles
Gilberto Pérez & Alejandra Salguero (National Autonomous University of Mexico, Mexico)

We advocate the relevance of analyzing the dialogical self as embedded in contentious local practices and of linking these practices with enduring struggles. The first move allows a better understanding of the actual positions that are put into play in identity processes over more or less long periods of time as well as the nature of their relations. The second one helps to make sense of the specific cultural resources that are used or produced in such processes, resources that must be taken into account in order to figure out the way persons live at the boundaries between themselves and those identified as others. This kind of analysis is illustrated with data from in-depth interviews of middle-class parents involved in a parent education program. We show that parenthood must be seen in the context of several contentious practices involved in "doing family" and that these practices have constitutive relationships with the enduring struggle between family life and work life that characterizes modern societies. The positions invoked in the effort of being a different kind of father and the way in which the tensions between family and work are faced are closely linked and can only be understood in their mutual relations.

15h30 – 17h00

Symposium 9

Dialogues with the dialogical self
Ruthellen Josselson (The Fielding Graduate University, USA)

In this symposium, speakers who work with life stories will present work in progress. They will engage in dialogues with their efforts to map the dialogical self as it is

expressed in life narratives. The group will consider the identification and representation of the multivocal self as it emerges in life stories, with particular attention to both the content of these interacting selves and the processes that govern their interrelationship. Issues of identity and of how and when certain aspects of self are privileged and dominant in the narratives will be the focus of analysis.

Dialogues with memory over time

Ruthellen Josselson (The Fielding Graduate University, USA)

Autobiographical memories represent self-states at earlier points in time. Dialogues with these self experiences encoded in memories construct the self (or selves) of the present. In this paper, a memory of a relationship, told by a participant in ten year intervals over 30 years, is discussed. While the details of the memory have stayed essentially the same, the meaning of the experience has changed (quite dramatically) along with the life stage and developmental concerns of the participant. The analysis explores the ways in which memory serves dialogue among aspects of the self and how self-positions with regard to memory change over time.

The dialogue between saviour and victim in the life story of a Holocaust survivor

Amia Lieblich (Hebrew University of Jerusalem, Israel)

The paper presents a life story of an 87 year old holocaust survivor, where the voices of being a strong woman, saving others, as opposed to a vulnerable victim, interact in complex ways. While telling about exceptional agency, coping and stamina, she also relates, although more rarely, feelings of helplessness and pain. The emergence of her strong self is related to the war, while following her survival she gladly returned to traditional feminine role. The analysis of the story attempts to demonstrate how these two basic voices are related to a number of factors, among them the level of stress and emergency in the situations, and whether the narrator was among women or in a mixed gender company. Finally, the purpose of leaving this particular life story as her legacy to the next generations is explored.

Creative work, love, and dialogical selves in the life stories of college professors

Dan P. McAdams (Northwestern University, USA)

Life story interviews with professors in the humanities and sciences suggest a common life-story script with strong dialogical overtones: The protagonist of the story encounters a grand question or problem in childhood or adolescence that guides his or her intellectual pursuits thereafter. The question gives birth to an idealized image of something or someone in the world that the protagonist longs to be, experience, make, or partake of in some manner. Over time, the protagonist commits the self to the realization of the image. As the image matures and develops in the mind and life of the protagonist, it recruits more and more positive affect and becomes elaborated into a personal aesthetic. The aesthetic is an implicit conceptualization of what qualities give a thing or experience its beauty or well-formedness. The constellation of early question, idealized image, and personal aesthetic sets up a corresponding dialogical pattern in the narrative, pitting contrasting proclivities or trends in the protagonist's creative work against each other. The dialogical pattern may also come to organize aspects of the protagonist's personal life as well, integrating aspects of work and love through opposition.

Women in the garden: Dialogical selves, art, and lives
Suzanne Ouellette (City University of New York, USA)

Two women artists offer narratives about gardens and their gardening that serve as the basis for the application of notions about the dialogical self. The author uses the concepts, methods, and evidence generated by practitioners of the dialogical self approach to do three things: (1) understand the meaning of a particular community garden in the lives of two women -- one in mid, and the other in old age; (2) reveal how a person's doing and appreciation of art can both extend and limit the stories one can tell about self in the world and with others; and (3) address some general theoretical, moral, and ethical challenges and dilemmas encountered in her students' and her own engagement with the study of lives for which the dialogical approach promises some resolution.

15h30 – 17h00

Paper 15

Theoretical challenges on the dialogical self

Chair: Maria Lyra (Federal University of Pernambuco, Brazil)

Beyond dialogicality: Materiality, discourse, power and the hybrid self
Rachel Joffe Falmagne (Clark University, USA)

While generally endorsing the spirit of poststructuralist critiques of the Cartesian notion of a unified, bounded, stable self, I argue that the radical shift toward a nonsubstantial, fluid notion of subjectivity in postmodern theorizing is unwarranted: The self can be complex, unstable, contradictory and shifting while remaining substantial, and the ontological notion of a 'person' is conceptually necessary as the anchor for processes of social constitution and as the substrate of agency. Further, while recognizing the contributions of dialogical approaches to theorizing a substantial, complex self, I submit that a societal-level frame of analysis that comprises the internal politics of culture, the structuring of the social order, and the interplay of the material and discursive constituents of the social order both at a macro-social and at a local level, is needed for theorizing the social constitution of the self. A theoretical model is discussed in which the 'self' is constituted through the dialectic among these macro-social, local, and personal constituents, a self that is assumed to be socially situated, hybrid, complex, tension-filled and contradictory, yet substantial, agentic and ontologically continuous.

New directions in the theory of the dialogical self: Intersubjectivity and radical interpretability

Colin B. Grant (University of Surrey, UK)

This paper builds on previous theoretical contributions to the interdisciplinary debate on the dialogical self and intersubjectivity (Grant, 2003, in press). These contributions seek to develop an account of uncertainty in communication and offer a critical dialogue with theories of the dialogical self. From a communications-theoretical perspective, the paper departs (1) from a presentation of varying accounts of intersubjectivity including Husserl's influential theory of intersubjectivity in the Cartesian Meditations, Trevarthen's psychological work (1979, 2003) on understanding and intersubjectivity and Habermas' philosophical account of universal pragmatics and intersubjectivity. It proceeds (2) to a more detailed comparison of Trevarthen's willingness to couple intersubjectivity and contingency and Habermas' reluctance

(1981, 1999) to rethink his theory of communicative action in other than universal terms, arguing (3) that the theory of universal pragmatics is insufficiently flexible to deal with complexities of communication and a dialogically constituted self. Drawing on a modified concept of pragmatic appeal (derived from Bühler, 1936) and integrating Davidson's (2001) philosophical concept of interpretability as the key principle of communication, this paper concludes (4) that the complexity of the dialogical self requires a correspondingly complex account of intersubjectivity and communication without transcendence.

Systems, dialogism and emergence of self in early ontogeny
Maria Lyra (Federal University of Pernambuco, Brazil)

This presentation comprises two interrelated research themes: (1) the emergence and development of the process of communication, and (2) the emergence of the dialogical self in infancy. We focus on the self-organization of the system of mother-infant communication that allows for new developmental levels of organization of this system, particularly the abbreviated type exchanges as the *locus* of emergence of the dialogical self. Three characteristics are highlighted: (1) the 'explosion towards novelty' emerging through the development of the process of communication. (2) The probabilistic nature of the dyadic 'shared knowledge'; (3) the characteristic of 'double index' suggested by the abbreviated exchanges. All three aspects are put together aiming to analyze the process of differentiation of the mother-infant dialogical partners based on two dimensions conceptualized and proposed by Bakhtin: each of us occupy a unique time and space position in the world and the pervasive characteristic of "answerability" of each of us facing the world that surround us. Empirical longitudinal data from five mother-infant dyads give support for discussing theoretical and methodological issues.

Argumentation as a self-regulatory mechanism
Selma Leitão (Federal University of Pernambuco, Brazil)

From a dialogical view of cognition, the thinking a person does is always penetrated by opposition. However, relatively little is known about the mechanisms that allow people to regulate opposition within their own thinking. The goal of this presentation is to view self-addressed argumentation as a semiotically constituted mechanism of major significance to accomplish this task. The starting point to this view is twofold: first, an assumption that there exist close ties between the features of a psychological function and the properties of the semiotic devices it involves; second, an idea of argumentation as a form of dialogical exchange characterized by specific semiotic properties. When arguing, people deal with (what they construe as being) opposing views of a phenomenon by weighing the strengths and weaknesses of one view relative to another. It will be argued that while being constitutive for argumentation, this back-and-forth movement between valuing/supporting and devaluing/questioning a view in the light of opposing ones, also equip people with the symbolic resources they need to regulate opposition within their own thinking. (Sponsor: CNPq).

15h30 – 17h00

Paper 16

Negotiating self-identity in a social world
Chair: Alberto Rosa (Autonomous University of Madrid, Spain)

Negotiating the self in dialogue

Wolfram Fischer (University of Kassel, Germany)

The paper can be understood as elaborating the philosophical idea of an “intermediate sphere of dialogue” (Zwischenreich des Dialogs – Bernhard Waldenfels, phenomenological philosopher of Germany) which is conceptualized as the social space and practice of creating new order from previous order exceeding the given perspectives as well of ego as of alter. The paper starts with two short empirical examples of negotiating selves in a biographical research interview and in a videotaped interaction. The hermeneutical verbal and nonverbal analyses will show, how the respective selves are co-constructed in mini-steps of the narrative conversation and interaction. Summarizing the concept of negotiating and creating self in the “intermediate sphere of dialogue” is referred to and empirically enriched.

Dialogical construction of virtues of citizenship

Alberto Rosa (Autonomous University of Madrid, Spain) & María Fernanda Gonzalez (Universidad Nacional de Educación a Distancia, Spain)

Dialogical approaches view the self as resulting from encounters with others. Social Otherness makes to arise one's conception as a differentiated *agent*, as well as providing voices for regulating and arguing what to do and who one is. The Self is so dialogically constituted, as well as it becomes *another for one self*, whose actuation has to be semiotically regulated. Cultural tools such as symbols, speech genres, rules, etc. provide scripts for action, so the agent becomes an *actor*, whose performance is regulated and justified by socio-cultural moral norms. Conflicting social situations (such as migration, multicultural environments, etc) create dilemmatic situations for which ready-made scripts do not provide suitable solutions and so one's own otherness becomes more prominent. Out of the polyphony of voices that constitute the self a new voice arises, and so regulates and justifies the outcome. The actor becomes *author* of the construction of him/herself. Conflicting situations of this kind abound in post-modern multicultural societies, which cannot be solved by resorting to ready-made (ethnic, national, religious) moral norms. Some Ethics of a new form of citizenship has to be developed. New symbols, discourses and norms can only appear, and be made socially useful, when they are paralleled with an effort for a construction of the self which involves the development of new *personal virtues of citizenship*.

Negotiating with masculinities: Son, Soldier, anti-violence educator, ... fallen brother

Deborah Mahlstedt (West Chester University, USA)

While sexual violence prevention efforts for young men on college campuses in the United States have been in existence for 15-20 years, the body of research examining these initiatives is limited. These studies focus largely on measuring attitudinal changes in rape supportive myths, attitudes toward women, hypermasculinity, and attitudes toward interpersonal violence. In most cases, follow-up studies reveal that initial gains revert back to comparison group ratings. What is missing, and missed, by solely conducting this type of research is any understanding of the process young men experience when exposed to information about violence against women and engaged in a lengthy self-reflective process. For the past 15 years, the Fraternity Anti-Violence Project has involved college men in an in-depth one- year small group experience to prepare them to educate other men about violence against women. This paper presentation addresses the experience of one young man as he negotiates diverse positions of masculinity. From a narrative constructivist perspective, we examine the multiplicity of positions and voices—soldier, aware fraternity brother, military son, fallen

betrayed brother--that construct and reconstruct this young man's dialogical self during an unpopular war. The implications of this man's experience for sexual violence prevention are explored.

