



The Fifth International Conference on the



**Dialogical Self**



# Programme & Abstracts

**Cambridge, UK, August 26-29<sup>th</sup>, 2008**





# **Programme & Abstracts**

**The Fifth International Conference on the Dialogical Self  
Queens College, Cambridge, United Kingdom**

**August 26-29<sup>th</sup>, 2008**

# The Fifth International Conference on the Dialogical Self

## Scientific Committee

**Hubert Hermans** (Radboud University of Nijmegen, the Netherlands) (**Chair**)

**William Gomes** (Psychological Institute UFRGS, Brazil)

**Miguel Gonçalves** (University of Minho, Portugal)

**Alex Gillespie** (University of Stirling, UK)

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**Jaan Valsiner** (Clark University, USA)

**Leni Verhofstadt-Deneve** (Ghent University, Belgium)

**Tania Zittoun** (University of Neuchatel, Switzerland)

## Organizing Committee

**Alex Gillespie** (University of Stirling, UK) (**Co-Chair**)

**Tania Zittoun** (University of Nauchatel, Switzerland) (**Co-Chair**)

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**Ben Tyler** (University of Stirling, UK)

**Brady Wagoner** (University of Cambridge, UK)

**Lisa Whittaker** (University of Stirling, UK)

## Introduction to the Conference

The concept of dialogical self is a new development in psychology which combines the work of theorists such as Bakhtin and James with the latest developments in cultural, cognitive and social psychology and in psychotherapy. This new approach is closely related to narrative psychology, constructivism, and cultural psychology, but the focus is upon the multivoiced self. According to the concept of the dialogical self, the individual self is social in origin and dialogical in function. The self reflects and appropriates the voices of society and significant others, and within the functioning of the self we find these voices in dialogue.

Exploration of the dialogical self has broad scope, ranging from literary sciences to brain research and from empirical psychology to psychotherapy practice. It brings together different fields of psychology, such as personality, developmental, social, and clinical psychology. Across these diverse fields, the concept of the dialogical self provides an interdisciplinary platform for innovative research, theory and practice.

The Fifth International Conference on the Dialogical Self will focus upon the self and dialogue and the ways in which meaning is constructed and reconstructed. The purpose of the conference is to organize interchange and discussion of problems related to the dialogical self across the boundaries of specific (sub)disciplines. As such, the Fifth International Conference on the Dialogical Self is open to psychologists and representatives of other social sciences and arts.

From the first Conference in Nijmegen (2000), through the second Conference in Gent (2002), the third Conference in Warsaw (2004), and the fourth Conference in Braga (2006), these International Conferences on the dialogical self have served as exciting meeting places for theoreticians, researchers, psychotherapists and trainers interested in exploring the implications of the dialogical self in their fields of work. We trust that the fifth conference will further enhance this lively field of research



## Programme

		Fitzpatrick Hall	Bowett Room	Old Kitchens
11:00- 2:00	Registration	At the Conference Registration Office		
12:00-2:00	Tea & coffee	In the conservatory and bar area		
2:00-2:40	Welcome Reception	In the Fellows' Garden (beside the Erasmus building)		
2:40-3:00	Introduction	Hermans & Organisers - Introduction (Fitzpatrick Hall)		
3:00-4:40	Presentations	<p><b>Symposium 1: Experimental approach to dialogical self</b>            Organiser: <b>Stemplewska-Żakowicz</b>            Discussant: <b>Barresi</b>            Architecture of the discursive mind: Theoretical grounds for the research project (<b>Stemplewska-Żakowicz &amp; Suszek</b>).            Experimental method of studying effectiveness of different positioning techniques (<b>Kobylińska &amp; Suszek</b>). Effectiveness of different experimental techniques of positioning: Results of the pilot study (<b>Stemplewska-Żakowicz &amp; Kobylińska</b>). Two different methods of positioning and personality traits in Five Factor Model (<b>Szymczyk</b>).</p>	<p><b>Symposium 2: Hearing what is not yet said: microanalysis of development in the dialogical self</b>            Organisers: <b>Abbey &amp; Cunha</b>            Discussant: <b>Valsiner</b>            The dialogical self in movement: Microgenesis of change and stability in the self (<b>Cunha &amp; Gonçalves</b>). The experimental study of transformation: Principles, history and application to the dialogical self (<b>Wagoner</b>).            Digging up thought's skeleton: Exploring the process of associogenesis (<b>Surgan</b>). Viewing boundary process: Using ambiguity to 'see' what the dialogical self has to say (<b>Abbey</b>).</p>	<p><b>Panel Discussion 1: The integration of psychotherapy with medication: A dialogical resolution of existing counselling/ psycho-pharmacological conflicts</b>            Participants: <b>Schureman, P. Lysaker, Dimaggio &amp; Ward</b></p>
4:40-5:00	Tea & coffee	In the conservatory and bar area		
5:00-6:20	Presentations	<p><b>Symposium 3: Notions of psychological distancing and approximation applied to psychotherapeutic dialogue</b>            Organisers: <b>Simão, Albornoz &amp; Pavez</b>            Approximation, distancing and sense negotiation in I-other relationships (<b>Simão</b>).            Psychological distancing as a tool to understand a therapeutic encounter (<b>Albornoz</b>). Psychological distancing: A therapeutic device (<b>Pavez</b>).</p>	<p><b>Symposium 4: Development of self as social phenomenon</b>            Organisers: <b>Reddy, Yilmaz &amp; Zeedyk</b> Guiding infant actions: Parental directives in two cultures (<b>Reddy, Hicks, Jonnalagadda, Liebal &amp; Chintalapuri</b>). Maternal role in the development of self-awareness in early infancy: A Scottish perspective (<b>Yilmaz</b>). Early mother-infant mirror play in Turkish and UK cultures (<b>Zeedyk</b>).</p>	<p><b>Symposium 5: Epistemological Foundations and methodological exactness regarding research in the discursive science</b>            Organiser: <b>Mussoni</b>            Introduction: <b>Mussoni &amp; Turchi</b>            The dialogical identity as a discursive configuration: what scientific foundation? (<b>Tesi &amp; Maiuro</b>). Methodological correctness of research in the discursive science field (<b>Sarasin, Fattori, Turchi &amp; Durante</b>). The change process of the discursive configuration 'consumption of drugs': A research (<b>Mazzotti, Turchi, Zamboni, Zamai &amp; Dal Bon</b>).</p>
7:00-8:00	Social events	Punting tours and walking tours of Cambridge - sign up at the reception desk		
8:00-9:00	Dinner	In Cripps Dining Hall *Only for conference participants who have booked accommodation		
6:00-12:00	Bar	The bar in the conservatory will be open		

Tuesday 26<sup>th</sup> -----

Erasmus Room	Armitage Room	DD47	Foyer
<p><b>Workshop 1: Resolving inner conflict, building inner harmony - the negotiational self workshop</b> Organisers: <b>Nir</b></p>	<p><b>Paper Session 1: Communication</b> Chair: <b>Linell</b> The role of teachers' self dialogue in regulating classroom dialogue (<b>Chak</b>). 'Foot in the door' technique of social influence and positioning (<b>Zalewski</b>). Translation and Cultural Dialogue: Semantic Construction and Communicative Reconstruction (<b>Fan-yu In</b>). Do different speech-acts better work with different self domains? Communication and cognition as a double function of dialogue (<b>Popescu &amp; Radu</b>). English as a lingua franca (ELF) users' multivoiced selves: the case of binational EFL couples (<b>Dervin</b>).</p>	<p><b>Paper Session 2: Dialogical self &amp; literature</b> Chair: <b>Simão</b> "I See You Face to Face": The Poet-Reader Relationship in Walt Whitman's <i>Leaves of Grass</i> (<b>Desai</b>). Narrative therapy in Joseph Conrad's <i>Heart of Darkness</i> (1902) and Ford Madox Ford's <i>The Good Soldier</i> (1915) (<b>Deyab</b>). A transition of the voiceless into the multi-voiced self: An empirical study of gender in the plays of Vijay Tendulkar (<b>Malhotra</b>). The dialogical self in Nathalie Sarraute's <i>You Don't Love Yourself</i> (<b>Langhelle</b>).</p>	<p>Book stall</p>
			Meet the Author: Peter Zomer
<p><b>Paper Session 3: Migration &amp; self</b> Chair: <b>César</b> Intercultural adjustment, culture shock and the dialogical self (<b>Varhegyi</b>). Cultural identity development of Portuguese students in British schools: Drawing from the notion of symbolic resources (<b>Hale &amp; de Abreu</b>). Birds of passage: disillusion and surprise (<b>König</b>).</p>	<p><b>Paper Session 4: Tools in therapy</b> Chair: <b>Gonçalves</b> The Personal Position Repertoire as an instrument for distinguishing clinical and non-clinical narratives (<b>dos Santos &amp; Gomes</b>). Personification and the Dialogical Self (<b>Rowan</b>). Rhythms of the Dialogical Self (<b>Chaplin</b>). I am Sustainability: How a novel embodied dialogical self can save the planet (<b>Wensing</b>).</p>	<p><b>Paper Session 5: Parenthoods</b> Chair: <b>Zittoun</b> Does the world move after women talk? Meaning making processes around pregnancy and childbirth from a mother-daughter conversational setting (<b>Bastos, Chaves &amp; Sá</b>). Traversing adoptive parenthood: A dialogical inquiry (<b>Bhargava</b>). Dialogical self and agency in father identity processes (<b>Salguero &amp; Pérez</b>). Intergeneration dialogues: Contributions to dialogical analysis of human development from a study on the communication between grandparents and grandchildren (<b>Marangoni &amp; Oliveira</b>).</p>	<p>Book stall</p>

		Fitzpatrick Hall	Bowett Room	Old Kitchens
7:30-8:30	Breakfast	In Cripps Dining Hall *Only for conference participants who have booked accommodation		
8:30-10:10	Presentations	<p><b>Symposium 6: Dialogical self and argumentation</b>            Organiser: <b>Marková</b>            Discussant: <b>Gillespie</b>            Brain is interactive but not dialogical (<b>Marková</b>). Dialogical minds and interactive brains (<b>Linell</b>). Beyond narrative: an excursion into argumentation-based relations within the dialogical self (<b>Leitão</b>). The speaker's identification moves: A contribution to the analysis of the subject's dialogicality (<b>Léchoť, Grossen, &amp; Salazar-Orvig</b>).</p>	<p><b>Symposium 7: Dialogical mind in communication</b>            Organisers: <b>Han &amp; Valsiner</b>            Discussants: <b>Wagoner, Kadianaki &amp; Salgado</b>            Dialogical mind in action: On-line experiential nature of dialogue (<b>Choi &amp; Han</b>). 'From maum to maum': Dialogical self in implicit action (<b>Jung &amp; Han</b>). Confusions within the self: Being and non-being X (<b>Joo &amp; Valsiner</b>). Growth, maintenance of interpersonal communication and 'Gitai-go' in the Japanese language (<b>Komatsu, Inamori, Mukoyama, Nishioka &amp; Sakai</b>)</p>	<p><b>Paper Session 6: Theorizing the dialogical self</b>            Chair: <b>Mizokami</b>            I, myself and me/we? The concept of dialogue in Levinas' line of thought in the encounter with 'the other' and the African concept of 'ubuntu' in relation to the dialogical self (<b>ter Avest</b>). The ZKM – self directed behavior: a complementary use in addition to the ZKM – affects (<b>Gasseling &amp; Voorhorst-de Boom</b>). Identity construction: motivational influences and dialogical activity (<b>Batory</b>). A critical reflection on dialogical approaches (<b>Akerman &amp; Niessen</b>). An extension of the conceptual framework of the valuation theory to the collective level (<b>Zomer</b>).</p>
10:10-10:30	Tea & coffee	In the conservatory and bar area		
10:30-11:50	Presentations	<p><b>Interactive Lecture 1: Metacognition</b>            Metacognition and dialogue mediate the relationship between multiplicity of the self and health (<b>Dimaggio</b>). A function, an I-position or a dialogical phenomenon? The nature of metacognition (<b>Stemplewska-Żakowicz</b>)</p>	<p><b>Workshop 3: Aware depositions I position as basis for organization of the Dialogical Self.</b>            Organisers: <b>Poulie &amp; Huijgevoort</b></p>	<p><b>Symposium 8: Applying the dialogical model to organizational change</b>            Organiser: <b>Appolonia</b>            The intervention consulting as an application of the dialogical model: from demand to requirement (<b>Appolonia &amp; Turchi</b>). The organizational change from a bureaucratic matrix model to an objectives-processes driven model: A case study of Merano Public Utility (<b>Di Maso et al.</b>). 'Client service chart' as a strategy for increasing organizational efficiency (<b>Baciga et al.</b>). From "personal motivation" to the competence of "placement of role": A case study of the company Prągmata (<b>Iacopozzi, Orrù, &amp; Turchi</b>)</p>
11:50-12:00	Tea & coffee	In the conservatory and bar area		
12:00-1:00	Keynote	Catarina Kinnvall - (De)securitizing dialogical selves: Migration, multiculturalism and the challenge of the global (Fitzpatrick Hall)		
1:00-2:00	Lunch	In Cripps Dining Hall		
2:00-3:40	Presentations	<p><b>Symposium 9: Positioning and emotions</b>            Organiser: <b>Cresswell</b>            Discussant: <b>Marková</b>            The discursive nature of inner speech (<b>Sutil</b>). What is to take a position? (<b>Haye &amp; Sutil</b>). Life dialogical: Max Scheler's notion of sympathy in Bakhtin's view of the ontogenetic development of persons (<b>Cresswell &amp; Teucher</b>). The heart in-between: Feelings as dialogical movement (<b>Salgado &amp; Ferreira</b>).</p>	<p><b>Symposium 10: Dialogues of becoming</b>            Organisers: <b>Kullasepp &amp; Cortés</b>            Discussant: <b>Sato</b>            A dialogical self – Trajectory Equifinality Model for higher education persistence/abandon study: a proposal (<b>Cortés</b>). Becoming professional: identity construction of psychology students (<b>Kullasepp</b>). Towards a process model of identity (<b>Märtsin</b>). Self positions in dialogue in immigrants' narratives (<b>Kadianaki</b>).</p>	<p><b>Paper Session 11: Relationships, health and the dialogical self</b>            Chair: <b>Leudar</b>            Relational depth: Research and Development (<b>Cooper</b>). Zen and the art of nursing (<b>Niessen</b>). Theorising the relationship in Narrative therapy (<b>Guilfoyle</b>). Dialogical selves and tensions within the care relationship. (<b>Place, Murphy, Gillespie</b>)</p>
3:40-4:00	Tea & coffee	In the conservatory and bar area		
4:00-5:20	Presentations	<p><b>Symposium 11: Body, performance and dreams</b>            Organisers: <b>Jones, Barone-Chapman &amp; Saban</b>.            The 'deep' metaphor of dialogue (<b>Jones</b>). Performing the self (<b>Saban</b>). The dialogical in the dream field (<b>Barone-Chapman</b>).</p>	<p><b>Symposium 12: The chain of psychiatric emergency according to Dialogical Self theory</b>            Organiser: <b>Della Torre</b>            Introduction (<b>Della Torre, Turchi &amp; Durante</b>). Operators training: From "personal identity" to "role identity" (<b>Maiuro et al.</b>). The process of generating a dialogical identity of a service user, different from the one of mentally ill's person (<b>Vitali &amp; Perno</b>). The evaluation cost-benefit for the community: From the service for users, to users as a resource (<b>Michielin, Lalisca &amp; Turchi</b>)</p>	<p><b>Symposium 13: Dialogical self in education: Teachers' professional identity development</b>            Organisers: <b>Vloet &amp; Ligorio</b>            Teachers' professional identity as a polyphony: Material and immaterial "voices" (<b>Ligorio &amp; Tateo</b>). Building teachers' professional identity: Stories in dialogue (<b>Vloet</b>). Teachers' dialogical identities: The case of Interaction and Knowledge research project (<b>César &amp; Costa</b>).</p>
5:20-5:30	Tea & coffee	In the conservatory and bar area		
5:30-6:30	Keynote	Daniel Cervone - Voicing the KAPA model of personality architecture (Fitzpatrick Hall)		
7:00-8:00	Social events	Punting tours and walking tours of Cambridge - sign up at the reception desk		
7:30-8:00	Gala reception	Drinks in Old Court - only for participants who have booked the gala dinner		
8:00-9:00	Gala dinner	Dining in the Old Hall - only for participants who have booked the gala dinner		
6:00-12:00	Bar	The bar in the conservatory will be open		



		Fitzpatrick Hall	Bowett Room	Old Kitchens
7:30-8:30	Breakfast	In Cripps Dining Hall *Only for conference participants who have booked accommodation		
8:30-10:10	Presentations	<p><b>Panel Discussion 2: Innovative moments in psychotherapy: from narrative outputs to dialogical process</b>            Organiser: <b>Gonçalves</b>            Discussant: <b>Valsiner</b>            Psychotherapeutic change: The development of a new research tool (<b>Gonçalves et al.</b>).            Psychotherapeutic change and innovative moments in narrative therapy (<b>Santos, Matos &amp; Gonçalves</b>). Change in emotion-focused therapy and innovative moments (<b>Mendes et al.</b>). Identity change processes: An analogous study to psychotherapy research (<b>Meira et al.</b>).            Innovative moments in personal construct psychotherapy (<b>Ribeiro et al.</b>). The novelties of change in different therapeutic settings (<b>Batista Gonçalves</b>).            Becoming other: A dialogical perspective about development within psychotherapy (<b>Salgado &amp; Gonçalves</b>).</p>	<p><b>Symposium 14: Explorations in the contrasting use of dialogic psychotherapy as a response to damage, restriction and neglect of self in society</b>            Organisers: <b>Potter, Lloyd, Piachaud &amp; Shanon</b>            Heroic therapy and the absence of relational intelligence in Autism (<b>Lloyd</b>). A dialogic rethink of personality disorder and the interaction of self-consciousness, states of mind and social identities (<b>Potter</b>). The crucible of war - the psychological impact of war as a dialogical process (<b>Piachaud</b>). Understanding and managing male aggression and violence (<b>Shannon</b>).</p>	<p><b>Paper Session 17: Dialogical self and education 1</b>            Chair: <b>Baucaul</b>            Spinning Out of Control: Dialogical Transactions in an English Classroom (<b>Fecho &amp; Amatucci</b>). Dialogical Interaction in Nonsense Literature: How child readers conceptualise their dialogical selves through literature (<b>Minslow</b>). Dialogical Self in Children, Reading and Relational Capacity (<b>J. Lysaker</b>).            Batiks: contributes of an intercultural microproject to construct dialogical identities (<b>Teles &amp; César</b>).</p>
10:10-10:30	Tea & coffee	In the conservatory and bar area		
10:30-11:50	Presentations	<p><b>Panel Discussion 3: Dialogicality: what status?</b>            Participants: <b>Bertau &amp; Goncalves</b>            Discussants: <b>Salgado, Barresi, Dimaggio, J. Lysaker, Lyra, &amp; Linell</b></p>	<p><b>Paper Session 21: Globalization and the self</b>            Chair: <b>Raggat</b>            Ideologies of cultural diversity and the dialogical self in the Norwegian context: A longitudinal, social psychological perspective (<b>Phelps, Carlquist, Blakar, Nafstad &amp; Rand-Hendriksen</b>). Globalisation, ideologies, social equality and justice (<b>Nafstad, Blakar, Botchway, Rand-Hendriksen, &amp; Türken</b>).            Some ideological implications of the dialogical self: identity and desire in a global economy (<b>Pollard</b>).</p>	<p><b>Paper Session 22: Dialogical self and education 2</b>            Chair: <b>Chronaki</b>            Dialogical relationship between Identity and Learning (<b>Ligorio</b>). Dialogicality, hybridity and learning identities in school mathematical practices (<b>Chronaki</b>). Between inclusion and exclusion: Understanding personal and collective change as performance (<b>Nolas</b>).</p>
11:50-12:00	Tea & coffee	In the conservatory and bar area		
12:00-1:00	Keynote	Hubert Hermans - The dialogical self: State of the art (Fitzpatrick Hall)		
1:00-2:00	Lunch	In Cripps Dining Hall		
2:00-3:40	Presentations	<p><b>Interactive Lecture 2: Subjectivity and the diminishment of self experience in schizophrenia</b>            Presenters: <b>P.H. Lysaker &amp; J. T. Lysaker</b></p>	<p><b>Symposium 16: How voices make I-positions?</b>            Organiser: <b>Simão</b>            Participants: <b>Valsiner, Salgado, Wagoner, Gillespie, &amp; Zittoun</b></p>	<p><b>Paper Session 25: Intergroup relations</b>            Chair: <b>Kadianaki</b>            Negotiating Afrikaner whiteness in post-apartheid South African society (<b>Alberts</b>).            Cosmopolitanism and the Dialogical Self (<b>Pinxten</b>). How identity is being renegotiated in English speaking Montreal: An explanation from the framework of the dialogical self (<b>Daanen</b>).            Mediation as instrument to manage conflicts: the generation of a third dialogical reality (<b>Fogliata, Turchi &amp; Bagni</b>).</p>
3:40-4:00	Tea & coffee	In the conservatory and bar area		
4:00-5:20	Presentations	<p><b>Paper Session 29: Time and change</b>            Chair: <b>Perret-Clermont</b>            Dialogical construction of motherhood (<b>Duarte &amp; Gonçalves</b>). Temporal confrontations within the self: Investigation of possible influence on meaning of life and identity (<b>Oles, Batory &amp; Brygola</b>). Identity dynamics of doctoral students in time perspective: Dynamics of dialogue (<b>Pipere</b>). Self realisation and personal communicative competence (<b>Bolotova</b>).</p>	<p><b>Paper Session 30: Inner speech</b>            Chair: <b>Billig</b>            The basic semiotic structure of dialogue as productive and authentic speech (<b>DaSilveira &amp; Gomes</b>). A dialogical conception of lay thinking (<b>Magioglou</b>). On the mechanism of inner dialogue development (<b>Volynets</b>). Self becomes dialogical in the making of and by the Third (<b>Bogachyk</b>).</p>	<p><b>Paper Session 31: Empirical studies</b>            Chair: <b>Hale</b>            A medico's story: Dialogical analysis (<b>Srinivasan</b>). Analyzing the self through stories: methodological spots to the dynamics of narrative organization of the dialogical self (<b>de Oliveira &amp; de Souza</b>). Mobility in Stockholm and Edinburgh and the spirited capacities of the self (<b>Mahendran</b>).</p>
5:20-5:30	Tea & coffee	In the conservatory and bar area		
5:30-6:30	Keynote	Eero Tarasti - Dialogue and transcendence: The problem of the Alien-Psychic in the light of existential semiotics (Fitzpatrick Hall)		
7:00-8:00	Social events	Punting tours and walking tours of Cambridge - sign up at the reception desk		
8:00-9:00	Dinner	In Cripps Dining Hall *Only for conference participants who have booked accommodation		
6:00-12:00	Bar	The bar in the conservatory will be open		
8:00-11:00	Social event	Jazz music in the bar		



		Fitzpatrick Hall	Bowett Room	Old Kitchens
7:30-8:30	Breakfast	In Cripps Dining Hall *Only for conference participants who have booked accommodation		
7:30-8:50	Check out	Only for participants staying in Queens College - Leave keys at the conference registration desk - Luggage store will be provided		
8:50-10:30	Presentations	<p><b>Symposium 18: Dialogue, perspective taking and coordination</b>            Organisers: <b>Cornish, Aveling &amp; Jovchelovitch</b>            The Dialogical dilemmas of field officers: elaborating knowledge encounters in a Cambodian HIV prevention program (<b>Aveling</b>).            Dialogue and non-dialogue in the community/state interface (<b>Jovchelovitch</b>).            Social representations and homelessness: a study on the dialogical construction of expert knowledge (<b>Renedo</b>).            Dialogical and monological relations in the activity of aid-granting (<b>Cornish</b>).</p>	<p><b>Workshop 6: Foundations of dialogical self: tensions between the potentials of the future and the unity of the past</b>            Organisers: <b>Sato &amp; Valsiner</b></p>	<p><b>Paper Session 34: Dialogical disorders</b>            Chair: <b>Weegman</b>            The dependent self-position in personality disorders (<b>Dimaggio, Salvatore &amp; Carcione</b>).            The 'mental disease' as a discursive configuration (<b>Pizzala, Turchi, Barbanera &amp; Fogliata</b>).            The efficacy evaluation of the interventions applied to people with "eating disorders": the change of identity (<b>Monaco, Sarasin &amp; Turchi</b>).            The reconstruction of self-dialogues in psychosis: Discourse analysis of a systemic therapy (<b>Avdi &amp; Karatza</b>).            Interactive dimension of hallucinations' experiences: positional analysis of a patient of paranoid schizophrenia and her voices (<b>Saavedra</b>).</p>
10:30-10:50	Tea & coffee	In the conservatory and bar area		
10:50-11:50	Presentations	<p><b>Symposium 19: The dialogical construction of the alienated social identity</b>            Organisers: <b>Clegg &amp; Futch</b>            Discussant: <b>Salgado</b>            Alienated identity as an internalized hyper-regulatory social discourse (<b>Clegg</b>).            "Traveling Power" as a Dialogical Response to Alienation (<b>Futch</b>).</p>	<p><b>Paper Session 37: Self-regulation as dialogue</b>            Chair: <b>Märtsin</b>            Three dimensions of self-regulation: A dialogical reinterpretation (<b>Bak</b>).            Self-understanding in early adolescence: developmental changes captured in short autobiographical stories (<b>Macek &amp; Vančura</b>).            Onlooking as systems self-reflection in activity regulation: theoretical considerations and empirical evidence (<b>Leontiev</b>).</p>	<p><b>Paper Session 38: Absent dialogue</b>            Chair: <b>Gillespie</b>            Losing one's voice: dialogical psychology and the unspeakable (<b>Adams</b>).            Embedding the process of uncertainty. Expansion or reduction of multiplicity: opportunities, risks and consequences for individual and organizational development (<b>van Huijgevoort</b>).            Alienation revisited: A broken dialogue (<b>Osin</b>).</p>
11:50-12:00	Tea & coffee	In the conservatory and bar area		
12:00-1:00	Keynote	Michael Billig - The debate between dialogism and individualism in history: John Locke and the third earl of Shaftesbury (Fitz' Hall)		
1:00-2:00	Farewell Lunch	In Cripps Dining Hall		

Friday 29<sup>th</sup> -----

Erasmus Room	Armitage Room	DD47	Foyer
<p><b>Paper Session 35: Dialogical Self in contexts of transition</b>            Chair: <b>Clegg</b>            Forced migration and creativity as an expression of resilience: an intensely dialogical process (<b>Hajdukowski-Ahmed</b>). The dialogical self of migrants: Understanding the thematic nature of self-narratives (<b>Sanchez-Rockliffe</b>). Exploring the dialogical arena of a British-Muslim adolescent's cultural identities: Fahim's case study (<b>Prokopiou</b>). Adolescent identity: A dialogical analysis of the role of significant others (<b>Whittaker</b>).</p>	<p><b>Panel Discussion 4: The unfinalized dialogue: the dialogical self and literacy education</b>            Organisers: <b>Fecho, Lysaker &amp; Botzakis</b>            The dialogical self and the writing classroom (<b>Fecho</b>). Reading as a dialogical process (<b>J. Lysaker</b>). "To be a part of the dialogue": Bakhtinian reading practices (<b>Botzakis</b>).</p>	<p><b>Paper Session 36: Theoretical innovations</b>            Chair: <b>Ligorio</b>            Spelling the self in Bakhtinian tradition (<b>Ulanovsky</b>). The architectonics of consummation in Bakhtin (<b>Behnam</b>). Reflections on a dialogical Psychology (<b>Mercado</b>). Subjectivity as the external extension of the dialogical self (<b>Galimberti &amp; Cilentolbarra</b>). The hypertextual and the postcolonial: Are information technology and culture on the same page? (<b>Goshal</b>).</p>	<p>Book stall</p>
			Meet the Authors: IAP authors
<p><b>Paper Session 39: The dialogical body</b>            Chair: <b>Wagoner</b>            Health in the territory as shared responsibility (<b>Braga, Checchin, Turchi</b>). The physical and the social: Exploring the origins of dialogue (<b>Vedeler</b>). The science of physiognomy: A showcase of intercorporeal monologue (<b>Ruck &amp; Sluneko</b>).</p>	<p><b>Paper Session 40: Music, dance and the dialogical self</b>            Chair: <b>Tarasti</b>            Context, self and dialogue with music: A grounded theory research on students (<b>Boostani, Eskandari &amp; Zanjari</b>). The dialogical dance: positioning and identity construction in Argentine Tango Dancers' Community (<b>Tateo &amp; Ammaturo</b>). Identities made of brass: Traditional Purepecha music as a source of meaning in cultural identity (<b>Mercado</b>).</p>	<p><b>Interactive Lecture 3: The dialogical imperative: ideal or reality in the contemporary public sphere?</b>            Presenters: <b>Jovchelovitch, Castro, &amp; Marková</b></p>	<p>Book stall</p>



## Abstracts



**Tuesday, August 26th, 2008**

**3:00 - 4:40**

**Symposium 1**

**Experimental approach to dialogical self**

**Katarzyna Stemplewska-Żakowicz** (Warsaw School of Social Psychology, Poland) & **Hubert Suszek** (University of Warsaw, Poland)

Discussant: **John Barresi** (Dalhousie University, Canada)

According to DS theory the self is made up of a multiplicity of voices, each of which is an independent centre of thought, emotion and valuation. This is a powerful thesis with many possible consequences for our understanding of a wide range of psychological phenomena. Our symposium presents the ongoing research project that is devoted to experimental tests of this hypothesis. We begin with presenting the theoretical model that describes the architecture of the dialogically structured mind. An I-position is understood here as an active totality of experience that is shaped in a particular social context and represented in a separate representation module. Cognitive-affective resources of an I-position being activated in a particular moment are more easily accessed than resources of other I-positions and this effect should be visible in several "hard" measures such as reaction times (RT) and error rates (ER). The E-prime software was applied to conduct a series of computer experiments, in which participants completed a lexical decision task under several positioning conditions. Analyses of the results revealed two general types of positioning effects: the expected structural effect and the unexpected one, which we interpret as resulting from ongoing dynamic processes (e.g. learning). Similar effects were found in other experiments (also briefly presented during the symposium). Theoretical and methodological consequences of the results are discussed.