The development of military masculinities through symbolic resources

Hannah C. Lambert (Southampton Solent University, UK)

This paper claims that within military culture there is a protected version of masculinity. Military culture can be described as a unique way of life and notably distinct from civilian institutions and organisations. This paper draws on the theory of symbolic resources (Zittoun, Duveen, Gillespie, Ivinson & Psaltis, 2003) as a means of exploring the process-oriented notion of the social representations of military masculinity. The theory of symbolic resources recognises that people are positioned within different symbolic streams in the socio-cultural world, in which they can be displaced or can relocate themselves (Benson, 2001; Duveen, 2001). So an individual entering the military is relocating him or herself from a civilian socio-cultural world to a military one. I will draw selectively on 50 semi-structured individual interviews and six focus groups (each comprising three individuals) with male and female military personnel in Britain. Respondents included Royal Marine, Army and Royal Air Force personnel and were of a variety of ranks. In accordance with the theory of symbolic resources, the unit of analysis for psychological development is the unit rupture-irruption of certainty-transition. This implies a process that leads to a new form of stability. This process is that which military personnel undertake in order for that which is uncertain and unfamiliar when they begin their training to become certain and familiar. This paper focuses in particular on the rupture that takes place during the training phase within an individual's military career. Through symbolic resources, social representations of military masculinities develop.

Poster Session 2

Chair: Angela Uchoa Branco (University of Brasília, Brazil)

1. Culture, social identities and dialogical self

Ana Flávia Madureira & Angela Uchoa Branco (University of Brasília, Brazil)

From a sociocultural perspective, we aim at analyzing the central role played by social identity processes in the co-constructive processes of dialogical-self development. Social identities linked to categories such as gender, ethnicity, religion and so on, play a very important part in the process of self co-construction, since the 'social identity' category represents the dimension of 'culture' as it entails the actual participation of individuals in the sociocultural practices pertaining to various groups, which may eventually overlap but also contradict each other's values and beliefs. In this presentation we will highlight the heuristic value of adopting the analytical triad 'gender, social class, and ethnicity' to make sense of the person-culture dialectical relations. To illustrate such analysis, we will present data from narrative interviews carried out to study the co-constructive processes that particularly interweave gender, sexual preferences and the dialogical self in individuals who identified themselves as being other-than heterosexually oriented.

2. AIDS, drugs, emotions and self dynamics: The co-construction of a father I-position

Ana Luiza Branco & Angela Uchoa Branco (University of Brasília, Brazil)

The study of family dynamics offers plentiful examples of the dynamic nature of mutual co-constructive processes of selves, within which social roles and identities are permanently being co-constructed, while significantly contributing to the development of different self positions. From a Dialogical Self perspective, we here propose that life experiences that draw out strong emotions may engender, within family contexts, actions which also generates powerful emotions, altogether leading to important role and relationship re-definitions. Such re-construction processes, on its own terms, then significantly contribute to the emergence of new I-positions, which hierarchically may assume priority over previous ones. Those theoretical elaborations are here illustrated with the analysis of Pedro's narrative (fictitious name of a HIV-positive 37 years-old man) about his family dynamics, particularly his relationship with Mateus, his 14 years-old son who had been into drugs for two years by the time of the interview. We argue that theoretical articulations between Family System and Dialogical Self approaches may represent a fruitful venue for investigating self development.

3. Social change and human life-span development: Examining the entire life of Hansen's disease (HD) sufferers in Japan

Hiroshi Numayama (Sendai Shirayuri Women's College, Japan), Tomoko Fukushima (Iwaki Meisei University, Japan) & Takekatsu Kikuchi (Tohoku University, Japan)

This research seeks to investigate the relationships between social changes and human life-span development by examining the entire life of the HD sanatorium residents in Japan. This report is the results of analyzing autobiographies and interview records, and examining the interactions between the residents themselves and the social context in which they were embedded. In Japan, the national policy which segregated compulsorily the people diagnosed as HD to remote leprosaria began in 1907 and continued even after the cure method had been established after World War II. It was finally abolished in 1996. Most residents were obliged to live a life in which freedom, such as movement, career choices, etc. were restricted over many years. They are 60-80 years old now, and most of them still live there after 1996. Despite these unspeakable difficulties, they weren't always the people who just bear hardships unilaterally. Their dialogical self and public understanding supported their positive consciousness.

4. Community of selves in persons with traumatic spinal cord injury: Continuities and discontinuities

Eva Lopes (Centro de Reabilitação Profissional de Gaia, Portugal) & Eugénia Fernandes (University of Minho, Portugal)

This poster presents a research about personal constructions on self and significant others from people that suffered a traumatic spinal cord injury, resulting in paraplegia. Assuming that in a constructivist perspective, the self, as a multiplicity of parts, is not a static entity; the aim is to study the reconfiguration in the relationship between parts of self and with significant others, after the injury. Twenty men with spinal cord injury participated voluntarily in this study. To analyse personal constructions repertory grid procedures (Kelly, 1955) were used. Different parts of self (e.g. Actual self, Myself before the accident, Myself when realized sequel) and some socially significant persons (e.g. a person that accepts me, a person with a disability) were constructed. Qualitative analyses of relations between different parts of self and with the others are yet in course. Results will be discussed from the point of view of continuities and

discontinuities of self such as it is constructed along different time and social positions of self.

5. From a person to a patient: Psychiatric hospitalisation as a context for narrating change

Bogdan de Barbaro, Malgorzata Opoczynska, Bernardetta Janusz, Lucyna Drozdowicz & Katarzyna Gdowska (Jagellonian University, Poland)

The first psychiatric hospitalisation of a patient with schizophrenia is a turbulent period in which narrative changes take place both in the patients and their families. The present research encompassed 119 families in order to examine the kind of language they used to describe their own situation as well as the situation of their close ones under psychiatric care. The language used by family members during counselling sessions was analysed and the ensuing narrations compared: from the initial and final stages of the hospitalisation. The results have shown that a couple of weeks of hospitalisation bring about some major changes: the language used by family members undergoes monologisation (at the cost of dialogisation) and intellectualisation (at the cost of emotionality), whereas the metaphysical and relational elements of language gradually disappear (as a result of introducing medical terms). Moreover, the feeling of being stigmatised increases, especially for the patient's parents. The results seem to indicate that in a psychiatric setting, regardless of how modern the therapeutic programmes may be, there occur important changes in family narration.

6. Indigenous Women: A dialogical approach to self construction in specific cultural contexts

Thirza B. R. Reis & Maria Cláudia S. Lopes de Oliveira (University of Brasília, Brazil)

There is currently a vast bibliography about gender issues and identity/self construction referring to urban and complex societies. Non-urban, simpler societies such as indigenous societies are frequently mitigated in feminist studies. In order to try to diminish this gap, this study focuses on developmental issues concerning indigenous women of the Sherent Nation in Brazil. We share the comprehension that femininity and identities are reconstructed in a transition process when complex meaning negotiation usually takes place between the original culture (indigenous) and the "new" (urban) one. Participants are 5 artisan women aged 25-35 years old that live in a small town near to the indigenous villages. Based on a narrative and dialogical approach, this research aims at showing how Sherent women negotiate gender relations, parenting roles, professional perspectives and self images and integrate all that on a coherent sense of self and identity.

7. School practices and discourses in the cultural construction of the transition to adolescence: A dialogical approach

Luciana de Oliveira Campolina & Maria Cláudia S. Lopes de Oliveira (University of Brasília, Brazil)

The traditional developmental theories indicate the pubertarian events as the mark point of the transition from childhood to adolescence, characterizing changes as punctual, temporal and biologically conditioned. Alternatively, adolescence can be understood as the situated interpersonal reconstruction of sociocultural meanings resulting in a lasting sense of self. The objective of this research is to comprehend the role of schooling and of the school setting in how infants come to define the self as adolescents. In contemporary urban societies schools are considered multivoiced

developmental contexts, where active contradictions, conflict and negotiation of meanings occur amidst interpersonal transactions. Different methodological tools are adopted in the study in order to forge a relational approach of the phenomena of adolescence emergence. The participants are 12 to 15 years old students of low income class at a public school of the central area of the capital of Brazil. The focus of the present work is on their identity claims regarding developmental topics presented and negotiated during in-depth individual interviews.

8. *Intergenerational relations: Dialogue between youngsters and elderly in intergenerational meetings*

Jacqueline F. C. Marangoni & Maria Cláudia S. Lopes de Oliveira (University of Brasília, Brazil)

Aging of the population exists as a social reality all around the world and in Brazil it is not different. Estimations show that Brazil will be the sixth country in the world with the largest elderly population by 2025. At the same time the number of youngsters is still significant. This demographical reality brings young and elder people together in private and public spaces in everyday life, highlighting intergenerational relations as an important topic in social sciences. From the perspective of qualitative epistemology, this study performs a dialogical analyses of intergenerational meetings in which youngsters and seniors are joining. The participants are 14 to 17 years old male and female adolescents of a public school of Brasilia, the capital of Brazil, and their grandparents. According to recent researches, intergenerational encounters require a critical reflection on the aging process, the breaking of stereotypes and myths. They tend to propitiate a context where interaction and dialogue make possible the discovery of a new world where life quality to people from all ages are provided.

9. *Claims of identity of an adolescent in a partial-time correctional institution: Positionings of a dialogical self*

Tatiana Yokoy de Sousa & Maria Cláudia S. Lopes de Oliveira (University of Brasília, Brazil)

The present study investigates different self positionings in the process of identity construction of a male 17 years old adolescent along the period of permanence in a partial-time correctional institution for adolescents with behavioral problems in Brasilia, Brazil. The study aims at analyzing the process through which the participant constructs a sense of self as an adult, responsible person within the frame of recent and past life experiences in different contexts such as family, school, criminality, peers and the correctional institution itself. The net of relationships, meanings and claims of identity are approached through the microgenetic analysis of a long-term autobiographical interview by means of an essentially dialogical theoretical fabric based on sociocultural and narrativistic approaches on self and identity. The focus of the analysis is set on (a) the different identity claims constructed in order to deal with continuities and discontinuities of the self in life course; (b) the ways he discursively organizes experience in the form of stories narrated.

10. *How to measure internal dialogical activity: Proposition of a new scale*

Piotr K. Oles & Maria Oles (Catholic University of Lublin, Poland)

A new scale to measure personal disposition for dialogical thinking was developed. Personal engagement in internal dialogues is on the one hand connected to a specific situational context (for example longing for a loved or lost person), on the other hand –

as we assume – to an individual trait-like predisposition. Starting from the assumption that personal engagement in internal dialogues is a relatively stable individual disposition, we propose a 20-item scale to measure internal dialogical activity. The method is constructed according to a rational approach. The items were formulated and selected on a base of the theory of the dialogical self by Hermans and on the experiences derived from previous researches (conducted e.g. by Chmielnicka-Kuter and Puchalska-Wasył). We introduce a current version of the scale, relevant data concerning validity and reliability, as well as some research results focused on internal dialogical activity and: (1) identity in college students, (2) meaning of life, and (2) anxiety, depression, anger and curiosity in university students. In sum, the poster presents a new scale based on an individual differences approach to the dialogical self.

17h15 – 18h15

Keynote Speaker

Peter L. Callero (Western Oregon University, USA)
The dialogical self in sociological context

Dominant conceptual approaches to the self within psychology tend to focus on stability, unity and conformity. This stance reflects a tendency to view the self as a vessel for storing particulars of the person while at the same time using self characteristics as predictors of individual behavior. A dialogical approach to the self, in contrast, offers a more dynamic and contextualized model of personhood open to the incorporation of key sociological principles. In this paper, the sociological context of the self and identity is explored. How does institutional power, shifting state boundaries, corporate media and globalization affect the self? These questions cannot be ignored if we are to achieve a more thorough understanding of the modern self.

Saturday, June 3rd, 2006

9h00 – 10h00

Keynote Speaker

Shinobu Kitayama (University of Michigan, USA)

Self as modus operandi: Implications for well-being and health

Different cultures emphasize remarkably different views or public narratives about the self. In particular, in North America the self is constructed largely as an independent, goal-directed agent that seeks to influence the social surrounding, whereas in Asia it is constructed as an interdependent, socially responsive agent that seeks to fit-in and adjusts itself to the social surrounding. Findings from a large-scale cross-cultural survey and a series of cross-cultural experiments are reviewed to show that these views of the self are reflected in lay conceptions of agency, embodied in each person's cognitive, emotional, and motivational propensities and, as a consequence, they are likely entail important consequences on health and wellbeing. Furthermore, recent work has begun to shed some new light on origins of this cross-cultural variation by examining, in detail, regional differences and similarities as well as those as a function of social class. Altogether the present research program suggests that the cultural self is both dialogically constructed and fully embodied and, as such, can best be seen as mode of being.