Keywords: dialogical self theory; architecture of mind; positioning; social cognition; lexical decision task

**Architecture of the discursive mind: Theoretical grounds for the research project**

**Katarzyna Stemplewska-Żakowicz** (Warsaw School of Social Psychology, Poland) & **Hubert Suszek** (University of Warsaw, Poland)

If one intends to systematically test the DS theory, a model is needed that describes the details of architecture of the discursively structured mind. The model we adopt here draws from Wertsch's (1991) vision of mind as a "tool-kit" with socio-cultural instruments and from social cognition approach in contemporary experimental psychology. I-position is understood here as an active totality of experience that is shaped in a particular social context and represented in a separate representation module. There are many modules in the mind because in the course of socialisation the individual experiences many different social contexts. Each of these latent representation modules may be activated and then the individual is said to be using a particular voice or taking a particular I-position. Cognitive-affective resources of an I-position being activated in a particular moment are more easily accessed than resources of other I-positions and this effect should be visible in several experimental measures such as reaction times and error rates. A series of experiments based on these expectations were designed in order to test the general theoretical assumption as well as different experimental techniques of positioning.

**Experimental method of studying effectiveness of different positioning techniques**

**Dorota Kobylinska & Hubert Suszek** (University of Warsaw, Poland)

On the basis of our theoretical model of "cognitive architecture of discursive mind", in several experiments we checked the effectiveness of chosen positioning techniques. We used E-prime experimental package. The main positioning techniques were: concrete "imagine a person" positioning, abstract "imagine a person" positioning,

concrete verbal optimal positioning, abstract verbal optimal positioning and concrete verbal suboptimal positioning. Participants were positioned twice: either the same position was activated or two different positions. After each positioning procedure, words coming from different categories or non words were exposed. Participants had to decide (pressing a button on computer keyboard) whether they saw a word or non word. Answer time was registered. We expected that the difference in answer time between two conditions in which the same position was activated twice will be smaller than the difference between two conditions in which two different positions were activated. This comes from the hypothesis that for each position different words may be more accessible and thus, easier to recognize. Our results interestingly show which positioning techniques may be more effective and also which words categories are more accessible for specific positions.

### **Effectiveness of different experimental techniques of positioning: Results of the pilot study**

*Katarzyna Stemplewska-Żakowicz* (Warsaw School of Social Psychology, Poland) & *Dorota Kobylińska* (University of Warsaw, Poland)

Different techniques of positioning were tried out in a series of lexical decision experiments. Several analyses revealed complex patterns of differences for different pairs of I-positions and different positioning techniques. There are two general types of positioning effects: structural effect and dynamic effect. The first one consists in greater intraindividual difference in reaction times (RT) and error rates (ER) in persons that were positioned consecutively in two different I-positions than in persons positioned twice in the same I-position. These effects are consistent with the main hypothesis, claiming that I-positions have their own specific cognitive-affective resources. However, there were effects of the second type (dynamic) as well: in some cases persons positioned twice in the same I-position showed greater differences in RT and ER between two measurements than did persons positioned in two different I-positions. This effect is opposite to the hypothesized one, yet it is significant for the considerable part of studies. The proposed interpretation claims that I-positions are "agents" of several dynamic processes (e.g. learning), which are being advanced every time a given I-position is activated. Therefore, as you cannot step into the same river twice, you also cannot evoke exactly the same I-position twice. Theoretical and methodological consequences of this conclusion are discussed.

### **Two different methods of positioning and personality traits in Five Factor Model**

*Bartosz Szymczyk* (Warsaw School of Social Psychology, Poland)

According to the Dialogical self theory, I positions can be brought up by a specific stimulus which is associated with a specific relational context, in which the I positions were developed. We can imagine a variety of such stimuli, for example referring to different senses or codes of representation. Based on this variety, we can create a wide range of positioning methods as means of experimental priming. The research adopts a simplified Baldwin & Holmes procedure, to explore the effects of different positioning methods on the Big-Five personality traits. It examines how changing the positioning method (positioning via imagining faces vs. positioning via addressing a letter) differentiates the results of the NEO-FFI, Inventory of personality traits. By means of repeated measures the intrapersonal differences of personality characteristics in Five Factor Model were directly assessed. The subjects (N = 109) were asked to complete the NEO-FFI twice (with a delay of approx. 14 days), each time under the influence of different positioning procedure and/or in different relational context. For some personality factors of the Five Factor Model noticeable differences in NEO-FFI results were found in groups within which positioning procedure was alternated between measures. The results can be considered stimulating not only for the dialogical theory, but also for the field of cognitive social psychology, psychometrical methodology and for other fields.

Keywords: positioning; Five Factor Model; personality; Big Five; relational context

### **Positioning in the diagnostic process of schizophrenia**

*Małgorzata Styła* (Warsaw School of Social Psychology, Poland)

The study was designed to verify if dialogical methodology can be used in the field of clinical psychology, as an effective tool to facilitate a diagnosis. Two groups of subjects, students and schizophrenia patients, took part in the study. Since some theories associate schizophrenia with a failure in the process of separation-individuation

and a relationship with a mother, the position activated and explored was the Child of the Mother. It was experimentally evoked in two ways (two conditions were created) - the subjects were to tell the story to cards of Murray TAT (1) after imagining the face of the mother or (2) as if they were talking to the mother. It was assumed that the type of positioning does matter, as it can activate different parts of the I-position (Stemplewska-Żakowicz, Walewska, Gabińska, 2005). The narratives were scored by competent judges considering semantic and formal features with regard to the concept of separation. It was hypothesised that significant differences in the sense of autonomy would exist between the groups as well as when the conditions were considered. The results confirmed theoretical assumptions stated earlier. First, narratives of the schizophrenic patients reveal lower sense of subject's autonomy. Second, features suggesting higher level of individuation are less likely to be found in the stories told to the mother. Last but not least, the qualities of the narrative told after imagining the mother's face may help in prediction of the course of the illness.

### Embodiment of voices in the sound of speech

*Hubert Suszek* (University of Warsaw, Poland)

It is assumed that people's internal parts can manifest themselves in various ways making use of different psychological functions: cognitive, affective, motor, behavioral, physiological. In this study we hypothesized that I-positions of a person can express themselves in specific, recognizable vocal qualities and that there must exist intrapersonal voice differences. We thought that voices are not only a metaphorical description of internal multiplicity but also they can be recognized literally so that they are embodied. This hypothesis was tested experimentally. Participants were positioned in two different I-positions. After each positioning they were asked to read a short passage of text. Their voice was recorded. Two analyses were performed on the recorded voice samples. The first analysis was objective and was performed with the help of sound analyzing software, which encompassed such acoustic parameters like voice pitch, amplitude and speed. In the second analysis a group of raters decoded various personality traits, age and emotions from the voice samples. Results are not conclusive.

Keywords: sound; speech; vocal quality; embodiment; positioning

**3:00 - 4:40**

**Symposium 2**

### Hearing what is not yet said: Microanalysis of development in the dialogical self

*Emily Abbey* (Ramapo College of New Jersey, USA) & *Carla Cunha* (University of Minho & ISMAI, Portugal)

Discussant: *Jaan Valsiner* (Clark University, USA)

Methodology is a central aspect of any scientific orientation. From the start, two methods have been well used within dialogical science: The Personal Positioning Repertoire and Self Confrontation Method. While these methods are applied usefully in many contexts—especially the clinical setting—they do not always allow for a focus on the processes of change occurring through time. Our goal in this symposium is to develop methodological orientations that allow for understanding dialogicality from a process-focused perspective. Cunha and Gonçalves begin by providing a general overview of the contrast between outcome-oriented and microgenetic methodological approaches, as the latter provide one option for understanding change processes within the dialogical self. Next, Wagoner goes further into the history of microgenetic methods, and describes associated modifications to traditional rating scales so that they can be used to document the dynamics of dialogicality. From a related angle, Surgan describes the technique of associogenesis, and its uses for understanding the dialogical nature of meaning-making. Last, Abbey suggests specific ways that stimuli can be modified to facilitate an understanding of the process of change within the dialogical self. Taken together, these papers suggest methodological innovations appropriate to both clinical and non-clinical applications of the dialogical approach.

Keywords: method; microanalysis; development; process; dialogicality

### **The dialogical self in movement: Microgenesis of change and stability in the self**

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

Departing from a conception of the dialogical self as a dynamic process and product, in its constant becoming and adapting to its (contextual and relational) surroundings, psychologists are faced with the difficult task of describing and explaining the double-faced paradoxical questions of: How do we change? and How do we remain the same? that have been around for centuries of philosophical and psychological questioning. Considering the applications to the clinical setting, we will take this opportunity to illustrate briefly and contrast the results of microgenetic methods and more traditional methods, discussing the advantages and disadvantages of each. We will argue that the microgenetic methods permit the empirical involvement necessary in the process of becoming allowing researchers to grasp the changing multiplicity of the self and the parallel process of self-organization of that multiplicity that results in a dynamic and temporal stability of the dialogical self.

Keywords: methodology; microgenetic methods; dialogical self; multiplicity; self-organization

### **The experimental study of transformation: Principles, history and application to the dialogical self**

**Brady Wagoner** (University of Cambridge, UK)

Mainstream psychology has set itself the task of studying static 'things' at the expense of 'movement' and 'change'. This is particularly true in regards to experimental psychology. The problem is primarily a methodological one: the standard method of statistical analysis cannot capture dynamic *processes*, which can only be accessed through a method that attends to *qualitative transformations of whole single cases*. If we look into psychology's history in the first half of the 20<sup>th</sup> century we find a method designed exactly for this purpose. *The microgenetic method*, as it came to be called (Werner, 1956), was innovated throughout the first half of the 20<sup>th</sup> century (by the Würzburgers, the 2<sup>nd</sup> Leipzig school, Bartlett, Vygotsky and Werner), but has since been little utilized. This paper will review the early history of the method, in order to understand its key features and versatility. It concludes with the method's application to the dialogical self, in a recent study that transformed traditional static rating scales into a method to access dialogical dynamics (Wagoner and Valsiner, 2006).

Keywords: rating scales; method; microgenesis; single cases

### **Digging up thought's skeleton: Exploring the process of associogenesis**

**Seth Sorgan** (Worcester State College, USA)

In daily life, words are usually understood (and misunderstood) almost immediately - and usually in ways that include a variety of connotations and implications. Yet (as the work of the Würzburg School demonstrates) it remains unclear, even under scrutiny of the most careful introspection, how those complex meanings develop and how they can change. This paper will describe and demonstrate a method that was used to investigate the process of associogenesis (the creation of word associations). This method allows researchers to illuminate dialogical and hierarchical aspects of the process of meaning construction that are usually hidden by the speed of everyday thought.

Keywords: associogenesis; development; meaning construction; method; process

### **Viewing boundary process: Using ambiguity to 'see' what the dialogical self has to say**

**Emily Abbey** (Ramapo College of New Jersey, USA)

Change happens quickly. As such, central challenge faced by any researcher who wishes to study development within the dialogical self is that of slowing transformation such that the process of change can be studied. To this end, the current paper highlights the construct of ambiguity. Ambiguity can be introduced into the research process in a number of ways. For instance, stimuli can be made perceptually ambiguous. In addition, stimuli can be constructed so as they contain social ambiguity. Both of these techniques slow down a participant's process of meaning construction and allow the researcher to better view the processes of movement between I-positions.

Keywords: ambiguity; perception; boundaries; method; development

**3:00 - 4:40****Panel Discussion 1****The integration of psychotherapy with medication: A dialogical resolution of existing counseling/ psychopharmacological conflicts**

**John C. Schureman** (Private practice, USA), **Zelime Ward** (Massachusetts General Hospital, Harvard Medical School, USA), **Giancarlo Dimaggio** (Third Centre of Cognitive Psychotherapy, Italy) & **Paul H. Lysaker** (Indiana University, Roudebush VA Medical Center, USA)

Experienced clinicians discuss the contentious issue of using cognitive enhancers for facilitating process communication with children's neuro-developmental and cognitive-linguistic impairments. Specifically, the panel will explore divergent perspectives on medication with disorders affecting self-regulated volition agency, in a search for a shared sphere of understanding. In harmony with the conference dialogical theme, the discussion should provide a forum for a collaborative exploration to this polarizing controversy. A dialogical exploration of psychopharmacological scaffolding in supporting neuro-atypical pediatric populations, emphasizing the myriad complexities of pragmatic use of medications in evidence-based, integrated, sustained, and collaborative Multimodal Treatment strategies are considered. The patient's ability for self-directed mediation of experience will be examined. Psychopharmacology is here to stay. Clinicians are ethically mandated to effectively integrate medications into evidence-based, psychotherapeutic protocols, to facilitate understanding how persons are interdependent within their socio-culturally organized environments, and how development is possible in this process of interdependence. This political and socio-cultural charged issue of pediatric medications is ideally suited to narrative discourse. Divergent perspectives emerge as convergent, interconnected spheres of dialogue and discourse. Our subject offers a binocular view seen against a backdrop of divergent perspectives on the strategic use of stimulant and other cognitive enhancing medication with children and adolescents.

**3:00 - 4:40****Workshop 1****Resolving inner conflict, building inner harmony - The Negotiational Self workshop**

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

Inner conflict is the source of much distress, helplessness and confusion in everyday life. As a ubiquitous human experience, the question arises as to whether the experience of inner conflict can contribute to human flourishing. Based on the Negotiational Self theory (Nir & Kluger, 2006), this workshop suggests that inner conflict can indeed support individual thriving and happiness. The theory, which has been demonstrated empirically, proposes that whenever people face an inner conflict or need to make a decision their inner dialogue becomes a negotiation process. This inner negotiation transpires between conflicting I-positions, which actively strive to influence the negotiation outcome, as each represents different and even opposing needs and drives. Hence, just as in interpersonal negotiation, the negotiations within the self can either lead to integrative (win-win) outcomes, in which conflicting self-aspects are equally considered and satisfied, or to distributive (win-lose) outcomes, in which dominant I-positions overpower weaker ones, leaving the needs of submissive voices lacking and unfulfilled. Viewing the self as negotiational facilitates both assessment of inner dialogues and transformation of sub-optimal, win-lose negotiations into win-win outcomes, thus increasing happiness and personal thriving. A three-stage method was developed to guide people in building integrative solutions for inner conflicts, and its effectiveness was empirically validated. This workshop will train participants to work with the negotiational self theory and method, and will guide them through the process of (1) clearly framing the inner conflict, (2) eliciting and mapping the opposing I-positions and voices relevant to the conflict and the deep-seated needs they represent, and (3) constructing a creative and integrative solution that will incorporate opposing aspects of the self. The workshop is designed for those interested in learning a practical intervention method for solving inner conflicts and making integrative decisions, and for professionals in the areas of coaching and counseling.

Keywords: negotiation; self; inner conflict; decision-making; integration

3:00 - 4:40

Paper Session 1

**Communication**Chair: *Per Linell* (Linköping University, Sweden)**The role of teacher's self dialogue in regulating classroom "dialogue"***Amy Chak* (The Hong Kong Institute of Education, China)

The asymmetrical power relationship between the teacher and the child, especially in teacher-initiated goal-directed interactions, makes these dialogues especially prone to "authoritative discourse"; engaging in mainly monological speech genres, such as, I-R-E structure. Why are teacher-child intersubjective exchanges difficult to reach the Bakhtinian sense of "internally persuasive discourse"? The issue rests in the teacher's privileged position in controlling the dialogue. Studies have focused mainly on multivoicedness at the interpersonal level of the dialogue. I propose that understanding the dialogical self of the teacher at the intrapersonal level, recognizing and reflecting on how various voices from within, especially the conflicting ones, may contribute to the teacher in regulating the interpersonal dialogue with children. These voices may come from institutional demands, professional values/beliefs, cultural values/beliefs, and one's own personal attributes and experiences. I will use an early childhood education teacher's series of dialogues with her group of children overtime in an action research project as illustration. Story telling was used as a strategy to promote the children's problem solving abilities and to enhance their thinking. The teacher reflected that a key factor of her journey to genuinely listen to and to respond to the voices within herself, the children's voices, and the context lies heavily on her openness to recognize these voices.

Keywords: classroom dialogue; adult-child interaction; self-dialogue; intersubjectivity

**'Foot-in-the-door' technique of social influence and positioning***Bartosz Zalewski* (Warsaw School of Social Psychology, Poland)

The study investigated the question whether positioning can increase the effectiveness of 'foot-in-the-door' social influence technique. In this technique first a person is asked to fulfill a small request and if she/he fulfills it, than it is highly possible, that he/she will fulfill a bigger one. It was assumed, based on theory of positioning, that if an individual is positioned in the same I-position twice in both kinds of requests, he/she will more often comply with the second request, than people positioned at each request in two different I-positions. In order to verify this hypothesis replication of one of the traditional research on this technique was made (Doliński, 2005) with additional conditions, which included the phenomena of positioning. In car parks in front of the supermarkets subjects were asked for fulfilling a small request and a moment later they were being asked for fulfilling a bigger one directed by another person. Additionally, some first requests positioned subjects as someone 'wise', while others positioned them as 'good Samaritans'. The results show that the most effective condition is to position the subject twice in the same position, what supports the stated hypothesis. The results will be discussed with implications to the social influence techniques.

Keywords: positioning; social influence; 'foot-in-the-door' technique; experiment; I-position

**Translation and cultural dialogue: Semantic construction and idiomatic reconstruction***Fan-yu In* (Feng Chia University, China)

In Newmark's (1988) classification of translation methods, semantic and idiomatic translation methods are illustrative of the specular-social hypothesis in the current study. Translation has been seen as a cross-cultural science so this study aims to explore the semantic construction and idiomatic reconstruction in this by-product by means of providing contrasted examples. The hypothesis of this study is: supposing that original text is an object, semantic translation (specular ego) resembles its image in a mirror, while idiomatic translation becomes the social ego that provides better communication to target-language readers. Newmark's semantic translation method constructs the meaning enveloped in the culture of source language, whereas his idiomatic translation method reconstructs the meaning full of the culture of target language. Seen as an indicator of higher English proficiency, syntactic inversion was employed as a supplementary analysis to highlight the difficulty in cross-

cultural linguistic exchange. The research methods applied in the study included Newmark's translation theory, Saussure's, Lacan's, Derrida's, and Eagleton's theories, the contrasted examples of translation between English and Chinese, and a midterm questionnaire containing several patterns of syntactic inversion ever questioned by the participants of this study. The participants in this study were non-English majors in their last year of university. The results substantiated my hypothesis that Newmark's idiomatic translation method, reconstructing the meaning full of the culture of target language "by preferring colloquialisms and idioms where these do not exist in the original" (Newmark, 1988, p. 47), was an easier way to cross the boundaries of two cultures on the basis of readability. As demonstrated (in full paper), the selected English passages were translated in the idiomatic method and hence became a by-product similar to social ego rather than specular one. Idiomatic translation has been reconstructed in accord to the culture of target language. Therefore, it is not merely the image of original text in a mirror. Rather, it is a social ego, communicating between two cultures and adapting itself to the society of target language. This study can be replicated in another group of either higher or lower proficiency participants in order to see, to what degree, they comprehend the inverted sentences written in source language. In so doing, future study may further explore the difficulty in cross-cultural linguistic exchange based on the different levels of English proficiency.

Keywords: translation; cultural dialogue; semantic construction; idiomatic reconstruction

### **Do different speech-acts better work with different self-domains? Communication and cognition as a double function of dialogue**

*Cristian Popescu* (Institut d'Etudes Politiques de Paris, France) & *Miruna Radu* (Paris Chamber of Commerce and Industry, France)

This conceptual paper explores some fundamental features of the complex relationship between identity and alterity in an interdisciplinary context. Construing the self as genuinely both dynamic and dialogical implies no less than a paradigm shift: requiring relevant voices outside and within to be reconsidered together in their communicative as well as cognitive dimensions. While this paper proposes a broad detailed explanatory model of both how people interact communicatively and integrate their interaction cognitively - it also more specifically focuses on why and how speech-act theory (e.g., Austin, 1962; Searle, 1979) and self-discrepancy theory (e.g. Higgins, 1987) prove highly mutually informative, and beneficial. More in detail, distinguishing among four basic classes of pervasive speech-acts (constitutive, destitutive, restitutive, and substitutive) that largely go unrecognized by authors, we will test their respective impact on actual, ideal, and ought selves, all from a dialogical standpoint. Discussing the true dialogical dynamic nature of such concepts as relevance (Sperber & Wilson, 1986) communicatively and cognitively architectural truth (Cosmides & Tooby, 2000) - we build an approach (interdisciplinary, or, specifically: hybrid, Dogan & Pahre, 1990) informed by social psychology and by political cognition. Its ultimate purpose is to highlight the dialogical nature of both, and the essential link between, and power and meta-representation - and their mutual major importance for the self.

Keywords: cognitive architecture; dialogical self; power; self-domain; speech-act

### **English as a lingua franca (ELF) users' multivoiced selves: The case of binational EFL couples**

*Fred Dervin* (University of Turku, Finland)

The study of the use of English as a Lingua Franca is mostly limited to educational and business contexts, where scholars have been looking at linguistic forms resulting from this use (Jenkins, 2000; Seidlhofer, 2004), but also representations of its users and the impacts on identification (Jenkins, 2007; Dervin, forth.). It emerges from these studies that many myths envelop ELF: it is an impure language form, it is simple, it cannot allow its users to express themselves fully, it threatens other languages, etc. (House, 2003; Jenkins, *ibid.*) On the other hand, ELF has been hailed as the facilitator of communication worldwide. This paper will examine a specific group of EFL users on which very little is known: bi-national couples who share EFL. Dealing with these subjects does not allow for generalizations as their use of EFL has been overlooked by researchers and is associated with extremely diverse contexts. Yet, following Firth (1996), one can hypothesize that their use of English is composed of "'abnormal' and 'extraordinary' linguistic behaviour" and that it involves for example the use of code-switching and code-mixing. In this paper, I am interested in the impact(s) of the linguistic behaviour, but also of myths and attitudes towards ELF (rejection and approval) on the perceptions of ELF couples' selves and on the expression and co-construction of the couples' identities. Based on interviews with five ELF couples in Hong Kong, the paper will examine the "tissue of voices" (Talbot, 1992) introduced by the interviewees in narratives about their

experiences as ELF users. The analysis finds its roots in linguistic pragmatics and will be considered as a complement to the dialogical approach proposed by Hermans (2001). The method of analysis derives from French theories of enunciation (Marnette, 2005) and voice theory (Lopez Muñoz, 2006; Charaudeau & Montes, 2004) applied to the analysis of identification in intercultural contexts (Dervin, 2008). The linguistic and discourse devices under scrutiny include personal pronoun use as well as other-, self- and peer-quotation (Lopez Munoz, *ibid.*).

**3:00 – 4:40**

**Paper Session 2**

**Dialogical self and literature**

Chair: *Livia Mathias Simão* (University of São Paulo, Brazil)

**"I see you face to face": The poet-reader relationship in Walt Whitman's *Leaves of Grass***

*Falguni Desai* (V.S. Patel College of Arts and Sc. Bilimora, India)

The paper, proposes to argue how Walt Whitman's poetic program i.e. his *Leaves of Grass* brings the reader and the poet face to face. The argument is built up in the following order: 1) Walt Whitman, the Real Cosmos; 2) "Closer Yet I Approach You": Whitman's Understanding of the Role of the Poet; 3) "What Is It Then Between Us?" The Poet-Reader Relationship; 4) "We Understand or Do We Not? The notion of dialogical self is embedded in the conception of self as multi-faceted, but more important multi-voiced and dialogical. This leads to a distinct blurring of the boundaries between the self and the world and between public and private. Whitman prefers spaces and situations - like journeys, the out-of-doors, cities - that allow for ambiguity in these respects. Thus we see poems like *Song of the Open Road* and *Crossing Brooklyn Ferry*, where the poet claims to be able to enter into the heads of others. Exploration becomes not just a trope but a mode of existence. For Whitman, spiritual communion depends on physical contact, or at least proximity. The body is the vessel that enables the soul to experience the dialogue with world and self. Bakhtin depicts the dialogicality of the self in terms of dynamic multiplicity I-positions which can be endowed with a voice in landscape of mind. We find this dynamic perspective of self in writings of Whitman. This paper examines the poetry of Walt Whitman through the lens of psychoanalytic self-psychology. Whitman had that intuitive understanding of relational dynamics, which Kohut would later scientifically explore under the rubric of self. Whitman's poetry can be seen as analogous with these principles. Whitman had an intricate purpose behind his lifelong writing of *Leaves of Grass*. Few poets have such extraordinary hopes for their readers; and I dare say, no other epic poem in history relies on that reader in such an extraordinarily complex way and blatantly exploits his audience for self object needs. Whitman's poetry reveals these needs; and yet, these needs are constantly being contradicted. Because of this, it is difficult to get hold of "the real Whitman." In Whitman, self concept is defined as matrix of relationships in which person is involved; thus reality of self is reality of relationships. There are different I-positions, in Whitman, marked by agreement, disagreement, meaning-making both at interpersonal and intrapersonal level. Throughout our reading we are face to face with the poet and different I-positions. In the end when its time to say goodbye to the poet we do not lament because its all over but we rejoice and celebrate because it happened.

**Narrative therapy in Joseph Conrad's *Heart of Darkness* (1902) and in Ford Madox Ford's *The Good Soldier* (1915)**

*Mohammad Deyab* (Taibah University at Madinah Munawwarah, Kingdom of Saudi Arabia)

William James theory of the multi-voiced self, as well as Sigmund Freud's theory of psychoanalysis, has had a great impact upon many twentieth century thinkers and writers. Building on James' and Freud's theories of Self and Psychoanalysis, Hermans elaborates "a model of the clinical use of self-narratives in psychotherapy." According to Hermans, the use of narrative indicates that the self is in dialogue with itself before starting its contact with the social self. Through narrative, Hermans explains, the self is trying to comprehend its own experiences in order to live in its own society. Throughout the process of narrating, the multiple self is experiencing a change in which the dissociated self and the present self become so alike that they can no longer be differentiated. In other words, the self-narrative, according to Hermans, is a factor in healing the split self of a person who is going through a traumatic experience. The idea of therapeutic impact of narrating one's story is evidently clear in Joseph Conrad's *Heart of Darkness* (1902) and Ford Madox Ford's *The Good Soldier* (1915). Both Conrad's and Ford's narratives render versions of a multi-voiced self which engages in retelling its traumatic

past in order to find out a meaning out of it. Despite the publication of numerous essays that explore Conrad's *Heart of Darkness* and Ford's *The Good Soldier* in terms of their many intriguing narratological aspects, the scholarship regarding Conrad's and Ford's most celebrated novels has yet to consider the therapeutic aspect of *Heart of Darkness*' and *The Good Soldier's* narrative. For both Marlow and John Dowell, this paper argues, Conrad's and Ford's bewildered narrators, the novels function as a form of narrative therapy, as the means via which they come to terms with their experiences. Through self-narrative, Marlow and John Dowell try to construct their self and the meaning of their life through narrating stories that express their experiences. Moreover, as in psychotherapy, Conrad and Ford give their narrators respectful and interested attention in a safe and supposedly uninterrupted place. Marlow tells his story on the board of the Nellie: "a cursing yawl, swung to her anchor without a flutter of the sails, and was at rest" (p. 15). In *The Good Soldier* Dowell narrates his story where the sea, like in *Heart of Darkness*, is a significant background: "I shall go on talking, in a low voice while the sea sounds in the distance and overhead the great black flood of wind polishes the bright stars" (p. 7). Like in the typical Freudian cases of psychoanalysis, their narrators are allowed mainly to remember and retell their stories. The effect of that act of narrative is, as this paper argues, therapeutic.