10h15 – 11h45

Symposium 10

Communication, emotions and self construction

Angela Uchoa Branco (University of Brasilia, Brazil) & Jaan Valsiner (Clark University, USA)

Discussant: Amrei Joerchel (University of Vienna, Austria)

The idea of discussing the processes involved in self-construction from different theoretical perspectives that take into account DS theory will provide an excellent opportunity to the production of new ideas and conceptual-theoretical elaborations concerning the issue. The speakers agree on the importance of affect and communication, and will contribute with different experiences and academic frameworks. Dr. Salvatore will discuss the role of affective symbolization in dialogical self-construction processes, arguing for the contribution of the interpersonal psychoanalytic theory in underlining the role of an unconscious dimension in meaning-making processes. Dr. Fiore and Dr. Dimaggio will address the dialogues between voices in group therapy contexts, as Personality Disorders patients interact with each other, and will stress the exchange of roles, emotions and reciprocal embodiment of the voices that can be identified in patients' narratives. Dr. Barbato will analyze dialogical processes involving historical and cultural multivoicedness in life narratives and memory, presenting data concerning a male worker who participated of a historical event in Brazil. Dr. Branco will elaborate on the centrality of cultural practices, values, emotions and metacommunication for the co-constructive processes of DS along ontogeny.

The role of affective symbolization in the dialogical self's construction processes

Sergio Salvatore (University of Lecce, Italy)

Relationships between people can be seen as a *dialogue that produces meaning*; meanings used by the participants as a base to regulate their relationship. Within this general socio-constructivist conception, the fundamental contribution of the interpersonal psychoanalytic theory is to underline that *meaning-making processes have an unconscious dimension*, which relates in a bi-directional and recursive way with semantic-narrative sense-making processes. A redefinition in semiotic terms of the notion of the unconscious is implicit, and the unconscious is conceived as a peculiar and autonomous *modality of signification*. Parallel to the negotiation of meanings, the actors elaborate a shared interpretation of their intersubjective field. At first, such interpretation unfolds in terms of affective semiosis, which is according to the logic of the unconscious. The shared unconscious interpretation works as a context that is as a *discursive frame that directs the hermeneutic practices of the locutors, marking as preferential some interpretative principles compared to others*. Thinking and communicating are operations that always work according to the *context*. It is by referring to the context that the locutors' *version of the mind* is defined.

Dialogues between voices in a group therapy with patients suffering of Personality Disorders

Donatella Fiore & Giancarlo Dimaggio (Third Center for Cognitive Psychotherapy, Italy)

In many authors' opinion, the self is made up of numerous different voices – some of them seen as self and others belonging to the self's external domain – which can temporarily take over control of experience. These interact with each other in an ongoing dialogue. It has recently been suggested that patients with Personality Disorders have an impaired ability to recognize and integrate in coherent narratives the different voices. We propose that group therapy may help these patients to access some of their voices and build a metaposition allowing the creation of bridges between them. In this work we look at some videotaped and transcribed group therapy sessions excerpts with patients suffering of Personality Disorders. We describe: the voices present inside the narratives and the way in which role plying, through exchange of roles and emotions and reciprocal embodiment of the characters present in patient's narratives, may encourage the patients to acquire better self-reflection and awareness of their emotion and of the dialogical relationships among them. We also look at the therapist's actions aimed at facilitating this process.

Dialogical self in narratives: Historical multivoicedness, cultural multivoicedness

Silviane Barbato (University of Brasilia, Brazil)

Dialogicality is semiotically built as polyphonic meanings are embedded throughout generations and signification is affected by the work of values in socio-historical interactions. In this session I would like to contribute to the discussion on how Dialogicality is built by focusing on data of a seven-hours oral history interview with Damião — one of the first construction workers who migrated to build the city of Brasilia. If the self is construed by meanings that are mobilized in contexts of situation, we may understand its dynamics in life history analyzing the polyphony emerging from different I-positions uttered while the teller moves through time in his narrative interwoven by landmarks settings, points of mutation and interpretations. Life history signification is construed along the process of communication, and sense results from a flexible, complex and multivoiced game in which relevance plays a fundamental role. Such relevance may be built through the values Damião acquired throughout his own

life history, together with the history of the city he helped to build, as he remembers in the present seeking to capture and interpret his past.

Culture, values, emotions, and self-construction

Angela Uchoa Branco (University of Brasilia, Brazil)

Integrating sociocultural and constructivist perspectives, we assume the complexities of the interactions of multiple I-positions along ontogeny, and argue for the fundamental role played self construction processes by motivation, here conceived as a dynamic system that encompasses goal and belief orientations, and values—here understood as non-verbal affective fields—all impregnated, in different levels and ways, by emotions. Within the field-like context that characterizes the motivational dimension of the self-system, self-positions organize and re-organize themselves according to a hierarchy that changes in specific ways depending on the characteristics of the cultural contexts, and corresponding sociocultural practices, within which the person is inserted. The intermingled quality of the motivation system, which merges language and emotion at both intentional and non-intentional levels, will be discussed as we highlight the significance of communication and metacommunication processes between the developing individual and relevant aspects of his/her sociocultural context. Data from narrative studies will illustrate the worth of communication, metacommunication and values in studies meant to analyze the dialogical nature of self, and the dialectics between stability and instability of DS along ontogeny.

10h15 – 11h45

Paper 17

Reflecting about reflecting

Chair: David E. Leary (University of Richmond, USA)

“Maybe it was meant to happen”: Fate, reflexivity and the dialogical self

Matthew Adams (University of Brighton, UK)

Mainstream social and cultural theory has long claimed that the individual is increasingly provided with the opportunity to construct self-identity without the shackles of tradition and culture, which once limited the options for self-understanding and development. This paper claims to the contrary that the culturally situated nature of modern identity is still essential to an understanding of selfhood. Using a range of sources, including popular self-help texts, concepts of fate are used to illustrate the unreflexive relationship between self-identity and culture. It is argued that the dialogical self is a more suitable framework for incorporating the simultaneous existence of reflexivity and fate in contemporary times. However, the example of discourses of fate also suggests a possible direction for the conceptual development of the dialogical self. The linguistic and narrational connotations of self-dialogue may be limiting a more complex understanding of the experiential reality of self-experience. It is argued that processes of ambiguity, disavowal and non-discursiveness indicate a more suitably complex grasp of the dialogical achievement of selfhood.

Reflective versus ruminative internal dialogue on problem solving

Amanda DaSilveira, Mariane DeSouza e William B. Gomes (Federal University of Rio Grande do Sul, Brazil)

It has been suggested that the more one talks to oneself the more one improves self-consciousness. Yet, some argue this improvement depends on the quality of the internal conversation, whether it is reflective (productive thought) or ruminative (circular thought). Ten participants solved the *Raven Progressive Matrices Test* by saying out loud what they were thinking of while taking the test. Qualitative analysis of the results pointed to three types of dialogues - figures' description, logical thinking and interactive thought as well as four temporal positions of self - I (present) speak to the Me and You (future), about Myself (past). The distinction between reflection and rumination appeared as a functional relation between dialogue types and the temporal positions of self. In ruminative thought the I-present is not able to complete the dialogue, keeping revolving around it. In reflective thought the I-present moves to the task (myself) in search of a solution, returns to itself enriched by the successful accomplishment or critical performance. Findings are discussed from the perspective of problem solving and dialogical self.

Internal dialogical processes: The multiple forms of inner alterity

J. V. Fernandes, C. Cunha & J. Salgado (ISMAI, Portugal)

Dialogism has brought an ontological shift with several implications for the study of selfhood dynamics. Assuming that human existence is mainly relational, the scientific study of psychological processes detaches itself from some foundational epistemologies that have been constraining the analysis of selfhood. New questions emerge and therefore we may ask what role internal communication of every human being may have within a dialogical approach. Considering some conceptions about the dialogical self, an analysis of internal dialogical processes will be presented in order to shed some light on the multiplicity of dialogues that every human being establishes with himself in several micro-moments that punctuate existence. There will be a concern in establishing a relationship between the internal and external alterity processes. This will be made not only by focusing on a definition of the dialogical self as a triadic system, but also by joining this model with some approaches from the intersubjective field. This will be illustrated by a small case study.

Argue with our selves and think about our thinking: Two sides of the same coin?

Antonia Larraín S. (Catholic University of Chile, Chile)

The nature of the cognitive process of thinking about thinking itself has remained on the dark side of scientific knowledge. Cognitive models using a computer metaphor to understand the human mind are especially limited in this field. However, a dialogical approach to the human mind and cognition allows the development of metacognition models that explain how and why the attentional shift of thought from the world to the epistemic process itself occurs. This is possible because cognition is understood as an ideological process with a dialogical structure. This dialogical, ideological process is also a semiotic one.

In this context, a dialogical model of reflexive thought is proposed. The suggestion is that reflexive thought is a process that is articulated in opposing ideological perspectives or positions, each functioning as a mirror for the other. This reflective movement becomes progressively deeper since ideological positions change and are enriched as they 'look' at opposing positions.

Nevertheless, this complex process does not develop out of thin air. There are specific semiotic processes that force attentional shifts (first, from the world to thought, then from one position to another) and make positions "look" at one another. This paper suggests that argumentation, principally self-argumentation, is a discursive process

that promotes and regulates this reflective 'operation'. Specifically, a typology of self-argumentative discourse is developed: each type of discourse reveals different levels of metacognition through different modes.

10h15 – 11h45

Paper 18

Reconfiguring pathologies

Chair: Luis Botella (Ramon Llull University, Spain)

Dialogical integration of traumatic experiences from schizophrenic patients: A comparative analysis of two life narratives

Francisco Javier Saavedra Macías (University of Seville, Spain)

There is a great agreement about the problems that the schizophrenic patients suffer to develop an inner dialogue between different characters and experiences (Lysaker, 2003). On the other hand, some authors suggest that these problems can explain some schizophrenic symptoms and experiences. We have selected and analysed two significant autobiographical interviews from an ongoing study about life-narratives of patients living in boarding houses called "Homes Houses". The "Homes Houses" belong to public services. A patient has stayed for 4 years in the boarding house and the other only three months and a half. Both of them have committed crimes of different type that they recognize as critical in their lives. The analysis shows that:

- The dialogue between different positions is possible in a patient, even in the most serious case.
- The inner dialogue appears together with the capacity of agency, the richness of "I" positions (Dimaggio et al, 2003) and the lack of dialogue with delusive episodes and a "rigid" narrative form (Lysaker, 2002).

The autistic dialogic style: A case of Asperger syndrome

Vera Regina J. R. M. Fonseca, Lívia M. Simão & Vera Sílvia R. Bussab (University of São Paulo, Brazil)

In a former paper [Fonseca, 2005], one of the authors hypothesized that, in autistic disorders, there would be a distortion in the construction of what she defined as dialogic space. Such a space, in which self and other define each other mutually, would be the final result of early dyadic transactions, characterized by opposing experiences of ongoing regulation and disruptions/repair [Beebe and al, 1997], setting the basis for both the sense of predictability [the so-called "me experiences", in Winnicottian terminology], and novelty [the "not-me experiences"]. The balance of these transactions [as in the three-component process of Ego-Alter-Object dynamics, Marková, 2003] provide the preconditions for the acceptance of otherness, a crucial difficulty in autistic disorders, whose hallmark is considered by some authors [Tustin, 1981; Houzel, 1997] to be the inability to accept and deal with alterity. In this paper, we propose to illustrate the peculiar way through which such difficulties are made clear in less severe cases of the autistic spectrum, such as in the Asperger syndrome. We will use clinical vignettes of a twelve year-old-boy with an amazing ability to induce sleepiness in the analyst, as a consequence of a dialogic style of forcing agreement inside the dyad, searching exclusively for the already known, as a possible way of eluding the encounter with otherness.