### **A transition of the voiceless into the multi-voiced Self: An empirical study of gender in the plays of Vijay Tendulkar**

**Lowleen Malhotra** (Uttar Pradesh Technical University, India)

The present era is heralding progress in the materialistic trend of life. It has depreciated the value system and ethical wellbeing of modern man. The tender feelings of love, compassion and faith have been trampled under the weight of selfishness and envy. In the crowded cities of ambitious men, the concern for fellow men is missing. The individual is suffocating himself due to ego and self-absorption. The dominance of male over the female further worsens the situation. Though the times have changed, yet they have a long way to go. The modern playwrights have realized and identified the causes for the disintegration of the family system which is symbolic of the entire society and nation at large. They are united in their endeavor to draw the attention of the audience towards their condition. Playwrights like Vijay Tendulkar and Mahesh Dattani have succeeded in stirring a dialogue between the individual and self. Their caricatures are individual as well as collective entities which are deprived of their rights. For example Kamala of Vijay Tendulkar is a true story of a girl who is bought at a flesh market. At the same time she represents all such victims who are voiceless. Likewise Mahesh Dattani gives voice to voiceless self of the community to build a better future.

Keywords: voiceless; multi-voiced; transition; disintegration; self-realization

### **The dialogical self in Nathalie Sarraute's *You Don't Love Yourself***

**Karen Langhelle** (Royal Holloway College, University of London, UK)

In her dialogue novel *You Don't Love Yourself* (1989), the French writer Nathalie Sarraute rejects the realist novel's reliance on character and characterization. Instead, we hear a series of anonymous voices engaged in an 'internal' dialogue' on self, identity and meaning sparked by an 'external' dialogic remark, 'you don't love yourself'. By refusing any recourse to a unified and clearly demarcated subject, Sarraute provides an invaluable literary contribution to the study of the dialogical self. Drawing on Jean-François Lyotard's 'philosophy of phrases' in *The Differend* (1983), this paper argues that in their investigations into dialogue and selfhood, both Lyotard and Sarraute controversially take the phrase, and not subjectivity, as their starting point. With no prior existence independent of the phrase, self and other, reality and meaning, are seen as its effects, thus rendering the self deictically unstable and variable. This paper discusses the challenge this view poses to consensus-oriented humanist theories of dialogue and intersubjectivity, according to which there is first a subject, who then uses language for its own ends. It also discusses the extent to which the dialogues in *You Don't Love Yourself* paradigmatically suggest an 'agonistic' notion of dialogue better able to do justice to the equivocal, heterogeneous self.

Keywords: Nathalie Sarraute; Jean-François Lyotard; the self in dialogue; phrases; identity

5:00 - 6:20

Symposium 3

**Notions of psychological distancing and approximation applied to psychotherapeutic dialogue***Livia Mathias Simão* (University of São Paulo, Brazil), *María Teresa del Río Albornoz* (Universidad Alberto Hurtado, Chile) & *María Elisa Molina Pavez* (Universidad del Desarrollo, Chile)

This symposium intends to link theoretical elaboration in intersubjectivity and dialogical approach with clinical applications to psychotherapy. We shall present a reflection on key concepts on a semiotic-cultural constructivist approach of dialogue in psychology, mainly referring to psychotherapeutic exchange between client and therapist. For this purpose we want to focus on the notion of psychological distancing and approximation at the various levels of analysis that can be made around them. These theoretical notions are displayed at semiotic regulations in I-Other relationships allowing the understanding of the psychological processes implied in those encounters. Firstly we intend to make a theoretical approach with Livia Simão's presentation. Next, the theoretical reflections offered by Simão are considered in case applications to specific therapeutic issues. These cases will be presented by Del Rio and Molina, selecting movements and symbolic actions being made by client and therapist that may enlighten different ways through which distancing and approximation may take place. This symposium attempts to identify key theoretical notions applied as tools for analysis of therapeutic dialogue, therapeutic goals, interventions and intersubjectivity at play.

Keywords: distancing; approximation; semiotic regulation; therapeutic dialogue

**Approximation, distancing and sense negotiation in I-other relationships.***Livia Mathias Simão* (University of São Paulo, Brazil)

In this presentation I pretend to set some guidelines of sense making negotiation process in I-other relationships, specially concerning with therapeutic encounters. From the perspective of the semiotic-cultural constructivism, intersubjective approximation and distancing are crucial movements in the process of personal semiotic regulation. Werner propositions (1890-1964) about human development in symbolic situations are important for understanding this issue. I will focus mainly in the "orthogenetic principle", proposed by Werner and Kaplan, according to which transformations of development in symbolic situations are produced when differentiation takes place from elements initially undifferentiated from each other. Differentiation implies systematization, hierarchical integration and articulation of the elements into a whole, generating a greater autonomy. This process occurs thanks to symbolic distancing and polarization. We shall discuss next some expressions of regulation of sense negotiation such as the interplay between client's distinctions - brought to therapy- and those proposed by the therapist; the negotiation of the basis according to which each one makes his/her selection for starting the dialogue episodes. Finally I will try some relationships between approximation, distancing, inclusive separation and intersubjectivity without fusion ego-alter (Marková, 2003, 2006; Simão & Valsiner, 2006) that can be interesting for thinking on therapeutic encounters.

Keywords: negotiation; sense making; distancing; constructivism

**Psychological distancing as a tool to understand a therapeutic encounter***María Teresa del Río Albornoz* (Universidad Alberto Hurtado, Chile)

In this presentation I intend to show short excerpts of therapeutic session (subtitled in English) in which the concept of dialogical self can be displayed between client and therapist. For this, pieces of therapeutic conversation will be analyzed intending to display multiple dialogues with several interlocutors brought forward in the therapeutic exchange. My aim is to demonstrate that when the dialogical self is considered as a key concept for psychological processing in therapy, the possibility of analyzing different I positions or aspects of self allow the necessary psychological movement in terms of psychological distancing and contextualizing that are displayed from both therapist and client while therapy goes on. This in turn allows that both interlocutors can construct and reconstruct continuously. The analysis can take two directions: The client or therapist with his/her self and with each other at dialogue when addressing certain I position of the other. The concluding remarks will

go in the line of how through these concepts: dialogical self, psychological distancing and contextualization we can apprehend idiosyncratic ways of psychological processing that allow therapy to advance.

Keywords: therapeutic dialogue; dialogical self; psychological distancing; contextualizing

### **Psychological distancing: A therapeutic device**

*María Elisa Molina Pavez* (Universidad del Desarrollo, Chile)

The presentation refers to the psychotherapeutic process, from the dialogical self approach and particularly the notion of psychological distancing and contextualizing. The case that is presented by the previous presenter is considered now, focusing in the therapeutic interventions, reflecting on how these concepts are interesting guidelines not only to understand another person in a clinical situation but also to decide how to proceed in the here and now moment of the therapeutic encounter but also setting long term therapeutic goals. The dialogical nature of personality is the main epistemological approach from which we can adopt psychological distancing and contextualizing as a dual dynamic, that offers to the therapist the possibility of movement during the session that allows him/her to understand and influencing his/her interlocutor. The analysis that is presented intends to define some perspective to the therapist role, therapeutic devices, goals of the process and psychological change criteria.

Keywords: psychological distancing; therapist; psychotherapeutic intervention; dialogicality; dynamic

**5:00 - 6:20**

**Symposium 4**

### **Development of the self as a social phenomenon: Insights from a cross-cultural perspective**

*Vasu Reddy* (University of Portsmouth, UK), *Mandy Yilmaz* (University of Dundee, UK) & *M. Suzanne Zeedyk* (University of Dundee, UK)

A small but growing number of theorists in psychology argue that the development of self-awareness occurs through social processes. This theoretical approach sees the self as a relational phenomenon, necessarily existing and developing within a surrounding context of people, objects, and events. This view contrasts with an approach more dominant within psychology, which sees the self as an internal, individualistic phenomenon, whose development is driven from within by cognitive maturation. One consequence of the dominance of the cognitive view is that the empirical literature offers few insights into the precise social mechanisms that are likely to be contributing to the development of the self. The aim of this symposium is to help to fill that gap, by offering a cross-cultural perspective on early parent-infant interactions. It will present data from three different countries - India (Reddy), UK (Yilmaz), and Turkey (Zeedyk) - that reveal various styles of interaction which, the authors argue, influence the experience and development of the self. Examples of such styles, to be illustrated via video material, include the extent to which: boundaries between parent and infant are marked or blurred, body movements of each partner are independently or jointly performed, and the parent permits or prohibits the infant from regulating actions of self. It will be argued that the development of self-awareness cannot be understood without taking account of such dyadic processes. The wider challenge that this poses for psychology's continuing attachment to (Western, individualistic) cognitive models of human functioning will also be explored.

Keywords: cross-cultural; self-recognition; mind-mindedness; early infancy; longitudinal investigations

### **Guiding infant actions: Parental directives in two cultures**

*Vasudevi Reddy, Kerry Hicks, Srujana Jonnalagadda, Katja Liebal & Beena Chintalapuri* (University of Portsmouth, UK & Osmania University, India)

When one directs another's actions the locus of responsibility for the act is unambiguously dialogic. The style and content of parents' directives to young infants, therefore, is likely to tell a serious developmental story about the dialogic and cultural structuring of the self. How, in other words, do parents structure and manage the infant's actions in the world from afar? This talk presents data from a cross-cultural and longitudinal study of parental directives in two cultures which ostensibly differ in their commitment to individualism - India and the UK.

Naturally occurring parental directives when their infants were 6 months, 9 months and 12 months, from 13 families in the UK and 13 families in India, were video-taped and micro-analyzed. Results showed large differences between cultures in the frequency of directives, with much higher occurrence of directives in India at all ages. The boundary between parental intentions for infant actions and the infant's own intentions seemed deeply porous. The cultural difference, however, was only evident for positive acts, with no difference in the frequencies of prohibitions. This suggests a cultural attitude in India of merged responsibility for new actions but not for the management of ongoing acts. The infant's developing self, it would seem, is differentially dialogically structured for different aspects of acting in the world, and differently in different cultures.

### **Maternal role in the development of self-awareness in early infancy: A Scottish perspective**

*Mandy Yilmaz* (University of Dundee, UK)

It is widely accepted that visual self-recognition is evidence of the emergence of self-awareness, yet little is understood why some infants display this earlier than others (15-24months). Some theorists argue that self-awareness develops out of interactions with social others which could explain the range in individual differences. This presentation reports the first stage of a UK-based longitudinal study investigating the maternal role in the development of self-awareness in 32 infants from 6 until 24 months of age. Each dyad was videotaped engaging in mirror play at 6 months of age. Mothers were also interviewed and scored for their tendency to describe the infant as a mental agent (aka mind-mindedness). Results indicate that even as early as 6 months, the infants were very interested in their mirror image and spent most time interacting with their image. Additionally, infants spent noteworthy periods interacting with the image of their mother which suggests dyadic relationships to be important in the development of self-awareness. Preliminary results relating to mind-mindedness suggest that mothers who show a high degree of mind-mindedness talk to their infants differently in mirror play, than those who show less mind-mindedness. They are also much more likely to scaffold the development of self-awareness in their infant by re-configuring the infant's 'self' in both bodily and verbal forms. The implications of these findings suggest the importance of the maternal role which may well enhance the ability of the infant to display early visual self-recognition. Furthermore, these findings provide a suitable model for use in investigating longitudinal self-awareness development in other cultures.

### **Early mother-infant mirror play in Turkish and UK cultures**

*M. Suzanne Zeedyk* (University of Dundee, UK)

The study reported in this presentation investigated differences in Turkish and British mother-infant play. These countries were chosen as comparators because the first represents a collectivist culture, in which the socially embedded nature of the self is reinforced, and the second an individualistic culture, in which the self as a separate, independent entity is emphasized. Fifteen mother-infant dyads from each group were filmed engaging in mirror play when the infant was 6 months of age. Mirror play is well suited to investigating questions regarding the development of self-awareness because the point of such play is to draw attention to the infant 'self' in the mirror. Strategies which parents spontaneously used to engage in mirror play were identified and compared between the two groups. Three strategies showed a particularly sharp contrast in frequency: a) the mother's manipulation of the infant's body as a means of interacting with the mirror image; b) the mother's use of facial expression as a means of marking infant's participation in the play; and c) the mother's tendency to draw attention to herself in the mirror image. All three strategies occurred more often in the Turkish group. It is argued that such contrasts will lead to cultural differences in the experience of self and will shape the development of self-awareness in significant ways. The implications of these findings for the theoretical debate concerning relational versus individualistic accounts of development will be discussed.

**5:00 - 6:20**

**Symposium 5**

### **Epistemological foundation and methodological exactness regarding research in the discursive science**

*Angelo Mussoni* (University of Padua, Italy)

The symposium is organized in order to give some applicative hints in the research field. First step will be to frame the criteria which can be used to define research as "exact", thus to ascribe scientific sense to it. The

epistemological foundation of the research itself will also be given, answering the question: what is the object which becomes known through the research? Psychology is also defined as a discursive science, that is, the science which studies the configurations of reality as discursive processes. Based upon that, the second contribution will frame the instruments which can be used to carry out measurements related to the defined epistemological level. Finally, an example of research carried out is presented, according to the elements shown in the first contribution: the efficacy evaluation as a survey of a “shift” in reality configuration. The presented framework shows how an exact managing of the critical aspects related to the research foundation, allows for the production of outcomes which can be used both at the operative and the theoretical level.

Keywords: discursive science; epistemology; methodology; research

## Introduction

**Angelo Mussoni & Gian Piero Turchi** (University of Padua, Italy)

This contribution identifies criteria which have to be adopted to define research as “scientific”, thus representing a knowledge development. The argumentation analysis is the instrument which enables distinction between modalities of knowing, ascribed to the scientific field, instead of to common sense. Common sense is marked out by “statements”, that is utterances which do not explicitly state their knowledge foundation. When the utterance is founded upon the argumentation and the explicit presumptions, it is possible to recognize it as an “assertion” (i.e. scientific sense). The use of a scientific sense implies the implementation of other criteria. The first is the epistemological foundation, thus to place the object of knowledge at the suitable epistemological level. The second is the methodological exactness, thus the use of theories and instruments which are adequate for the object as defined above. These premises can be applied to different sciences; in each specific case it is necessary to define the position of psychology as science, according to the definition of its object of knowledge. Subsequently, it will be possible to define a methodology which can meet the different applicative research fields.

Keywords: common sense; epistemology; methodology; research; discursive science

## The dialogical identity as a discursive configuration: what scientific foundation?

**Angelo Tesi & Tiziana Maiuro** (University of Padua, Italy)

In order to ground scientifically the construct of dialogical identity, it has to be properly and coherently placed in the epistemological frame of the discursive science. The adoption of the narrativistic paradigm (with the explicit assumptions upon which it is based, as well as the dialogical identity theory) is the reference used to define the dialogical identity as the result of the interaction of discursive processes involved in the creation of certain discursive configurations. The epistemological analysis of the paradigmatic assumptions and the dialogical identity theory allows evaluation of how the dialogical identity construct accomplishes both the discursive science criteria of epistemological foundation and methodological correctness. On the basis of the epistemological foundation the assumption of the dialogical identity as an object of knowledge, yields scientifically correct results. It also allows for the accurate description of the relationships within the paradigmatic assumptions of the narrativistic paradigm, with reference to the knowledge level and with the dialogical model referring to the working level. The dialogical model allows for the definition of a shared and valuable objective for the intervention which is also epistemologically founded. This is by virtue of the epistemological analysis of its assumptions.

Keywords: narrativistic paradigm; dialogical identity; epistemological analysis; dialogical model; scientific foundation

## Methodological correctness of research in the discursive science field

**Martina Sarasin, Luca Fattori, Gian Piero Turchi & Roberta Durante** (University of Padua, Italy)

In line with the assumptions of discursive science, the methodology of analysis of textual data (M.A.D.I.T.) (Turchi, 2007) allows for analysis of texts that are generated by answers given to open questions, appositely structured. The data analysis with M.A.D.I.T, does not imply that the focus of attention is the meaning of the texts collected: its meaning is considered true and valid and the focus is the analysis of the argumentative architecture

of answers in their totality. This underlines the discursive steps that make the answer peculiar and characteristic. Using M.A.D.I.T, it is possible to describe the modality in which the analyzed texts are generated (process). M.A.D.I.T is founded on three criteria. First, the research aim (shareable and measurable): it has an abstract purpose that generates a series of organizing processes. Second, the question or the strategy for text collection that enables to reach the aim of the research. Third, the statistical-mathematical index as a tool of analysis. The reference to the context use generated by the question in relation to the research aim, permits analysis of the graphic form not only in relation to their lexical means, but also in relation to their argumentative position that is assumed in the text configuration.

Keywords: methodology; textual analysis; M.A.D.I.T.; textual data; tools

### The change process of the discursive configuration 'consumption of drugs': A research

*Franco Mazzotti, Gian Piero Turchi, Francesca Zamboni, Alessandro Zamai & Gigi Dal Bon* (University of Padua, Italy)

The work of the so called *Ragazzi della Panchina* Association (RDP) represents a shift in the working methods within the field of drug consumers. The aim of this research is to evaluate the efficacy of the interventions carried out by RDP. This goal was to produce a change in the manner in which drug consumption and drug consumers are usually considered. The target group consisted of the whole talking community or rather of all the narrating voices who concur to maintain the biographic career of the so-called drug addict. 80 articles from local newspapers published between 1994 and 2004 were analyzed and an ad hoc questionnaire was completed by 534 people who knew the association, by 389 who didn't know it and by 26 organization members. The data was analyzed using the methodology of analysis of textual data (M.A.D.I.T.) (Turchi, 2007). Since 1995 until 1999 the discursive processes have configured the drug addiction reality in conflict/contrast with the community. In 2000 a change occurred in the discursive practices of the talking-community: drug addiction is now something in which everyone is involved. The research points out that the intervention changes the talking community's way of thinking: the drug addict is no more someone to avoid but an interlocutor.

Keywords: efficacy evaluation; drug addiction; drug consumer; process of change; discursive processes

5:00 – 6:20

Paper Session 3

### Migration and self

Chair: *Margarida César* (Universidade de Lisboa, Portugal)

#### Intercultural adjustment, culture shock and the dialogical self

*Vera Varhegyi* (Université de Caen Basse Normandie, France)

One of the most intriguing questions in the approach of the dialogical self concerns the expansion of the personal position repertoire: how new positions are created and how old positions are evolving. The experience of expatriates - foreign assignees on long term missions abroad - offers a spontaneous laboratory to observe these dynamics. When moving away from home, expatriates are forced to physically part from many of their most constitutive dialogues. Moreover they find themselves in a brand new social and cultural space that offers them new external positions, new cultural patterns, new identifications that can be integrated in the self system. How people handle such situations and how they change in the process is what constitutes the main interest for scholars of intercultural or cross-cultural adjustment. One of the main puzzles is to reveal how people negotiate between the opposing needs of transformation and continuity. The dialogical approach offers a useful frame to solve this puzzle. Accordingly the aim of the presentation is to explore the contribution of the dialogical approach in understanding intercultural adjustment. On the basis of literature review and interviews with expatriates the presentation will offer a reinterpretation of the adjustment process as a transformation of the position repertoire and of "culture shock" as a manifestation of the rigidity of our dialogues.

Keywords: interculturality; cross-cultural adjustment; culture shock; dialogical self; rigidity of dialogues

### **Cultural identity development of Portuguese students in British schools: Drawing from the notion of symbolic resources**

*Hannah C Hale* (University College Dublin, Ireland) & *Guida de Abreu* (Oxford Brookes University, UK)

This paper focuses on the processes by which the cultural identities of Portuguese students develop through uses of symbolic resources (Zittoun, 2006). In particular, we focus on the rupture that takes place when a Portuguese student moves to and attempts to negotiate life in Britain through creating a new sphere of experience at school. In doing so, one can learn about crucial processes through which the identities of immigrant students develop through their participation in schooling practices. The findings of a three-year project examining the experiences of Portuguese students in Britain are drawn on for this paper. The field-work involved an ethnographic approach using a multiple-method strategy of data collection (interviews, observations, life-stories, questionnaires); multiple-data sources (schools, students, parents, and teachers); a bilingual-bicultural approach enabling data collection in English and Portuguese languages. A thematic analysis for this paper draws mostly on selective accounts from students' interviews and written life-stories, though some accounts from parents and teachers are also included. The notion of symbolic resources provides a framework that enables one to consider the developmental transitions between practices (between schools in Portugal and England, or between the home cultural background and the school), and between historical times (e.g. arrival versus being in the country for several months, or years). Examining the work of transitions can shed insights into experiences and uses of resources that facilitate or hinder engagement with a process of change. Overall, what the theory of symbolic resources provides us with is a shift from a focus on developmental end-states towards a more process-oriented notion of cultural adaptation (Hermans, 2001; Bhatia & Ram, 2001) that allows one to consider negotiated, situated and often contested developmental trajectories. This focus also allows one to step closer to constructive insights into the lives and experiences of Portuguese students in Britain.

### **Birds of Passage: Disillusion and surprise**

*Jutta König* (Van Ede and Partners Outplacement and Career Consultancy, the Netherlands)

Van Ede & Partners, a Dutch organisation in the field of career management, coaching and outplacement had been aware for some time that the cultural diversity featured in Dutch society is not reflected in many companies' workforces, including their own. This was considered inconsistent with the Van Ede ideal of a nation making full use of the talents of all its citizens. A diversity project called Birds of Passage was initiated where graduated refugees were offered career coaching. The idea was that coaches could expand their professional repertoire to working with clients from foreign cultures while learning about the hurdles encountered by migrants during their job search campaign. The learning process was enriched by workshops on cultural adaptation and identity and monitored by intervision sessions and the writing of case studies. In this presentation a report of the dialogical process of the learning experience is given. As the voice of the culture coach developed in the professional position repertoire of the coaches they found themselves to be the Birds of Passage as they moved from a monocultural into a multicultural environment.

Keywords: diversity; integration; culture; dialogical career coaching

**5:00 – 6:20**

**Paper Session 4**

### **Tools in therapy**

Chair: *Miguel M. Gonçalves* (University of Minho, Portugal)

### **The Personal Position Repertoire as an instrument for distinguishing clinical and non-clinical narratives**

*Maickel Andrade dos Santos & William B. Gomes* (Universidade Federal do Rio Grande do Sul, Brazil)

The notion of a descentered, multiple, narrative, and dialogical self, currently draws the attention of psychotherapy researchers throughout the world. The interest was the immediate expression of the self in movement. Therefore, it was compared narratives induced by the Personal Position Repertoire (PPR) in 20 people under psychological treatment (clinical group) and 20 people without any experience with psychological treatment (non clinical group). Standard procedures were modified by asking the participants to say out loud their

thoughts during the process. The quantitative analysis included the proposal of a dialogicity measure based on the instrument's data. The qualitative analysis looked at the narrative profiles of 10 participants based on the obtained verbalizations. The clinical group had significantly lower dialogicity scores, and presented a narrative profile with speech discontinuity and conflictive themes, when compared to the non-clinical group. The PPR was sensible to the psychotherapeutic setting. The additional procedure of thinking aloud was adequate to access the dialogical movements of the self. It also provided a way to explore the complementary and sometime overlapping nature of qualitative and quantitative data in the PPR. (Supported by CNPq/CAPES)

Keywords: dialogical self; psychotherapy; narrative; Personal Position Repertoire; thinking aloud

### **Personification and the dialogical self**

*John Rowan* (Private practice, UK)

One implication of the theory of the dialogical self is that there can be dialogue between different I-positions. However, this approach has not often been used in research reported in the literature. This paper shows that the process of personification (where the I-position is treated as a person and interacted with as such) is in fact a very powerful way of using the theory in practice. In fact, it will be argued that this way of applying the theory in therapy is the most effective way of using dialogical self theory. This practice brings the I-positions to life in a highly productive way, which makes the therapy more alive than simply referring to I-positions through lists and questionnaires. Examples will be given of how this translates into practice.

### **Rhythms of the dialogical self**

*Jocelyn Chaplin* (Serpent Institute, UK)

The deep paradigm shift most needed in the world today is from a rigid vertical mind set of superior/inferior, win/lose to one that is rhythmic, dialogical and carnivalesque. In hierarchical structures of thought and action opposites are divided with one above the other. This paradigm has helped cause many of our psychological as well as social problems. In the rhythm model the opposites change into each other over time, dance together and there are no permanent winners. This includes the many opposites within us. I argue that rhythmic thinking is healthier for the human psyche. In nature there seems to be an automatic flow between opposites, sometimes called the Tao. A rhythmic method is presented for exploring inner hierarchies non judgementally and enabling the many opposites sides of the person to be expressed. Several case studies will be presented. This rhythm model of thinking has been effective in helping many clients to change and grow.

Keywords: paradigm; rhythm; hierarchy; carnivalesque; opposites

### **I am sustainability: How a novel embodied dialogical self can save the planet**

*Enrico Wensing* (Ecosphere Net, USA)

Perhaps the greatest positive difference dialogical psychotherapeutic change research can make in the world is to act on a global sociopolitical level and help create a sustainable planet for future generations. The theoretical basis of one such initiative currently underway is introduced in this paper. The conceptual and scientific basis of the dialogical self forms an integral part of a novel curriculum for global sustainability called I Am Sustainability that is being developed by a multi-disciplinary group of teachers, academics, and scholars under the auspices of a company called Ecosphere Net ([www.ecosphere.net](http://www.ecosphere.net)). At Ecosphere Net we assume that education and psychotherapy can be interfaced effectively, that this interface can have a valid sociopolitical agenda and that this interface within a constructivist participatory research methodology utilizing a global network of sustainability education centers (SEC's) is the best cross-cultural approach toward global sustainability. The theoretical basis of how a novel embodied dialogical self constructed through a cross-cultural curriculum for sustainability can save the planet is described in this paper.

5:00 - 6:20

Paper Session 5

**Parenthoods**Chair: *Tania Zittoun* (University of Nauchatel, Switzerland)**Does the world move after women talk? Meaning-making processes around pregnancy and childbirth from a mother-daughter conversational setting***Ana Cecília Bastos, Sara Chaves & Luiz Fernando C. de Sá Jr.* (Federal University of Bahia, Brazil)

Motherhood is a very special field for observing the *world-among-women*. This communication is based upon women's conversation about pregnancy, childbirth and the transition to motherhood, in a context of a multiple case study where 30 Brazilian women from different generations and different social classes were interviewed. We assume that self constructions, the emergence of I-positions and of possible forms of self-regulation rise from the living flow of narratives. Narratives refer to cultural models along the polarity independence-interdependence, emphasizing differently the relationships I-other-we. The analysis is structured on two central axes: (a) the centrality with which the research participants put themselves as central characters - agency - when recollecting their recent or distant life stories; and (b) the narrative organizers in women's conversational context; here, we utilized literary genders to identify autobiographical narrative styles around childbirth, always characterized by a strong affective frame. In general, it could be said that women use in a large degree recursivity and flexibility in their narratives, through as-if constructions, which allow ever-open connections between narrative and experience. Finally, we suggest that the very affective, pleromatized frame of mother's conversation could be thought as a resource employed by women, as it is by other minority social groups, to amplify their own voices. (The authors wish to thank CNPq/Brazil for the financial support to this study).

Keywords: conversation; autobiographical memory; trans-generational study; narrative styles; childbirth

**Traversing adoptive parenthood: A dialogical inquiry***Vinita Bhargava* (University of Dehli, India)

The paper assumes a dialogical perspective towards the process of "self" construction while negotiating adoptive parenthood. It is based on an ethnographic study of 63 Indian adoptive families who adopted "unrelated" children during the early 1980's. Data was obtained using semi-structured interviews and parental narratives of the "adoption story". The continuum of parenthood is defined from 3 positions -the pre-adoptive period, the process of adoption and at least 5 years after the adoption of a child. The adoptive parent negotiates the socio-cultural paradigm containing the caste, class and religious identity. The socio-political dimension enfolds legislations, policies and model rules these intersect with the customary Hindu tradition of adoption and exert control. The individual identity, encapsulated in the collective familial self and located in community transactions provides the third dimension. The interplay of the socio-cultural with the socio-political and collective-familial while traversing adoptive parenthood creates unique combinations of self constructions. The adoptive parent draws on the larger cultural belief system drawn for construction of parenthood yet the interplay of state intervention creates ambivalence and tension in defining role competence. The fertility status and its consequences on construction of womanhood and the dialogical interplay with entitlement of motherhood further complicate the narratives of parents awaiting adoption. The concept of the divine and of destiny plays an important role in providing the much-needed feeling of entitlement to the particular child. Closeness, endurance, and loyalty – the virtues of traditional kinship values – find reflection without institutionally being transplanted or promoted. Families are guided by shades of individualistic or collective stance in the way they approach the construction of the self. This stance reflects in their communication related to adoption issues with their adopted children.

**Dialogical self and agency in father identity process***Alejandra Salguero & Gilberto Pérez* (Universidad Nacional Autónoma de México, Mexico)

Fatherhood like social practice is exposed to a multiplicity of divergent or opposite views from cultural changes like feminist movement and human rights. As social construction are not fixed or self-contained. Instead, are espousing through various voices, and developing it in a field of dialogical relations. We consider that fathers are

involved in a dynamic multiplicity of relatively autonomous or even opposed positions. Identity is a continuous process of reflexivity agency. The purpose of our work is to analyze the narratives of Mexican fathers in their identity process. The analysis is illustrated with data from in-deep interviews of middle-class parents involved in a parent education program. Each of them has a story to tell about his own experiences, included in some cases voices from their origin family, specialists, media, friends, respect how to be father and their own positioning. 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.