Autobiography as a tool for self construction: A study on psychiatric parents

Andrea Smorti, Valentina Cipriani & Bianca Parenti (University of Florence, Italy)

The main aim of this study was to assess how psychiatric patients modify their autobiographical narration from a first to a second autobiographical interview. 15 adult males, aged between 25 and 40, affected by a psychiatric disorder of first axis of DSM IV, were recruited for the present study. A first autobiographic interview was administered to each participant, taped and transcribed verbatim. The same type of interview was repeated after 10 days. Tapes and texts of the interviews were finally given to the patients according to previously agreed therapeutic procedure. Both autobiographical texts were analysed with a coding instrument (N.O.I.S.) created on purpose. The second autobiography showed, in comparison to the first one, a significant increase of the themes regarding the “active self”, “evaluation of the self”, “metanarrative considerations” and “causal connections”. The Authors consider these changes as an effect of autobiographical process on the narrator’s self definition.

Meaning construction within narratives of adults with cerebral palsy

Paulo França Santos & Silviane Barbato (University of Brasilia, Brazil)

Within psychology, we still have a limited number of studies devoted to the discursive practices and meaning-making processes of people with cerebral palsy. Therefore, this presentation is focused on 5 interviews with adults diagnosed with cerebral palsy (3 men and 2 women) under professional care in a rehabilitation centre. Our aim is to clarify the following questions: How do these participants describe themselves and how do they shape their identities? What kinds of difficulties are described and how do they cope with them? What sort of meanings emerge in the dialogical exchanges involved in their life narratives? Methodologically, we privilege a qualitative approach, within a dialogical and socio-historical perspective. This choice is associated with the claim that qualitative research is a complex process of knowledge construction that enables a distinctive look at some fundamental issues of any human or social problem. The results are theoretically explored in order to demonstrate how the notion of ‘dialogical self’ may contribute to the understanding of meaning-making processes in people with cerebral palsy.

10h15 – 11h45**Paper 19****Cyber-realities**

Chair: Vincent Hevern (Le Moyne College, USA)

Face-to-face or voice-to-voice? Electronic media’s impact on the metaphor “voice” in dialogical self

Nora Ruck & Thomas Slunecko (University of Vienna, Austria)

Metaphors guide our everyday and scientific thought. They are taken from one’s immediate surrounding (source domain) and projected onto another domain of reference (target domain). Since media are an integral part of the human life world, they co-create or transform the ‘metaphors we live by’. In this paper we refer to the metaphor ‘voice’ in the dialogical self from a media-theoretical perspective. We suggest that this metaphor does not solely reflect the human voice as it occurs in purely oral cultures, but is influenced by amplifications and transformations of the voice brought

about by electronic media. The metaphor can be thought of as reflecting a historical and cultural shift in the source domain from 'face-to-face' to 'voice-to-voice'. The argument is substantiated by a close examination of the voice in primary oral communication, of its altered scope within the electronic media, and of its being used as a metaphor in the dialogical self. We suggest that some of the theory's cultural biases hinted at by commentators (e.g., 'I-ness' of the self, or the reification of self and culture) may reflect the electronic media's influence on the metaphor 'voice'.

Emboding voices in a university web-forum

M. B. Ligorio, P. F. Spadaro & D. Ciccarelli (University of Bari, Italy)

Bakhtin introduced the idea of "voices" as an important theoretical concept for investigating human development. The implication is that human beings are able to "appropriate" someone else's voice, but sometimes they ventriloquate them, other times they embody the "voices". With this paper we explore how university students "voice" different points of view while discussing in a web-forum meant as support for a regular university course. 15 students participate for one semester. The two longest "threads" were selected and 31 notes were analysed. A quali-quantitative methodology was used. First, the "voices" were singled out; secondly, were defined dimensions able to describe the quality of the voices, such as argumentation style (agreement/disagreement; asking/giving information; etc), I-positioning (the sceptical; the confident; etc.), and narrative formats (metaphor; analogy; etc.); finally, the correlation between the voices and the other dimensions was measured via statistical tests. It was found that students "personify" many voices and specific patterns of correlation emerge between voices and dimensions. For example, the adult "voices" are embodied by systematically asking for information and clarification; whilst children are voiced without a specific argumentation style.

The virtual self in pathological internet usage

Tomasz Rowinski (Cardinal Stephan Wyszynski University, Poland)

The virtual self shows how the dialogicality of self can lead to fulfilment of motives in the cyber space. There are many studies focused on a the pathological usage of the Internet, but the issue how the basic motives can be fulfilled by interactions in the Net seems to be a problem which hasn't been explored yet. The author of this paper assumes that the Internet is an environment in which basic motives can be fulfilled, especially the motives of self-enhancement (S) and the motive of longing for the union and contact with something or someone else (O), described by Hermans and Hermans Jansen (1995). A study on a sample of 330 subjects affirms such anticipations. A canonical correlation analysis confirmed that the motives S and O are the strongest predictors of pathological Internet usage. If the offline relationships did not fulfil these motives, then it would engage the subject to invest more energy in this activity. It is hypothesized that Internet usage creates some form of compensation of the motive O and S, so that it becomes some kind of virtual self. At the same time, the space of real contacts is seriously restricted.

Alterity and emotions in online educational settings

Luísa Aires (Universidade Aberta, Portugal) & Sílvia Silva (CEEI, Universidade Aberta, Portugal)

The purpose of this paper is to expose some elements of a research about interpersonal relations and emotions in online educational settings. The most important theoretical referents are Bakhtin's and Vygotsky's voices. We also consider other authors such as Wertsch (1988; 1993), Ramirez (1995), Lévy (1999), Gover and Gavelek (1996).

Bakhtin's constructs like dialogy, alterity, intersubjectivity and intonation, and Vygotsky's perspective about alterity in conscience and social construction of knowledge allow us to consider that, in virtual learning communities, interpersonal relations are far from being neutral (Lévy, 1999). In fact, these communities include individual responsibility, judgment and emotions as social constructs. Online interpersonal relations are regulated by shared values, affinities and partnerships but also by conflicts.

Emotions not simply impact learning but are essential constituents of it (Gover and Gavelek, 1996). In online educational settings, we teach learners how to think, but we also teach them how to feel.

10h15 – 11h45

Paper 20

Managing multiplicity

Chair: John Rowan (Independent Consultant, UK)

Managing multiplicity: Self-creation in a multicultural society

Emma-Louise Aveling (University of Greenwich, UK)

From the perspective of the theory of the dialogical self, ethnic identity development can be understood as a process of appropriating discourses of ethnic identity, and positioning oneself in relation to those discourses. In this process, a self-constructing narrative emerges through a dialogue in the polyphonic self. The agent does not act in a 'free space', but is constrained by asymmetries of power rooted in socio-cultural structures and reflected in the 'society of mind'.

Children of immigrants must therefore find their positions within the tangle of contradictory demands and discourses from both their ethnic community and the wider society. The case of second-generation Turkish adolescents living in London is used to illustrate the development of a multiplicity of ethnic identity positions in response to such discourses. These adolescents both appropriate and reject essentialising discourses of ethnicity and identity. I suggest this contextual and contingent duality can be understood as an adaptive response to a multicultural environment structured by social, cultural and political asymmetries of power, allowing them to move with purpose in an *on-going* process of identity development.

Self multiplicity and integration: The perspective of cognitive-experiential self-theory

Hubert Suszek (Warsaw University, Poland)

The main aim of the presented investigation was to show that the cognitive-experiential self-theory (CEST) can be useful for understanding both multiplicity and unity of the self-concept. It was assumed that the rational system is responsible for unity of the self-concept whereas the experiential system is connected with multiplicity of the self-concept. Two studies were conducted to test the model. Study 1 showed that subjects with dominant experiential processing have more multiple self and are more prone to dissociation than subjects with dominant rational system. Study 2 indicated that the experimental induction of experiential system increases the plurality of the self,

whereas the induction of rational system increases the self unity. Those findings support the CEST, according to which self can be considered as both multiple and unitary.

Brain plasticity and the process of change: From synaptic change to change in organization of I-positions

John Klein (University of Minho, Portugal) & Agnieszka Konopka (Cardinal Stefan Wyszyński University, Poland)

The adult human brain is a complex, dynamic, rapidly changing system capable of great adaptation in normal and pathological situations. The concept of a static brain, limited in its powers of recuperation by a constituent neuronal population incapable of regeneration has lately undergone into a dramatic revision. Since Hebb's earliest findings on structural and functional changes in synaptic strength proposed as a sign of what is called brain plasticity until Hermans' dynamical conceptualization of the self, research has tried to understand how the human brain works, how psychopathology arrives, and how clinicians can therapeutically manipulate the relevant mechanisms to promote further recovery. The authors address an enterprise within a dynamical functioning that will require creating links between advances in neurosciences and dialogical self theory, proposing a theoretical model of how brain plasticity and I-position's organization act in the change process. This model will be discussed in terms of contributions to psychopathology and psychotherapy.

Cognitive polyphasia and dialogism

Deepika Sharma Moraje (University of Cambridge, UK)

This paper borrows from two bodies of knowledge: Cognitive Polyphasia and dialogism. Moscovici's (1976) idea of cognitive polyphasia, rooted in his Social Representations theory, holds that people can maintain inconsistent forms of thought and belief simultaneously. It is premised on the dispersal, inference and circulation of knowledge between changing social milieus and the demands made by particular social contexts on the individual. Cognitive polyphasia in an individual is always part of a larger, collective pattern, and is used by Moscovici (1976) to explain conflicting social representations. Bakhtin's (1981) postulation of dialogicality emphasizes the plurality of voices within the self and their interaction with each other. Heterogenous voices constitute the self within every individual, even if these voices are only half ours and half drawn from others. Each voice can be said to correspond to a particular position within the self from which it emanates, which Hermans (2002) conceptualizes as the I-position. Depending on the socio-cultural context, the self occupies different I-positions, and incongruous voices engage in a dialog with one another. The domains of cognitive polyphasia and Bakhtinian dialogism are often treated as separate. Although this is perfectly justified (and even important), I choose to call attention to the similarity between the two: I propose that cognitive polyphasia and dialogism have a common thread – both are orientated towards *multiplicity*. They address the multiplex nature of our psychic world, and are concerned with the coincidence of the fragmentations of the self. My argument is that this similarity is an important one. It allows us to raise the question of whether, given this common concern with heterogeneity, one of the areas can facilitate a better understanding of the other, and thus potentially contribute to current theoretical perspectives on both. This leads me to the crux of this paper, through which I seek to make two related contributions. Firstly, no definitive research has so far sought to directly assess cognitive polyphasia. As it stands, it has been only suggested provisionally (Wagner et al, 1999). I endeavour to assess the presence and

manifestation of cognitive polyphasia among immigrants in two types of contexts: public and private. Secondly, in recognizing similarities between Bakhtin's (1981) dialogism and Moscovici's (1976) notion of cognitive polyphasia, I outline an approach where the former is used as the analytical apparatus to explicate the process of the latter. By using Bakhtinian analysis and identifying voices among 2nd generation British-Asians, I thereby seek to understand the *process* of cognitive polyphasia. My findings reveal that cognitive polyphasia is present among 2nd generation British-Asians, and they are aware of their inconsistencies. Within the public space, polyphasic behaviour exists with respect to alcohol consumption, smoking, and pre-marital relationships. In the private context, marriage is the key issue that elicits polyphasia. Further, I propose that the process of cognitive polyphasia is sustained and reified through the medium of Bakhtinian dialogism, where three predominant voices (Asian, British and Observer) are engaged in dialog. The Asian and British voices are context-congruent (i.e. Asian in the private context, British in the public) and contradict each other in any given context. These contraventions materialize the process of cognitive polyphasia. The Observer voice is neutral and positioned in a unique, distanced space. It mediates the confutations between the Asian and British voices, thereby managing cognitive polyphasia within the individual. In this manner, my research validates Wagner et al's (1999) findings, and goes beyond to identify how the process of cognitive polyphasia occurs and is managed through dialogicality.