Key words: fatherhood; dialogical self; agency; identity; positioning

### **Intergeneration dialogues: Contributions to dialogical analysis of human development from a study on the communication between grandparents and grandchildren**

*Jacqueline Ferraz da Costa Marangoni & Maria Cláudia Santos Lopes de Oliveira* (University of Brasília, Brazil)

The phenomenon of growing longevity has contributed to the modification of the dynamics of communication in contemporary families. Living longer may lead people to experience grand-parenting for decades and to develop a more intimate affective link to grandchildren. Grandparents and grandchildren co-participate in novel activity systems, promoting the development of one another and new zones of dialogue. Here we analyze data from a study conducted in an elementary state school in Brasília, in Brazil, in which grandparents were invited to participate in inter-generational meetings conducted by the researcher. The study aimed at identifying and analyzing meanings negotiated by elders and teenagers. The methodology was developed as a constructive-interpretative process in focal groups gathering both age groups. 9 students, 13 to 18 years old, and respective grandparents (n=8), 50 to 69 years old, participated in the study. The analysis showed the responsibility of grandparents as main caretakers or co-educators of grandchildren; inter-generational conflicts; impact of fear as a mediator of social relations in contemporary socio-cultural context and life story of the grandparents as aspects that influence the construction of meanings in the interaction between grandparents and grandchildren. Finally, the study indicates the necessity of more research on inter-generation relationships, especially the communication between grandparents-grandchildren.

Key words: grandparents-grandchildren relationships; intergenerational encounter; dialogical analysis; school; aging process

## Wednesday, August 27th, 2008

8:30 - 10:10

Symposium 6

### Dialogical self and argumentation

*Ivana Marková* (University of Stirling, UK)

Discussant: *Alex Gillespie* (University of Stirling, UK)

The purpose of this symposium is to deepen theoretical ideas concerning the dialogical nature of the self in terms of several complementary aspects. First, we shall sharpen the distinction between the dialogicality of mind, on the one hand, and the interactive, dynamic, and/or complex nature of neural organization of the brain, on the other. Second, we shall argue that insulating language and language-borne thinking from pre-conceptual, pre-conscious or pre-linguistic forms of "thinking" precludes some possibilities of explaining language and understanding its genesis and development. Third, we shall problematise the idea of I-positions in terms of narrative tensions among characters, and suggest that the consideration of argumentative opposition enables us to describe different types of tension among (self) positions. Finally, assuming the heterogeneity of the speaker, we examine diversity within a single speaker's discourse (internal dynamics of the discourse), which plays an important role in the participants' argumentation. As a global objective, the symposium conceives the self (mind) as a discursive phenomenon that is a process of multifaceted interactions.

### Brain is interactive but not dialogical

*Ivana Marková* (University of Stirling, UK)

Chomsky likens organs of the body, e.g. vision, to mental faculties, localising both in the mind/brain. By doing this he confounds the social (the mind) and the biological (the brain). Hacker commented on this confusion: 'What may grow in the brain, e.g. a tumour, cannot grow in the mind; and what may grow in the mind, e.g. suspicion, cannot grow in the brain'. Evolutionary anthropology provides evidence that the development of social interactions and relationships in anthropoid primates, e.g. tactical deception, correlates with the size of the neocortex (cf the hypothesis of the social brain). Social interaction, communication and relationships are phylogenetic phenomena; dialogicality, involving the Ego-Alter symbolic interdependence, inner dialogues, the use of metaphors and irony, is a socio-cultural phenomenon. Although the former lays biological grounds for the latter, there is no scientific (or neuroscientific) evidence that would justify jumping from the former to the latter, as we nowadays witness. Such efforts trivialize the meaning of the dialogical self as a socio-historical phenomenon. The reduction of the dialogical self to the metaphor of the 'dialogical brain' represents a replay of past ideas, clothed in fashionable costumes of pseudoscience.

Keywords: dialogicality; interaction; the mind; brain; the Ego-Alter symbolic communication

### Dialogical minds and interactive brains

*Per Linell* (Linköping University, Sweden)

Ivana Marková (abstract, this symposium) correctly points out that "[the] brain is interactive but not dialogical". People and their minds, but not their brains, are dialogical. "The dialogical brain" is best understood as merely a metaphor. But minds possess their dialogicality because brains and bodies have capacities to interact, largely in and through symbols, with the ecosocial environment. I shall argue that dialogical theories become unnecessarily restricted by focusing only on socio-culture and the self. Such a dialogism runs the risk of excluding others, minded (living) bodies, as well as the affordances of the environment, which encompasses various cognitive and other artefacts. Insulating language and language-borne thinking from pre-conceptual, pre-conscious or pre-linguistic forms of "thinking" precludes some possibilities of explaining language and understanding its genesis

and development. The world, which is dialogically understood and dialogically appropriated, is constituted by interdependencies, not by Cartesian divides.

Keywords: dialogicality; brain; mind; thinking; pre-conceptual development

### **Beyond narrative: an excursion into argumentation-based relations within the dialogical self**

*Selma Leitão* (Federal University of Pernambuco, Brazil)

Since the concept of dialogical self emerged as a new approach in Psychology, the notion of narrative has been taken as a 'root metaphor' guiding studies of that topic. However, as many have pointed out, while creating a new perspective to shape and interpret a phenomenon a metaphor offers only a limited view. Relevant aspects of the phenomenon, which cannot be captured by the assumed metaphor, will tend to remain unexamined. The focus of this talk is to examine different types of oppositional tension found in a discursively organized self. The differentiation between them will follow some of Bakhtin's insights, and will elaborate on the nature of tensional relations in narrative and in argumentation. It will be argued that the dialogical self does not restrict its discursive nature to the former. The higher order discursive process that makes it possible for a person to deal with overt forms of tensional disagreement in his/her own thinking takes the form of argumentation. Such a process is put into operation whenever an individual assigns opposing meanings to a phenomenon, and deals with the resulting tension by considering the strengths and weaknesses of existing alternatives. (Sponsored by CNPq).

Keywords: argumentation; dialogicality; narrative; opposition; tensional relations within the self

### **The speaker's identification moves: A contribution to the analysis of the subject's dialogicality**

*Caroline Léchat, Michèle Grossen* (University of Lausanne, Switzerland) & *Anne Salazar-Orvig* (University Sorbonne-Nouvelle Paris 3, France)

Drawing on a dialogical approach to language and cognition inspired by Bakhtin, we start from the assumption that the speaker is heterogeneous, namely that the he or she is not the unique author of his or her discourse and is thus liable to refer to other discourses, to quote them, to talk like other persons, etc. Our corpus is made of six focus-group discussions in which the participants have to discuss five moral dilemmas which concern a risk of HIV-infection in different social situations and include various fictitious characters. In this paper, we examine a particular phenomenon related to heterogeneity: the speaker's *identification moves*, that is the way in which the speaker relates him- or herself to the different characters he or she is talking about. Our general aim is to analyse the characteristics of these identification moves and to show how they contribute to the dynamics of the dialogue. We shall first present a typology of the identification moves which were observed in these discussions and show that identification moves are partly linked to enunciative positioning (Vion, 1998). Then, we examine their diversity within a single speaker's discourse (internal dynamics of the discourse). Finally, we show that they belong to the dynamics of the discussions (interlocutory dynamics) and play an important part in the participants' argumentation. Through the exploration of the speaker's heterogeneity, we hope to contribute both to an exploration of the various facets of dialogism and, on a psychological level, to a reflection on the dialogicality of the self.

Keywords: dialogical self; dialogicality; identification moves; focus groups; enunciative positioning

**8:30 - 10:10**

**Symposium 7**

#### **Dialogical mind in communication**

*Gyuseog Han* (Chonnam Nat. University, South Korea) & *Jaan Valsiner* (Clark University, USA)

Discussants: *Brady Wagoner, Irimi Kadianaki* (University of Cambridge, UK) & *João Salgado* (Instituto Superior da Maia-ISMAI, Portugal)

Social life is dialogical in nature. At the core of dialogical interaction lies mind reading activity and the issue of mind reading in social life is intentions by the other (B) targeted toward the reader (A). Person A tries to decipher B's intention from B's overt action, feels emotion accordingly, and responds or takes action with intention toward

person B. This mind-reading activity is the core to understand folk psychology in Korea. In West, the vernacular mind is heavily loaded with cognition. On the contrary, *maum*, the Korean translation of mind, has less to do with cognition but more to do with intentions. The difference in the meanings of the terms reflects distinct development of traditional psychology in the two cultures. The current symposium intends to explore the benefit of importing cultural notions such as *maum*, *shimcheong*, *Gital-go* into dialogical self theory, and exploration of the implications of cultural promoter signs for dialogues within the self. Re-focusing psychology's interest on intentionality would unite the perspectives of Franz Brentano from the 19<sup>th</sup> century with the increasing development of culture-inclusive psychological theorizing and its practical applications.

### **Dialogical mind in action: On-line experiential nature of dialogue**

**Sang-Chin Choi** (Chung-Ang University, South Korea) & **Gyuseog Han** (Chonnam Nat. University, South Korea)

Mind reading is the key activity in dialogue and in cognitive development. The theory of mind equates mind reading with perspective taking. The Western notion of mind largely denotes cognition and thinking. The theory of dialogical self is nested in this Western notion. *Maum*, the Korean translation of mind, however, is more complex mentality. *Maum* is defined as integrative mentality commanding cognitions, affections, and intentions. In daily conversation, the use of *maum* is seldom associated with cognition but mostly associated with intentions and affections. During social interactions the interactants are engaged in dialogical activities. The key of dialogical activities goes beyond the cognitive work of perspective taking. Perspective taking is basic and necessary but not enough to capture the social nature of dialogue. Individuals in dialogical interaction engage in *maum* reading of the other party. They want to know what intentions or psychological orientation the other has toward themselves. This orientation is primarily affectional in that the issue is whether or not (and how much) the other cares about themselves. The affectional tone is conveyed and conjectured through the manifest behaviors. Normally the *maum* is in par with behaviors. Sometimes behavior is short of or in excess of *maum*, entailing the experience of *shimcheong*. Social exchange in we-group is composed of series of *give and take* behaviors. Each behavior reflects and is an acting-out of *maum* state in the involved parties. Each dialogue is on-line *maum* experience of here and now.

### **'From maum to maum': Dialogical self in implicit action**

**Ae-ja Jung** (Chonbuk Nat. University, South Korea) & **Gyuseog Han** (Chonnam Nat. University, South Korea)

How would Dialogical Self work in Korean psychotherapeutic practice? In clinical setting, regardless of theoretical orientation the practitioner holds, some sort of communication is necessary between the patient and the therapist. Korean people consider communication of *maum* (a Korean vernacular for mind) supercedes communication of words. In the folk understanding, the *maum* (the generic term for mind, soul/spirit, and/or self) is a sum of the psychological experience. If one's *maum* is communicated through to its full extent, then words are superfluous. Patient has a self-- dialogical and dynamic. Compared with patient, the therapist would be more dynamic and more flexible to the position and the culture theoretically. The therapist practices therapy to individual patient with passion (affection of *maun*) and intuition (from experiences), in a sense with a full *maum*. Until the patient realizes the self is not a stable entity but an intricate connection of network, the therapist may prompt various dialogical positions. In this dialogical prompting, something beyond languages also works to reach full communication of *maum*, a state called *ysimjeonsim* (以心傳心) 'from a *maum* to a *maum*'. These features of the Korean realities set up interesting challenges for the dialogical self theory, which will be discussed.

### **Confusions within the self: Being and non-being X**

**Yoon-Keang (Yuni) Joo & Jaan Valsiner** (Clark University, USA)

Dialogical Self theories need to be mapped onto the dual identity processes of immigrants. In this presentation, we analyze the phenomenon of "2nd generation Koreans" in the United States. While the parents of young adults may have immigrated to the U.S., their children have grown up within the context different from their parents'. We analyze how the Dialogical Self is trapped inside a body of a Korean who is simultaneously non-Korean. We look at the ambivalences created by such hybrid selves within the family relations, as the rapidly changed I-positions create arenas of intra-self conflict that is operated upon by the mechanisms of the Dialogical Self. Their

intentional actions lead to controversial solutions-- while adopting the "American" way of being individualistic and egocentric in finding the groups of friends they want to belong to, it is hard for them to coordinate their relationships with internalized Korean feelings of interdependency. The contrast of male and female adaptations to the ambivalence will be highlighted.

### **Growth, maintenance of interpersonal communication and 'Gitai-go' in the Japanese language**

*Koji Komatsu* (Osaka Kyoiku University, Japan), *Ryoko Inamori* (Nara University of Education, Japan), *Yasuyo Mukoyama* (Kyoto Notre Dame University, Japan), *Miwa Nishioka* (Konan Women's University, Japan) & *Keiko Sakai* (Osaka Institute of Technology, Japan)

Dialogicality in interpersonal communication, where our 'presentational self' emerge as a consequence, is essential for our life. In these dialogical processes, many signs are working. Here we will introduce very characteristic but popular words in Japanese, 'Gitai-go' that means 'state imitating words', and discuss their role in communication. Gitai-go are used as adjective or adverb in our daily communication frequently, though uncommon in scientific or formal ones. They consist of repetition or arrangement of short pronunciation and exclusively written in phonetic characters, not in ideographic Kanji characters. Although these characteristics of Gitai-go are in common with onomatopoeia in Japanese (Gion-go), pronunciation of Gitai-go has no clear relationship with what is described. The meaning of Gitai-go is vague, often not fixed to clear definition. Based on our research about Gitai-go that describes personality, we have a hypothesis that this characteristic plays important role to express many elements concerned through only one word. We describe this semantic characteristic as 'purposeful de-differentiation' that sometimes blurs even the boundary of self and other, or bad and good. In combination with their phonetic characteristics, we can express our affective status through Gitai-go and make our dialogical interaction smooth.

**8:30 - 10:10**

**Paper Session 6**

### **Theorizing the dialogical self**

Chair: *Shinichi Mizokami* (Kyoto University, Japan)

#### **I, myself and me/we? The concept of dialogue in Levinas' line of thought on the encounter with 'the other', and the African concept of 'ubuntu', in relation to the concept of the dialogical self**

*K.H. (Ina) ter Avest* (University of Amsterdam, the Netherlands)

In Levinas' view 'the other' is opposed to me as well as in-spiring me. The encounter with 'the other' is the encounter with a voice from outside. A voice that contrasts my own voice; a voice that teaches me that my 'I' is imperfect. This idea of one voice needing the other in order to be a whole person is in line with the idea of the dialogical self as it is developed by Hermans & Hermans-Jansen. In the West European context every individual is a multi-voiced self. In the African 'ubuntu'-concept however, the 'I' is not imperfect, but a perfect and highly valued part of a larger group, contributing in a complementary way to the wholeness of the community. The voice of the person is part of the multi-voiced community the person lives in. In my presentation I will elaborate on the theoretical concepts, their implication for the development of the person-in-context, and its consequences for the development of a flexible dialogical self. Quotations of biographical dialogical interviews will illustrate that the interpretation of the concept of the dialogical self, itself is culturally embedded.