12h00 – 13h00

Lecturer 3

David E. Leary (University of Richmond, USA)

The significance of dialogues with physically absent partners

One of the distinctive characteristics of human beings is their ability to absent themselves from their physical time and place – to use their imagination to be elsewhere. So I can, at any moment, imagine myself in New York or Braga, in the seventeenth or twenty-second century, and the experience can be as real and consequential to me as any other experience. (Virtual reality is, after all, an experiential reality; and living in it has its own very tangible repercussions.) Conversely, at the focus of my address will be the premise that human beings are able to enter imaginatively into dialogue, in the here and now, with partners who are themselves physically (including electronically) absent, either because they are no longer alive, are physically elsewhere (without access to phone or email), are entirely fictitious, or exist in ways that have nothing to do with physicality. Often these dialogues with a physically absent partner – perhaps a deceased parent, a lover who is away on a long trip, a character in a play who has seized upon one's imagination, or God – are deeply meaningful and consequential. I will spend some time exploring this topic, using the American psychologist and philosopher William James's dialogues with Hamlet and with Goethe as examples, hopefully setting the scene for significant dialogue among conference participants. One line of discussion might address the fact that psychotherapy can be seen not only as entailing the revision of the implicit *narrative* of one's life but also as inviting the continuation of the unfinished *dialogues* that have helped to constitute one's self.

12h00 – 13h00

Paper 21

Theoretical developments to the dialogical self

Chair: Peter Raggatt (James Cook University, Australia)

Forms of positioning in the dialogical self: A survey of midlife adults

Peter Raggatt (James Cook University, Australia)

In a dialogical approach fundamental antinomies or oppositions in the formation of the self are proposed. Hence, for every act of self-affirmation or for every self-defining story told, an opposing episode or state of affairs can be found. Positioning theories have been invoked to account for the dynamics of these oppositions in the self. In this paper a system for the classification of 'forms of positioning' is proposed, and a study to evaluate the scheme is described. In the system of classification, the dynamics of positioning are organized by (a) mode or medium of expression (e.g., discursive, performed, embodied), (b) origins of dynamic conflict (e.g., moral career, agency needs, communion needs), and (c) social constructions (e.g., role conflicts, power hierarchies). Hence, the approach taken highlights both personal agency and social construction in the formation of the self. In the study to be described the classification system was adapted to code for positioning forms found in life narrative data. Some preliminary findings from a survey of 115 mid-life adults will be reported.

Explorations in the dialogical self

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

The paper presents selected outcomes of the dialogical workshops conducted at KUL in 2005, inspired by Hermans' theory of the dialogical self. Taking inspirations from the notion of dialogical self as "a dynamic multiplicity of voiced positions in the landscape of the mind", the relationships among different I-positions were explored.

(1) Phenomenological exploration: Imaginative space of one's mind was introduced as a circle, the participants were asked to sign one or more pairs of antagonistic I positions, representing variety of their internal voices. The positions were named and their most characteristic verbal expressions were formulated. The maps of the self were analyzed in a qualitative and quantitative way.

(2) Figures of a dialogical mind: Taking a room as a space symbolizing one's dialogical mind, a person created several I-positions asking the participants of a group to present her internal voices, each having a specific place, function, and way of expression. The participants acted parts of inner voices starting mutual interactions and simulating person's dialogical self. The person commented such a performance on a level of self-reflection and meta-reflection.

The analysis of the internal voices allowed to distinguish: (1) internal dialogues as simulation of social relationships; (2) identity dialogues, in which a person negotiates personal identity between two or more voices representing different I-positions; (3) dialogues supporting the self, for example between actual and possible selves; and (4) dialogues, as a way to personal maturity, in which a person tends to find a solution of a personal dilemma, engaging his or her meta-position. The confrontation with an imagined point of view of a significant figure (mentor, authority) led to the solution or a new understanding of the problem.

I-positioning as a participation of a newcomer in a professional community

S. Annese, M. B. Ligorio & M. Traetta (University of Bari, Italy)

The study here presented attempts to combine workplace studies and Dialogical Self theory. Based on this integration, professional identity is re-conceptualized as changes in I-positioning related to workplaces. Aim of this study is to track down the process of progressive participation of a newcomer into the professional community. A

participated observation was carried out in a testing material laboratory. 20 hours of videotaping were collected. The newcomer was the focus of the observation, especially during two phases: the starting-up of the practice and its central phase. Verbal and non-verbal communication was analysed. Verbal communication was focused on the mechanisms of repair, whereas the non-verbal communication was analysed through categories describing body movements and facial expressions. Results show that the socialization process of the newcomer is non-linear. The pattern of appropriation of a new professional identity moves along a set of I-positioning - expressed both through body and discourse. A complex trajectory of participation is designed, influenced by the confrontation with the others included into the scenario and the situateness of the episodes occurring.

12h00 – 13h00

Paper 22

Narrative, dialogicality and selfhood

Chair: Livia M. Simão (University of S. Paulo, Brazil)

A narrative and dialogical approach to the self-development of adolescents involved in criminal activities

Maria Cláudia S. Lopes de Oliveira (University of Brasília, Brazil)

This work shares a critical perspective on the mainstream theoretical approach of the categories of self and identity in Psychology of Adolescence. An alternative narrative-dialogical approach is discussed, an interpretative frame based on theoretical and methodological elements of Social-Historical and Narrative Psychology that accomplishes general and specific aspects of the situated development of self & identity in adolescence. We have investigated developmental processes in institutions for temporary incarceration of adolescents involved in criminal activities. Our interest is to evaluate along with the adolescents the impact of incarceration over their present and future life. Narratives and personal accounts of adolescents produced in three complimentary settings are registered and analyzed: (a) autobiographical interviews; (b) structured sessions of pedagogical assistance; (c) informal daily life activities in the correctional institution. In the present work excerpts of autobiographical interviews are presented. They express events of emergence and reconstruction of meanings of participants regard social and personal world, in the context of interactions with interviewer.

Written narratives of women in a teacher preparation program and the construction of self

Zilma Oliveira, Ana Paula Silva & Fernanda Cardoso (University of São Paulo, Brazil)

To study the influence of schooling practices upon the formation of a personal and professional self, we have analyzed written self-narratives elaborated by mature women enrolled in a teacher preparation program. We came to conclude that writing self-narratives helped the students to make choices, to confront meanings, and to select arguments for presenting themselves to the reader in a certain form. The fact that they had written a text to be read by their teachers is as a relevant factor as a great number of the narratives are reflexive, optimistic, and expressing ideas discussed in the program. Their desire of showing their appropriation of the basic teaching competencies has to be considered in the analysis too. However, this fact does not

make the speeches uniform. Some narratives were colored by pessimistic and conservative statements, and typical of a more dramatic version of their own history. We can also see an active switching between some positions: sometimes the students present themselves as suffering, discriminated or bitter women, as constrained victims, and sometimes as victorious, successful, rewarded ladies. These portraits are traced by referring to some elaborated linguistic expressions and interesting argumentative constructions, in spite of the fact that many students present texts with traces of an unconventional appropriation of writing.

Constructing a meaningful retirement

Jasmin Tahmaseb McConatha & Mathew Mauriello (West Chester University of Pennsylvania, USA)

This qualitative study focuses on immigrant men and women's dreams, hopes, plans, and concerns for the retirement years. The transition to later adulthood can be more stressful especially for immigrants who have already had to cope with multiple identity changes. Men and women who immigrated to the United States may face a very different set of cultural expectations for later life than non immigrants. For older immigrants the retirement or later adulthood years present a last opportunity to integrate their divergent life paths and to re-connect with their culture of origin. This qualitative study focused on the results of interviews with 28 Iranian immigrant men and women. The 12 men and 16 women ranged in age from 52 to 81. Their goals, hopes, and plans as well as their concerns for their "retirement years" were analyzed. The results suggest that immigration continues to influence the search for a meaningful retirement and later adulthood. According to our interviews even in decisions related to retirement, there are stressors and concerns related to intergenerational relationships, memory and family history, as well as concerns about health care and economic factors. It appears that early life cultural dislocation complicates the negotiation and re-negotiation of immigrant men and women's lives even in the transition to retirement.

12h00 – 13h00

Paper 23

Dialogicality and psychotherapy

Chair: Giancarlo Dimaggio (Third Center of Cognitive Psychotherapy, Italy)

Feeling better by being oneself: Dialogical self-construction in psychotherapy

Luis Botella & Meritxell Pacheco (Ramon Llull University, Spain)

This study is based on a relational constructivist approach to dialogical self-construction in psychotherapy and its relation to outcome. Participants were 34 adults receiving individual psychotherapy in a University based clinic. Two components of dialogical self-construction were analyzed: (a) self-consistency (the degree of association between the client's relational positionings and his/her general self-construction), and (b) the client's feeling of "being him or herself". Both were assessed by means of personal construct Repertory Grids. Therapy outcome was assessed by means of the Core Outcome Questionnaire administered in three different moments (pre-therapy, intermediate, and post-therapy). Results show that symptom improvement was related to an increase in self-consistency and the feeling of "being oneself".

The dialogical self in transpersonal psychotherapy

John Rowan (Independent Consultant, UK)

It seems that it is possible to treat subpersonalities (under whatever label) by personifying them and dialoguing with them in therapy (Rowan 1990). It also seems that in transpersonal psychology we can speak of states of consciousness with such titles as Mental Ego (Persona, public self), Centaur (or authentic self), Subtle Self (or soul), Causal Self (or spirit) and Nondual (Wilber 2000). These are normally not thought of as subpersonalities, but rather as expressions of spirituality, and little attempt has been made in the past to personify them. But is it possible to assume or pretend that they can be personified? In the present paper we shall look at the two main aspects of this question: the conceptualisation of internal dialogues and the conceptualisation of the spiritual realm, which we shall call the transpersonal. This will be done through giving an account of how they emerged in my work, particularly in the two books of mine which are relevant: *Subpersonalities: The People Inside Us* (1990) and *The Transpersonal: Spirituality in Psychotherapy and Counselling* (2nd edition) (2005). What emerges is a new concept of the dialogical self.

14h00 – 16h00**Workshop***Creating innovation within the self through a feedforward workshop*

Avraham N. Kluger & Dina Nir (The Hebrew University of Jerusalem, Israel)

To ignite and enhance creative dialogues within the self, we propose a self-examination process termed FEEDFORWARD. In feedforward, participants are coached to tell a story regarding a past experience in which they felt happy and energized from the actual task they were performing. This process revitalizes latent positive representation of the self and brings these voices to center stage. Then participants analyze the causes for their past success, and examine their emotions at their peak moment, hence further solidifying and strengthening these positive voices within the self. The new elicited self-knowledge regarding the conditions that allowed participants to be at their best offers a guideline of standards for future optimal performance. The evocation of these clear and explicit standards sets the stage for the following inquiry/question: "Imagine that you continue to work in the same way you have in the recent past, will this bring you closer to or take you further away from the conditions that led you to be most successful?" This mental exercise creates an innovative dialogue within the self by juxtaposing different self representation: Dominant representations that direct ongoing behavior are contrasted with latent representations of when people felt most empowered and full of life. By aligning reawakened deep-seated needs and motivations with explicit plans for the future, the feedforward process initiates innovative dialogues within the self, and facilitates the reorganization of the self to provide positive and lasting (transformational) effects. To expose the Feedforward process, we propose the following 2-hour experiential workshop: *Evocation of feedforward standards and conditions for happiness and productivity*.

- Why do we need Feedforward? Feedback and motivation: overview of research and theory (DeNisi & Kluger, 2000; Kluger, 2004; Kluger & DeNisi, 1996, 1998; Levontin & Kluger, 2004; Van-Dijk & Kluger, 2004) [15 minutes] by Prof. Kluger. The goal of this section is to raise awareness of the double-edge nature of feedback, and the inefficiency of feedback processes on creating change and innovation within the self.

- Reawakening dormant positive positions: The standard elicitation interview (Kluger, 2006) by Prof. Kluger and Mrs. Nir: Participants will experience eliciting feedforward

standards which includes discover and self-awareness of the conditions that leads oneself to superior performance. Participants will practice this interview method in pairs. The method can be used by researchers and practitioners to discover underutilized skills and to increase motivation, and be employed with peers, subordinates, clients and others. [35 minutes].

- Elucidating commonalities of best practices of people when they are best at their work: Participants will be divided into groups of 4 (without their previous interviewing partner) and be asked to discover commonalities in 8 stories. Group leaders will then report to the plenary their results. Results will be made public as to set the stage for all participants to capitalize on existing strengths found in themselves and among their peers. The potential benefit of this exercise is to propagate feedforward process via sharing success stories, discussing common conditions that facilitate superior performance, and creating a motivating force to be used by trainees upon return home [30 minutes including a plenary].

Feedforward interview (Kluger, 2006):

- Participants will be taught principles for helping interviewees assess the relationships between their immediate-future plans and their evoked standards. Interviewers will be coached to facilitate the activation of non-threatening steps towards reaching self-standards. The product of this exercise is alignment of deep-seated motivation with planned actions. [15 minutes].

- Theoretical review will conclude the workshop. In the review, we will discuss how dialogical processes are triggered by feedforward. Next, we will provide examples of designing provocative questions to help interviewees discover innovative paths for self-development. These examples will include designing questions for reaching win-win conflict resolutions, career choices, decision-making, and employee development. A dialogue with the audience will conclude the workshop [25 minutes].

In summary, this workshop will teach feedforward as a theoretical and applied process to create innovation within the self, and allow participants to integrate dormant voices within their inner dialogues.

14h15 – 15h45

Symposium 11

Dialogue, semiotic triads and third parties

Ivana Marková (University of Stirling, UK)

Humans involved in day-to-day conversation, in reading novels, watching television or negotiating their points of view are well aware that dialogue takes place simultaneously at different levels and in different forms. Hiding some ideas and strategically exposing others, carrying internal dialogues, changing their points of view, abandoning or contradicting ideas that they defended earlier – all these processes belong to the art of conversation as well as to the established common-sense practices in communication. For great novelists and writers this complexity of language and dialogue provides infinite resources for exploring the creative nature of conversation, dialogical cognition, emotions and, we can say, for exploring the human drama in its entirety. But these multifaceted features of dialogical communication create tremendous difficulties for social science researchers trying to empirically combat such complexity. This symposium brings to attention (rather than resolves) some of these complexities of dialogue and dialogicality, focusing in particular on the concept of ‘the third parties’, subjectivity and self/other interdependence.

Dialogue, Semiotic Triads and Third Parties

Per Linell (Linköping University, Sweden)

In this contribution I intend to tie together two notions in dialogical theory that, on the face of it, may appear to be unrelated, namely, on the one hand, the presence of “third parties” in most, or even all, communicative encounters, and, on the other, the relevance of “semiotic triads” in the explication of dialogue. The first-mentioned point implies that dialogue is not really between “I” and “thou” only. Instead, we have to acknowledge the importance of several others, which may be understood as third parties of (quite) different kinds. Some of these may be referred as “we”, “they” or “one” (i.e. French *on*). On quite different grounds, it has been suggested that dialogical theory must build on the notion of (semiotic) triads (Marková, 2003). Three of the most well-known of these are: the “situational” triad “here-now-I”, the “pragmatic” triad “I-you-it” and the “abstract semiotic” triad “word-concept-referent”. These triads don’t seem to be mutually exclusive. And yet they are not sufficient. “Third parties” must enter the picture too. I shall discuss some of the intrinsic relations between these conceptualisations.

Keywords: Dialogue, triad, third parties, semiotics, language

Beyond words: Subjectivity, dialogicality and third parties.

João Salgado & Tiago Ferreira (ISMAI, Portugal)

Bearing upon some previous works, we argue that subjectivity can be conceived of as a form of internal dialogicality, in which three different but bounded elements inter-relate: an I, an Inner Alter and Inner Audiences. Within this model the notion of I-position becomes a product of the moment-by-moment configuration of such communicational space. In this occasion we will develop this basic schematic model, focusing on the coordination between verbal and non-verbal dynamics of the triad I- Inner Alter- Inner Audiences, arguing that some of the most important features of those processes cannot be reduced to its verbal features – even if verbally performed. Therefore, it is possible that subjectivity, in terms of content, may seem different from the conception we have when it is conceived in its communicational and pragmatic sphere.

The speaker’s positioning: A manifestation of the dialogicality of the self

Michèle Grossen (University of Lausanne, Switzerland) & Anne Salazar Orvig (University of Paris 3, France)

The notion of dialogical self is both a theoretical and a methodological challenge. As a matter of fact, if we want to be coherent with the notion of self or dialogicality, we have to assume that dialogicality is not only a relevant property of interlocution but is constitutive of discourse. From this standpoint, the speaker’s positioning might be considered to be a manifestation of dialogicality. In fact (and in line with Bakhtin), any discourse is always a specific point of view on the world; it is based upon responsive understanding, which implies that the speaker’s positioning is inherent to discourse. In this paper, we shall examine the various forms that positioning may take within discourse in interactional contexts. In order to do so, we shall draw on Bakhtin’s notion of voice and heteroglossia, as well as on various elements taken from the enunciative theory initiated by Benveniste and followed by various researchers. Our data will be taken from three different corpora: discussions in focus-groups concerning medical confidentiality, therapeutic interviews, face-to-face research interviews. Our analyses will lead us to highlighting the subject’s heterogeneity, to showing the complexity of the notion of dialogue itself, as well as to claiming that most of the methodological tools used in social sciences fail to account for the dialogicality of the self.

The third parties in internal dialogues

Ivana Marková (University of Stirling, UK)

Using data from discussion groups collected in the Czech Republic and in France, this paper explores the participants' representations of the individual's responsibility for past events that caused much suffering to others. Theoretically, the paper focuses on the relationship between the external dialogue, i.e. what is actually said by the participants of the discussion group and the internal dialogue, i.e. what the participant may implicitly and symbolically represent but would not necessarily bring into speech. Considering different kinds of internal dialogues and 'the inner Alter' in these two corpuses, this paper examines the ways in which 'the third party' is brought into speech and the discursive and linguistic means achieving that.

14h15 – 15h45**Symposium 12***Semiotic analysis: An approach to the meaning making process*

Catarina Rosa & Filipa Duarte (University of Minho, Portugal)

Discussant: Jaan Valsiner (Clark University, USA)

In a remarkable effort for giving significance to the unceasing experiencing flow, people are constantly involved in a process of meaning construction, in order to regulate their relations with the environment (Valsiner, 1998). In order to assure the psychological survival when facing the developmental challenges inherent to the life course (e.g. marriage or transition to parenthood), or coping with deviance to the normative trajectory (e.g. the experience of sexual abuse), subjects need to permanently update their personal meanings that allow the integration of each experience. In this symposium, we suggest that the semiotic analysis developed by Valsiner and collaborators (Josephs, Valsiner & Surgan, 1999) may be used as an interpretative methodology to analyse the mechanisms involved in the meaning making, with regard of the dialogical and dynamic nature of subjective experience. We intend to illustrate it by applying this methodology of analysis to such distinct data as the self-referential discourse (exploring the specificities of the marital relation and of the transition to parenthood) and the narration of child sexual abuse experiences (from the child and the mother standpoints).

Construction of meaning –making and mutuality in psychotherapy

María Teresa del Río Albornoz (Catholic University of Chile, Chile)

People has to face processes that are irreversible in nature, and to be able to seize this quality, we have to use a cultural historical perspective. (Bergson, 1959, Valsiner, 1997, Wertsch, 1988, 1991) Cultural psychology has highlighted the fact that people process immersed in cultural contexts. They do so with time, in which exchange individual / social context is reformulated, through semiotic autoregulation of the individual mind (Valsiner, 2004). We try to appreciate processing at a microgenetic level. When a child goes to therapy due to abuse, we are faced with a chance to appreciate psychological elaboration helped by the psychotherapist. The therapeutic session is an irreversible time-space instance for the child to process psychologically. Our focus is on appearance of meaning-making complexes that becomes evident

through shifting semiotic fields and the tension aroused is expressed as ambivalence that can be discerned in semiotic analysis. We intend to reflect ongoing meaning construction in mutuality in a negotiated temporal frame. Excerpts of therapeutic sessions with issues around abuse situations are analyzed.

Dialogical context in making sense of experience: Pertinence to psychotherapy

María Elisa Molina Pavez (Catholic University of Chile, Chile)

The study takes the assumption of a socially guided, dialogical and transforming self. It focuses on person and culture relation, and its function in psychological change and stability. This relationship is carried out in the meaning making process, which takes place at the emergent moment of experience, in the here and now context. The person carries his/her idiosyncratic constructions getting in dialogue with social representations offered by and constructed with others. The I-positions take different perspectives according to whom they represent and to the generalization degree of the meaning they construct at the multivoiced self. The study uses semiotic analysis to approach to subjective experience; a semiotically guided phenomenon that takes place in a microgenetic level. We pretend to explore: a) How people negotiate between personal meanings and those offered by culture? b) What function social representations fulfill in elaborating the emotional experience? c) What function semiotic mediation fulfills?

Categories of analysis will be presented with an illustration of cases attending psychotherapy.

Dialogical articulation and the transition to parenthood

Filipa Duarte & Miguel Gonçalves (University of Minho, Portugal)

In a previous study, we developed a methodology that invites the subjects to deal with the dualities of the dialogical self (Dialogical Articulation Task – DAT). This methodology, grounded on the Dialogical Self Theory, is intended to study the way people construct meaning about the dialogical processes underlying the management of identity diversity. In order to explore the construction processes of these regulatory semiotic tools, we apply Valsiner's semiotic analysis to the participants discourse. Assuming that the process of transition to parenthood constitutes a remarkable event throughout the personal developmental course and that it has implications in the way a person defines him/herself, we are interested in its possible effects on the organization of the I-positions repertoire. Therefore, in this presentation we discuss the results of the application of DAT to this specific life transition. Two assessment moments are considered in order to contrast the prenatal expectations concerning this new I-position with the postnatal experience of parenthood. By comparing the DAT obtained in these two moments, we explore the accommodations made necessary by this life event in the global dialogical processes of the self-system.

Dialogical articulation in close relationships: The partner's role in self-management

Catarina Rosa & Miguel Gonçalves (University of Minho, Portugal)

This research project lies on two complementary theoretical foundations: the concept of self multivoicedness, borrowed from the Dialogical Self Theory (Hermans, 1996) and the analysis of the meaning making process suggested by Valsiner (Josephs, Valsiner & Sorgan, 1999). In a previous exploratory study, we have developed a methodology to access the dialogical processes of construction of semiotic tools and a path of analysis to explore how these processes enable self-regulation (Dialogical Articulation Task,

DAT). The interesting results about the relevance of the significant others in these self-regulatory dynamics have sustained the present study focus in close relationships. The general goals of this study are: a) to analyze the dynamics established among the various internal I-positions that constitute the self-system, attending to the dynamics associated with the partner I-position; b) to understand the role played by the external positions, namely the partner, and their eventual influence upon the internal dynamics of the self-system, and c) to explore if the dialogical self-management ability is influenced by the level of satisfaction in the marital relation. In this presentation we will illustrate this methodology and these goals by analyzing a couple's case.

14h15 – 15h45

Paper 24

Discursive practices and dialogical processes

Chair: Wolfram Fischer (University of Kassel, Germany)

Ways of discourse and modes of argumentation. Dialogical processes in adult education

Alejandro Barragán & Mercedes Cubero (University of Seville, Spain)

We start from the Cultural Psychology perspective in which human development is viewed as a process of dialogical interaction between individuals, cultural tools and the activity setting in which individuals develop. The psychological actions that individuals carry out in a new particular activity setting have a very strong influence to the use of new discourse genres as well as new ways of thinking. Formal adult education is a privileged context to observe the consequences of dialogical processes. Adult education activities is also a privileged context to observe how the appropriation of new discursive genres take place and how individuals use them as well as the old ones. The study of classrooms of adult education, where individuals acquire tools for their reading and writing development, lets us to observe how these tools give them the possibility to carry out new cognitive actions. Furthermore, it lets us observe how these new acquisitions are related to the existence of new ways of thinking that coexist with the old ones.

Lack of dialogue and the process of construction of meanings in the Program of Health Family, Brazil

Elaine Pedreira Rabinovich (Catholic University of Salvador, Brazil)

The study, using participant observation and field diary, analyzed two dialogues between the professional team and families of a Program of Family Health located in São Paulo, Brazil. This analysis was based on the Social Support Model which understands that interpersonal relationships can help coping by providing informational, emotional and instrumental support. One case illustrated "learned deprivation" by which looking exclusively for instrumental support does not allow other kinds of supportive transaction. Another case pointed to the conscience of rights not necessarily being connected to a realistic awareness of the meaning of these rights. Therefore different levels of meaning constrained the dialogue between families and professional workers. These failures of communication were understood as consequences of historical processes where the position of the population as clients have been related to an authoritarian Public Policy. So, the individual self may not always be understood as a product of a pluralistic and multivoiced system because "epistemicide" – the hegemonic power blocking pluralistic knowledge - may not allow some voices to even speak.

Judicial dialogues: An historical/cultural perspective

Maria R. Boes (West Chester University, USA)

It is the objective of this study to probe oral judicial dialogues conducted in sixteenth and seventeenth century German courts to establish the identity of suspects and witnesses. In the absence of an institutionalized written identification system, such early modern judicial verbal dialogues are one of the few sources available to present-day observers to construct contemporary perceptions of what constituted an identity and to extrapolate possible diverging cultural approaches and patterns especially with regard to Jews and Gypsies. Original criminal court documents serve as the base for this project.

Culture and conflicting identities: A case study

Margarida César (University of Lisbon, Portugal)

During the last decades Portuguese society became more multicultural. Usually gypsies and students from African countries tend to experience higher levels of underachievement and social exclusion. They experience conflicting identities within their learning settings. *Interaction and Knowledge* is a research project. It studies and promotes peer interactions and inclusive learning settings. Participants are students (5th to 12th grades), teachers/researchers, and psychologists. Data collecting instruments include participant observation (audio and/or video taped), interviews, questionnaires, reports, and students' protocols. They worked collaboratively during a school year. The analysis of a case study (one student from Cape Verde and his peer, from the mainstream culture, 9th grade, including a 10 years follow up) illuminates the conflicting identities and their role in these students' life, namely in their mathematical knowledge appropriation and socio-cognitive and emotional development. Not belonging to the mainstream culture is a barrier students need to overcome in order to achieve their life projects. Their conflicting identities are clearly seen in their accounts and peer interactions. This empirical evidence shows how difficult it is to belong to different social groups.

14h15 – 15h45

Paper 25

Analyzing psychotherapy

Chair: William B. Stiles (Miami University in Oxford, Ohio, USA)

Group techniques and dialogical effects: Similarities between different narrative approaches

Jesús García-Martínez (University of Seville, Spain)

This is a conceptual paper, more than a empirical one. Dialogical model has emphasised the role of the internal dialogues as the major way to promote changes during the therapeutic processes. Persons are social and relational organisms, so the relationships and the dialogues between persons are a basic mechanism to promote personal changes and new personal meanings. The use of explicit and external dialogues with other persons, especially when they are similar to us in some specific ways (similar problems, similar life contexts) could be an adequate mechanism to

promote therapeutic changes from a dialogical point of view. In this sense, some group techniques, as the Interpersonal Transaction Group or The Discussion Group, are related with the nature of the dialogical model. Interpersonal dialogue (between persons) is a mean to search for new meanings to change my identity. But this search is done in two different fields: in the other-experience and in my own experience. This reconstruction of the identity is got usually by two ways: a) Improving some aspects of the personal system of construction (improving the relevance of some voices); b) Reducing others (minimizing the relevance of other voices). Different narrative models have a similar conception about the relevance of group processes to dialogical changes. These similarities are described. Some group interactions are described to exemplify the change of voices during therapeutic processes.

Moments of shared experience: Empathy and psychotherapy
Thorsten Gieser (University of Aberdeen, UK)

In this paper I suggest that a phenomenological approach to empathy can help to explore the potentiality of the Dialogical Self. By examining a psychotherapist's accounts of his empathic experiences with clients, I will propose that the therapist first develops a representation of the dialogical self of his client, including the emotional values of each of her positions, in the field of the external positions of his own dialogical self. Through his sympathizing mode of attending to the client, the therapist develops his own emotional responses to these positions as experienced when listening to the client's narratives. Thereby, both client and therapist create a 'synchronicity of intention' and emotion. The boundary of the representation of the client's dialogical self in the field of the therapist's field of external positions dissolves. The therapist now experiences the client's positions as related to his own internal positions. His other external positions and the representation of the client's internal positions are being suppressed. I suggest that the therapeutical process lives from an interplay between these 'moments of shared experience' and a distancing from the client. Interpreting empathy in this way may open up new insights into intersubjectivity in psychotherapy.

Dialogical self-help contexts for psychological disorders

P. F. Spadaro, M. B. Ligorio (University of Bari, Italy) & M. Iodice (University of Salerno, Italy)

Otherness is a key element in the Dialogical Self theory. Selfhood can emerge, in fact, through the activity of looking at the "others". Psychological disorders, such as eating disorders, can be well treated within groups of peers. In particular self-help web-forums afford "disembodied" communication among people with similar problems. In such environments, users can expand their dialogical opportunities and identities become discourse practices. In this paper we describe a self-help web-forum inhabited by people with eating disorders. A questionnaire aimed at inquiring motivations of participation and perception of the forum experience was administrated to 16 users. Users seem to be strongly stimulated by the need to find an intimate community of pairs. We propose the metaphor of a "protected next" to describe the users' feelings. Furthermore, the qualitative analysis of the notes posted reveals the modalities through which participants give advice and ask for help. These modalities are closely related to the dialogical negotiation of I-positioning. Results of this kind may improve the efficacy of such environments for psychological disorders treatment.

Paper 26**Emotions and the dialogical self**

Chair: Jesús García-Martínez (University of Seville, Spain)

Dynamic conceptualization of feelings based on dialogical self theory

Agnieszka Konopka & Henryk Gasiul (Cardinal Stefan Wyszyński University, Poland)

The Dialogical Self, was described by Gonçalves and Salgado as “one of the most promising ways to develop a dynamic perspective on selfhood”(Gonçalves & Salgado, 2001, s. 367).

Departing from the Dialogical Self Theory (Hermans, 2001, 2003, 2004, Hermans & Kempen, 1993) the authors are going to present the dynamic, dialogical conceptualization of feelings and results of the research based on such a model. Feelings from this perspective can be described as relational processes involving dynamic aspects of emotional experience: emotional movements (EM), understood as changes in experience of self and action tendencies (AT). Two lists of verbs: LEV (Konopka, 2004) and the list from the Self Confrontation Method (Hermans, 1985) have been applied to explore dynamic aspects of emotional experience of 14 feelings. Research made on the group of 120 participants showed significant differences between positive and negative feelings and 14 specific categories of feelings. These findings will be discussed from the perspective of The Dialogical Self Theory and Fredrickson’s (1998) broaden-and-build theory of positive emotions.

Reframing flow experiences from self dialogical processes

Yolanda Ruiz Ordóñez (Catholic University of Valencia, Spain), Cornelia Teodora Lungu & Virginia Carrero Planes (University Jaime I Castellón, Spain)

Research on peak experiences has brought out the main role of feeling pleasure when the person is enrolled in certain activities. These experiences have been referred to as full joy, general wellbeing or flow. According to literature review, needs satisfaction, competence self-perception or personal growing stages are the most frequent perspectives used to explain the quality of these experiences; but more empirical research is required in order to clarify the main processes involved. The goal of this paper deals on explaining flow experiences from self’s construction processes. A Grounded Theory methodology from a qualitative generating perspective is used. Results show the relevance of self-expressing processes when flow emerges. An empirical model of self’s construction processes is proposed for developing self-perception stages: from an " I-result ", where the person focuses on reproducing pleasure situations, toward an "I-state", in which attention is paid to living in coherence with the essential-self (eudaimonist perspective). The discovery of self dialogical mechanisms in self-expressing processes and their consequences for self motivational theory are discussed.

The relation between self-construals and language for emotions in personal narratives of males and females

Ayfer Dost & Aylin C. Kuntay (Koç University, Turkey)

It has been argued that individual’s self construals and their cognitive and affective processes are related such that self-construals affect the way people process information and narrate their experiences. In turn, how information is processed and narrated as a personal experience reaffirms self-construals. In the literature, it has also

been suggested that the socialization of self and emotion proceed parallel to one another in a gender differentiated way. There are also suggestions in the literature that gender differences can be explained by differences in self construals of males and females. In that connection, the present study aims to explore how self-construals are related to language for emotions in personal narratives. The sample consists of Turkish males and females whose ages range in between 20-60. This study also aims to see whether differences in language for emotions in personal narratives of males and females can be explained by the differences in their self-construals. Findings will be discussed with respect to the relation between self and culture, and the role of culture in shaping certain aspects of the self.

The most dialogical feeling: Love

Agnieszka Konopka (Cardinal Stefan Wyszyński University, Poland)

Emotions have a central role in the self organization and change within the self. Besides that, the emotional mechanisms underlying this change haven't been explained enough yet (Greenberg, 2004, Magai and McFadden, 1996). The further exploration of changes provoked by feelings can lead to a better understanding of the transformation processes and can also be an important step toward a more dynamic conceptualization of feelings. Some authors conclude that love has an especially strong influence on the self organization. It can lead to a significant change in the self (Person, 1988) and it is often the basic power of transformation (Magai, McFadden, 1996). In this presentation we treat the feeling of love as a source of movement within the self conceptualized in terms of Dialogical Self Theory (Hermans, 2000, 2001, 2003, 2004). This theory is considered to be an excellent base for understanding emotional processes in terms of their dynamism. We are going to present a comparison between love and other 13 feelings in terms of changes which they provoke. Two kinds of changes have been described in a proposed model: change in the self (general, positive and negative) and action tendencies (general, positive and negative). It has been found out that love, compared with 13 feelings, provokes the highest level of general change in the self, general action tendencies, positive change in the self and positive action tendencies. In general terms, love was connected with the highest level of changes within the self and motivation. The author is going to discuss love as a source of movement within the self as a basis for a dialogicality of the self.

16h00 – 17h30

Interactive Symposium
2nd Round

Dialoguing on methodologies: The challenge from dialogical self

Jaan Valsiner (Clark University, USA) & Lívia M. Simão (University of São Paulo, Brazil)

Leading Participants: Brady Wagoner (Cambridge University, UK), Jaan Valsiner (Clark University, USA), João Salgado (ISMAI, Portugal), Lívia M. Simão (University of São Paulo, Brazil), Tania Zittoun (University of Lausanne, Switzerland)

16h00 – 17h30

Symposium 13

What in the dialogical self involves Japanese psychologists?

Shinichi Mizokami (Kyoto University, Japan)

The notion of the dialogical self has gradually prevailed in Japan and has potential for expansion. In this symposium, we would like to largely discuss two contexts that may contribute to the development of the dialogical self. First, it is a local context. This can be divided into two types of contexts: (1) methodological and (2) practical. The qualitative approach, one of the methodologies, has been widely used in recent years, and may bring about not only diverse methodological possibilities but the necessity of the theory to conceptualize the local world qualitatively described and organized into the total. On the other hand, maturation of industrialization and collapse of the traditional working model since the beginning of 1990s have resulted in questioning the quality and direction of diverse practices such as education and clinical psychology. Many local factors should be relativized with one another to organize them into the total so as to attain some valuable goal. Second, there are original concepts like well-known *amae* to function in the proper Japanese cultural context. In this symposium, the concepts, *ma* and *utsushi*, will be taken up to describe in-between space and transitional chronotopes in therapeutic scenes. The dialogical self can also be thought to sustain what happens in the clinical world, so therefore must be intriguing to differentiate from what the dialogical self describes.

Organizing on- and off-campus activities in university life entails organizing multiple I's
Shinichi Mizokami (Kyoto University, Japan)

In higher education in Japan today, there is an increasing tendency of using strict evaluation in educational activities. They have necessarily resulted in students having too serious an attitude toward class attendance. Many students in Japan now spend most of the day in the classroom regardless of their motivation. Historically, however, students have participated in extra-curricular activities (clubs) and part-time paid work. If more activities such as meeting friends and girl/boyfriends, and hanging out in bars devoting themselves to personal interests, were included, students' university life would become instantly full or even out of control. And it actually is. Students spend their busy everyday lives as if they were dealing well with things, even their studies. I will report how such students consciously can organize such activities as multiple I's, multiple selves. Needless to say, activities have priority for individuals. Therefore, when organizing occurs in the individual, the I who does one activity seems to negotiate with the I who does another activity, exchanging their voices. In such dialogical world of the self, there could be other advantages to introduce the future dimension and to examine the struggle between an ideal I and an ought I (especially the latter, which has rarely been examined in the past).

Voices of the self in the therapeutic chronotope
Masayoshi Morioka (Nara Women's University, Japan)

Japanese traditional culture has elaborated an aesthetic sense of *ma* or *utushi*, which are a chronotopic in-between space and transitional chronotope. Japanese are brought up to respectively listen to rich meaning in the silence, word to word *ma*. I would like to discuss about the dialogical self in psychotherapy. There is a silent voice, the voice spoken to oneself. Psychotherapists deeply concern the selves with their expressions of *ma*. The client is encouraged to en-voice her/his own neglected selves in therapeutic dialogue. Therapeutic change and spontaneity will then often emerge in such dialogue. We will discuss how this therapeutic spontaneity emerges. The first point of view is about the specification of the dialogical space, the dialogue with the other. The therapist makes efforts to listen attentively to her/his client's voices, and to remain and to expand the dialogical space where the latent power of the client can become

activated. The second point of views is about the specification of the dialogical time, about the present. Japanese present tense is different from that of the standard European languages. Japanese present tense incorporates rich space that includes past and future. The present can intermingle with the past in self narratives. The therapist pays attention to such effects of present tense in his/her client's utterances which may be the moment the client en-voices the neglected parts of their Self.

Whose voice is saying "who am I?": The changing process of the self during adolescence

Reiko Mizuma (Fukushima University, Japan)

"Who am I?" This sounds like a typical question among adolescents. Adolescents are immersed in a process of transforming from someone they used to be to someone different from it with varying degrees of confusion and conflict over such an ego experience. During this process, the question "Who am I?" is ever-present on their minds. This kind of question has recently been considered as harmful for Japanese society, with the reasoning that being absorbed into "I" distracts the adolescent from his/her job interests. Actually, however, the question "Who am I?" does not oppose social interest. We believe it is needed in order for the person to consider the process surrounding this question. Investigations of this process were progressed based mainly on Erikson's identity theory and Marcia's identity status theory. In past decades, however, identity status theory has been strongly criticized, namely because it was unidirectional and teleological. This argument yielded many attractive questions regarding the process of change during adolescence, not only those mentioned above but also, for instance, the timing of identity development. In line with dialogical self theory, we can discuss these questions not from the view of developmental theory strongly related with chronological age, but from the view of the person's "inner voice".

16h00 – 17h30

Paper 27

Methodology and empirical research

Chair: Katarzyna Stemplewska-Zakowicz (Warsaw School of Social Psychology, Poland)

A dialogical approach to in-depth interviews

Maria Cláudia S. Lopes de Oliveira (University of Brasília, Brazil) & Mariana Barcinski (Clark University, USA)

In the traditional perspective interview is conceived as a controlled verbal interchange between two or more interlocutors, where each participant has a distinct predefined role. Within this structure, the interviewer assumes a powerful position, not only orienting the interview, but also assigning meaning to what is said. Alternatively, a critical approach of interviews in the realm of qualitative research involves considering interviewing as a dialogical enterprise, as an activity where other roles than those of "informant" and "recipient" are performed. We investigate open-ended interviews as intentional dialogues organized in the form of an open-system, one that develops through time as a result of the co-regulation of its constituent subsystems. From a dialogical perspective, interviews are considered social interactions in which identities are crafted, transformed, and deployed. Hence, they constitute central settings to the analysis is the rhetorical work done by participants to present one another identity claims. Hence, interviews are not only methodological tools in data collection, but unity of analysis themselves.

"Position me if you want to have a date with me". Effects of experimental positioning on social influence

Bartosz Zalewski (Warsaw School of Social Psychology, Poland)

The study investigated the question whether positioning can increase the effectiveness of social influence techniques. Conversations, which could be classified as "flirts", were chosen as an example of a social influence situation. It is assumed that those techniques are more effective when the persuaded person is successfully positioned according to the persuasive person's intention; and less effective if the persuaded person is positioned in opposition to this purpose. Natural flirting conversations taken from Internet communicators were analyzed. The results show that the most effective positioning is when the persuaded person was being proposed (and accepted) one of the following positions: "you influence me" or "you are important to me"; and the most ineffective positioning appeared when the persuaded person felt in positions like: "take care about me" or "subordinate!". Results support the model and show that efficiency of social techniques is moderated by positioning phenomena. These findings correspond with results of previous research on positioning (Stemplewska-Żakowicz, Suszek, Zalewski, 2005). Results will also be discussed with implications to nonconscious behavioral confirmation processes (Chen and Bargh, 1997).

Shared realities, their "underworlds" and the dialogical self

Katarzyna Stemplewska-Żakowicz, Anna Gabińska, Justyna Walecka & Dominik Gebler (Warsaw School of Social Psychology, Poland)

In a previous study (Stemplewska-Żakowicz, Walecka, Gabińska, 2006), experimental support was found for one of the basic theses of dialogical self theory: each I-position creates its own specific self-narrative. As it was predicted theoretically, self-narratives created in various relational contexts differed in regard to their content and form. The additional results of the study suggested that different types of positioning (explicit or implicit) may refer to different types of knowledge (socially shared or non-shared). However, possible conclusions from this experiment are limited by the fact that observed differences referred to different research groups. The open question remains whether the same differences could be found not only between subjects, but also within them. To address this problem a next study was conducted, in which intrapersonal differences were directly assessed by means of repeated measures. The subjects were asked to write a self-narrative twice (with a delay of ca 1 month), each time within different relational context or under influence of different positioning procedure. The results can be considered to be very stimulating for a further debate on the dialogical self theory as well as on other psychological conceptions of intersubjective nature of human knowledge (i.e. Hardin & Higgins, 1995).

16h00 – 17h30

Poster Session 3

Chair: Luísa Aires (Universidade Aberta, Portugal)

1. Social representations of Alzheimer's disease from a dialogical perspective

Catarina Peixoto, Carla Cunha & João Salgado (ISMAI, Portugal)

In a dialogical approach to Social Representations Theory, Ivana Marková emphasizes the dynamic features of representational phenomena in the mediation of the relationship Ego – Alter. Social representations, as cultural and social artefacts, become the third element that needs to be taken into account for a more complete understanding of the communication between an individual and a group. This specific study represents an attempt to understand and characterize the social representations around the Alzheimer's disease in a group of college students from different scientific backgrounds. The expected results were that psychology students would be more aware of the subjective experience associated with this clinical condition. Curiously, no significant differences were found and our findings lead us to realize that the *themata* of the social representation accentuates a “medicalized” and objectified understanding the person with Alzheimer's disease with no consideration of the psychological impact of this condition in selfhood. We will discuss these results as an applied study of the dialogical theory of social representations and elaborate on the implications of these findings in a dialogical conception of the care relationship between professionals, family and the person.

2. Dialogicality and self narratives in Brazilian adults' Personal Position Repertoires

Mariane DeSouza , Manoela Ziebell DeOliveira, Amanda DaSilveira, & William B. Gomes (Federal University of Rio Grande do Sul, Brazil)

The Personal Position Repertoire's main concern is to create appropriate conditions under which the dialogical phenomenon will manifest. This study was an attempt to analyze the correspondence between the concept of dialogical self (dialogicality as a theoretical rule) and Personal Position Repertoire (PPR) as its instrumental counterpart (how do I verify conscious expression of dialogicality). This analysis relied on empirical evidence provided by PPR's application to seventeen Brazilian participants between 19 and 34 years old. Results suggested two different contexts for conscious expression of dialogicality: the possibility for a person to perceive her or himself as a multiplicity of characters, and the possibility to construct narratives about her or himself from different points-of-view. Dialogicality is discussed as a construct disclosed indirectly by PPR, that is, as an outcome of self's narrative nature that emerges through a time-line.

3. Dialogical self in the process of creative writing

Renata Żurawska-Żyła (Catholic University of Lublin, Poland)

In creative process especially in the process of writing we can find phenomena which have a theoretical justification in the theory of the dialogical self by Hubert Hermans. As an example I present: internal dialogues of writers revealed in the process of writing, constructing literary protagonists and dialogues between them and the author or weaving a plot of the story. In my poster I would like to present a case study of a writer and show what the effects of my research are - how dialogical self is revealed in the writer's creation. Moreover, I would like to present the method “I and my Protagonists” (my authorship), which indicate how the writer's identity and scheme of self representation contains literary protagonists. I also ask writers to construct a dialogue between the author and each protagonist. That dialogues tell us about the emotional relation between the writer and his protagonists and about the functions and influences the protagonists have on the author. Can we treat literary protagonists as “I”-positions of the writer?

4. Women Talking About Women - As Exploration of the Gendered Self

Genie Giaimo (Clark University, USA)

My research focuses on ideologies that drive narratives on femininity and womanhood. These dominant discourses refer to belief structures that have been legitimized within society by the population, as well as by social institutions. Within the narratives of my subjects there are many conflicting cultural discourses at work. These discourses derive from essentialist theories; however my subjects employ constructionist theories in their discursive positioning. The discourses that I explore focus on images of womanhood and motherhood. Women construct their sense of self linguistically in a contested narrative space that mirrors the polarized and idealized images of womanhood and femininity we encounter within society. This contested space is in no way binarial. Young women construct their sense of self within a liminal space traversed by various conflicting cultural discourses on ideal womanhood and femininity. These conflicting discourses manifest within young women's narratives in various linguistic and experiential forms.

My research charts the progression of the Feminist movement in America, and aims to reveal the influence of government and media representations of Feminists on the identity formation narratives of women.

5. Adolescence transgression and dialogical self: Youth adventures as narratives of "us" and "me"

Ana Barbeiro (Piaget Institute, Portugal)

In this paper we discuss some findings of a field research with a group of Portuguese adolescent transgressors living in a rural-industrial village. The grounded analysis of their life stories puts on evidence the relationship between their transgressive behaviors and the construction of meanings about themselves and their daily life. Transgressive behaviors are lived and told as adventures, allowing the members of the group to experience together the testing of community norms, to create intense events and to construct positive identities inside the group, in opposition to negative labelling from the "others". As they are told to an audience (the members of the group, as well as outsiders) these adventures give place to the emergency of heroes in the group, but they also construct meanings about society and group norms, and about the past, the present and the future of individuals. In this sense, group and self identities are constructed and negotiated through the adventures, which are actions and actions-narratives-of-actions.

6. Identity (re)organization during the transition to parenthood and the imagined baby: Idiographic analysis of the dialogical movements between I-positions

Iva D'Alte, Sofia Barroso, Elisabete Ferreira, Carla Cunha & João Salgado (ISMAI, Portugal)

Transition to parenthood presents a unique moment of personal and familial development, and an opportunity for identity (re)organization. This has been a topic deeply explored by different lines of research. This study aims to contribute to the field with a dialogical approach to some psychological processes involved in that life transition. Since pregnancy involves the emergence of a new human being, our focus of research has been the emergent imaginary dialogues between mother/father and *imagined baby* and their relevance to the self-identity changes. Thus, we present 3 longitudinal case studies based on the Self-Confrontation Method, in which the future mother or father are invited to assume the position of the baby in order to engage in

dialogue with their own position. The results point to different trajectories of development and adaptation to this life-task that will be briefly outlined.

7. A look at empathy from a dialogical perspective

Joana Teixeira, Carla Cunha & João Salgado (ISMAI, Portugal)

Empathy is a rather interesting process and still waiting for further exploration, as Valsiner has suggested. The phenomenological perspectives still dominate the conceptualization of empathy, but they also face epistemological difficulties such as solipsism and scepticism. This study tries to contribute to this field with a dialogical conception of this phenomenon while articulating it with a single case study of a small excerpt of a dialogue between a “listener” and someone who reveals a personal problem. The fundamental questions addressed are concerned with simultaneity of empathy and of lack of empathy. The results suggest that moments of empathy are difficult to achieve, but they seem to involve some synchronization between the rejoinders in the dialogue, in the form of turn-taking. The implications of these findings for a dialogical conception of empathy will be briefly explored.