Keywords: interdependency; 'the other' in the self; cultural self; ubuntu; multi-voiced community

#### **The ZKM - self directed behavior: A complementary use in addition to the ZKM - affects**

*Erica Gasseling & Els Voorhorst-de Boom* (GAC Assessment & Motivatie, the Netherlands)

Self-confrontation method (SCM) - self directed behavior is a relatively unknown process to the SCM - consultants. We think that this is a missed chance. The SCM - self directed behavior is a way a person behaves towards him/herself and towards others. In different cases (10) we wish to show how we use the SCM - self

directed behavior. In working with the SCM - self directed behaviour, we particularly experienced that this method brings the person closest to his/her I - positions. With adults we can show how a SCM - self directed behavior can be helpful to find a new job. In the cases dealing with children (age 10-16 years) and adolescents we would like to show that they learn a lot about their own behavior towards others and about their own interaction with others. How often don't we tackle children on their behaviour towards others. We don't tackle them on their feelings but on the way they behave. From this point of view we found that the SCM -self directed behavior is an outstanding instrument to give the client more insight in their own behavior. We also see further perspective in using the ZKM - self directive behavior in combination with the Personal Position Repertoire (PPR), and also as an opportunity to give the ZKM - effects even more room in someone's own story.

### **Identity construction - motivational influences and dialogical activity**

**Anna Batory** (Catholic University of Lublin, Poland)

Identity is a dynamic, heterogenic entity, consisted of multiple elements. Identity (re)construction is guided by 6 basic motives: 1. continuity; 2. distinctiveness, 3. meaning, 4. self-esteem; 5. efficacy; 6. belonging (Vignoles et al., 2006). The better identity element satisfies the motives, the higher position it should have in the identity structure taking into account its three dimensions: cognitive, affective and behavioral. As far as the level of motives' satisfaction varies, identity structure changes. However motivational basis of identity formation isn't the only factor of change. According to the theory of the multivoiced self we have to consider dialog as a basic property of self responsible for the dynamics of identity (Hermans, 2003). Internal dialogues imply changes as well as possible integration of identity, that is consolidation of existing structure. Theoretical considerations on the nature of dynamic identity implies at least few questions concerning identity changes. Two of them are the focus of planned research: what is the relationship between identity dynamics and motive satisfaction? To what extent is internal dialogical activity connected with the changes in identity structure? The results of the study will be presented.

Keywords: identity structure changeability; identity motives; internal dialogical activity

### **A critical reflection on dialogical approaches**

**Sanne Akkerman** (Utrecht University, the Netherlands) & **Theo Niessen** (Fontys University of Applied Sciences and Maastricht University, the Netherlands)

A dialogical approach seems to be valuable because it provides an initial way of accounting for the complexity of social practices. However, at the same time a dialogical approach has limitations and forces researchers to be modest in scientific claims. In this paper we try to pinpoint the epistemological viewpoint underlying dialogical theories, and following from that describe its strength in understanding complexity. Specifically, we see its strength in moving beyond dichotomies like the individual and the social, the part and the whole, mind and matter, sections of time, and knower and known. Following, we describe how dialogical theories also risk fixating the fluid that they aim to leave intact. Based on illustrations from our own research we will show how concepts typical to dialogical theories tend to be transformed into fixed categories in understanding phenomena in specific ways. By making this point we intend to raise awareness about and consequently scrutinize and discuss our own concepts and methodologies.

Keywords: dialogical approaches; complexity; categorization

### **An extension of the conceptual framework of the valuation theory to the collective level**

**Peter Zomer** (Zomer & Cornelissen, the Netherlands)

In Valuation Theory (Hermans & Hermans-Jansen, 1995), O-affects show the workings of the basic O-motive (the motive for connection with the Other). The group of O-affects contains affects like warmth, involvement, care and togetherness. In our research, O-affects in collective valuations (i.e., valuations that describe the collective experiences of a group or team) showed a significantly higher level than in individual valuations. Moreover, it was found that these O-affects were mostly projected on the in-group and not on the group's outside environment. This raises the question whether group members' motives are adequately covered within the current framework

of Valuation Theory. Do the S- and O- motive and the connected sets of affects appropriately describe the group-typical experiences that people have when they are members of a group? We build on the work of Albert Camus (L'homme révolté) so as to find alternatives for basic motives on the group level of experience. Thus, some extensions of the Valuation Theory framework to the collective level are suggested.

Keywords: valuation theory; collective functioning; O-affects; group member motives

## 8:30 - 10:10

## Paper Session 7

### Narrative selves

Chair: *Lisa Whittaker* (University of Stirling, UK)

#### The biographical emergency service

*Angelo Mussoni, Valeria Gherardini & Gian Piero Turchi* (University of Padua, Italy)

Considering the biography as a dialogical process constructed by personal reports and narrations from others, a biographical event could be narrated such that the discursive processes become "similar". Such configuration of discursive reality can be considered as a "typical" biographical career. Then it is possible to identify the need of flexible services which can give a rapid intervention in order to "act in advance" of the development of those processes. This contribution details a case-study concerning a man who killed his terminally ill wife. This criminal act is considered a narrative "watershed" regarding the person's biography. The interventions main strategy is to act at two different levels; addressing both the person who has committed the murder and the whole social context around him (familiar, legal advisor, friends, services of territory and mass media). The aim is to keep an "open horizon" of the future possibilities of the biography. Such an intervention could be applied to any kind of situation which can potentially become generative of a "typical" biographical career. This leads to the engineering of "emergency services" which represent a re-visiting of the community-care conception. Such a re-visiting would be addressed not generically towards people but as the continuous collective construction of biographies.

Keywords: biography; emergency; service; community care

### Narrative employment and the dynamics of contradiction

*A. K. R. Ribeiro* (Centro Federal de Educação tecnológica de Pernambuco, Brazil) & *Maria C. D. P. Lyra* (Universidade Federal de Pernambuco, Brazil)

Based on the idea of mimesis proposed by Paul Ricoeur and the conception of Jerome Bruner regarding the interplay between culture patterns and individual constructions this paper proposes a methodology to analyze the process of narrative employment. Relying on the dynamics of contradiction to understand the tied connection between lived experience and symbolic realm narrative employment is considered as a process of meaning making based on contradiction. Contradiction is composed by concordances and discordances. Narrative communicates self-experience through the constant interplay between the already established symbolic norms (concordances) and values and the uniqueness of human experience (discordances). Concordances and discordances permit the continuity and discontinuity that composes the process of narrative employment. To exemplify this methodology we analyze written narratives from high school students enrolled in a night course attending the poor population of the urban area in Recife, Brazil. Two main forms of composing contradiction emerge as central to meaning construction: 1) the conjoint configuration of concordances and discordances; 2) the transformation of one in the other. Narrative employment allows for a process of meaning construction that intertwine both sides of human symbolic constructions, the irreplaceable individual and the pervasively common and shared world in which we live.

Key words: narrative; meaning construction; self-experience; culture

### The dialogicity of the self on personal reports as a reaction to an ambiguous short motion picture

**Daniel Rosemberg, Thiago Gomes de Castro, Luciano Alencastro & William B. Gomes** (Universidade Federal do Rio Grande do Sul, Brazil)

The use of inductive resources such as ambiguous inkblots and pictures in psychology is not new. However, with the increasing development of mediatic resources, new means of ambiguous induction have turned into attractive instrument of research. The present analysis comes from a pilot study, which explored the focusing attention to complex messages. Nevertheless, the collected reports disclosed the richness of the dialogicity of the self. An inedited short motion picture untitled "i" (2006), written and directed by Paulo Zaratua, was used as the complex message. It was an action thriller where the only character seems to duplicate, and there begins a persecution where apparently one looks for the other, while the other runs away from him. Twenty six undergrad students watched the movie and were asked to write down a personal reaction, right after the exhibition. The analysis concentrated in the structure and in the thematic of the produced narratives. The narratives were expressed in three modalities: tale (using the same proprieties of a romance), essays (theoretical discussion) and chronicle (personal opinion and dialogue with the reader). The thematic was classified as having an intrinsic, extrinsic or distant relation to the factual images shown. The content was somehow obvious (movement, conflict, flee), whereas the surprise was revealed by the emergent dialogue among parts of the self. (The movie will be part of this presentation). (CNPq/CAPES)

Keywords: ambiguous induction; experimental phenomenology; dialogical self

### Levels of coherence in 5-year-olds' stories: The dialogical development of self

**Taryn Bellgard** (Spalding University, USA) & **Michelle Mamberg** (Hanover College, USA)

Narrative theorists such as McAdams (1993) have recognized personal stories as essential tools for understanding ourselves throughout the lifespan. A Dialogical Self perspective adds the emphasis that such stories are co-created with and for an audience: we narrate ourselves to others. Indeed, children display this dialogical process explicitly as they develop story-telling abilities, yet little research has examined self-narration at an early age. The current study explored 5-year-old children's emerging narrations of a coherent "self." Participants ( $N = 7$ ), responding to five discussion prompts, created storybooks about their lives with an adult interviewer. The dialogues between child and interviewer during storybook creation were transcribed and examined for story components (i.e., agent, action, setting, purpose, and description). Responses to each interviewer prompt were deemed to be a "story" if they contained at least an agent and an action. Each story was then further coded as *incoherent*, *partially coherent*, or *fully coherent*. The majority of stories (65%) were either partially or fully coherent, affirming that children at this young age are effective narrators. Further, dialogical analyses show that even these youngest of storytellers portray themselves as active, unique agents, effectively deepening our understanding of self-narrativizing processes in young children.

Keywords: dialogical self; narrative coherence; identity development; story-telling; agency

### Narratives of mentally ill: Construction of identity

**Natalia A. Polskaya** (Pedagogical Institute of Saratov State University, Russia)

The research of personal narratives from schizophrenia patients ( $N=38$ ) aiming to understand the peculiarities of identity forming during mental illness was carried out. A method of narrative interview was used. As a result two types of narratives were distinguished: a self-stigmatizing one and a socialized one. Self-stigmatizing narratives are characterized by the respondent's fixation on negative consequences of illness, distrust to oneself and self-alienation. The description of experiences and situations related with illness takes the central place in these narratives. Events not related with illness are quite ignored. The narrative itself resembles a case history formally describing the symptoms of the illness. It is laconic, badly constructed in time, and contains a minimum of characters. Socialized narratives are characterized by the respondent's active social position; the respondent regards oneself as a person periodically experiencing problems with mental health. The central place in these narratives is taken by the description of important life events. In this case respondent's trust, self-esteem and a tendency to preservation and development of social relations are evident. The narratives of this type are more artistic, unpredictable, listener-oriented, well-structured in time and filled with significant characters. Thus, two

types of identity and two principles of social self-presentation basing either on self-isolation, or on social integration can be distinguished.

Keywords: narrative interview; mentally ill; self-stigmatizing; socialized narratives

## 8:30 - 10:10

## Workshop 2

### Theoretical and practical backgrounds of RDSC

*Peter Schrijver & Wolf Lejeune* (Instituut Z8, the Netherlands)

RDSC® stands for Rational Relational Development by Statigic Structural Soft Confrontation. It is an amalgamation of a large number of findings, models, best practises and psychological basics. The method guarantees that a person, under supervision of a helping person, is stimulated to make a reconnaissance of: a) The experience of the tension created by an existing unwanted and a wanted situation; b) The experience of the tension created by the negative and positive impact of both situations; c) The tension between one's own role-interpretation and the role-expectation by relevant others; d) The association with ones own rolebound elements; e) The relationship of origin and effect when dealing with a situation and its result. In Holland a system to educate RDSC® consultants is developed as follows: a) Introduction meetings; b) Practitioners training; c) Master class; d) Training to train programme. Applications include: coaching; supervised intervision; Self Confrontation Method; consultancy; selling of services. The participant of the workshop will get acquainted with the method by means of a lecture, containing a demonstration of the application of RDSC®. RDSC® is a method that can be communicated practically. It is also supported by a consistent theory. RDSC® proves to be a very fast problem solving system and due to the fact that it contains a well defined, repetitive structure, applicants will be improving themselves every time they put it into practice.

## 8:30 - 10:10

## Paper Session 8

### Advancing therapy

Chair: *Mick Cooper* (University of Strathclyde, UK)

#### Dialogical change processes in psychotherapy: the micro-analysis of contrasting case-studies of therapy with battered woman

*Carla Cunha* (University of Minho & ISMAI, Portugal), *Miguel M. Gonçalves & Marlene Matos* (University of Minho, Portugal)

The Dialogical Self Theory has presented the self as a multi-voiced process and product of dialogical interchange with others and the world. Following previous applications of a dialogical approach to psychotherapy, we will analyse two contrasting case-studies (good-outcome and poor-outcome) of narrative-therapy with battered woman. In this presentation, we will: a) characterize relational patterns in terms of positioning and repositioning of the self towards the other throughout the client's narrative; b) describe what and how changes occur during the therapy process, contrasting significant differences between the two case-studies. Departing from the "relational episodes" (cf. Luborsky & Crits-Christoph, 1998) as unit of analysis, different relational patterns will be described according to the SASB Model (Structural Analysis of Social Behaviour; Benjamin, 1974). This micro-analytic characterization allows also the detection and description of changes in the relationship, further associated with the appearance of new voices and new experiences related to the problematic relationship and to the self. Preliminary results indicate a significant change in the pattern of voices expressed in the good-outcome case; whereas in the poor-outcome case, we report stability in the client's dialogical/relational experience. Further elaborations will be presented.

Keywords: change processes; psychotherapy; dialogical self theory; narrative; relational patterns

### **A dialogical self (DS) approach to counseling: Therapeutic insights**

*Isaac Cherian* (Ministry of Health, Higher Colleges of Technology, UAE) & *Shaima Ahammed* (UAE University, UAE)

The paper is based on our four years of counselling experience from a DS perspective, with young adults in a university context in UAE. It provides a description and rationale of the four major objectives involved in the context of counselling practice from a DS perspective. The two commonly used tools which facilitated dialogue among different "I" positions are also discussed. Of importance in the paper are the insights attained from the counselling experiences, regarding the attributes of internal and external "I" Positions, and the appropriateness of the DS perspective when applied in a multicultural society like UAE. The four objectives involved were: 1) Awareness regarding the functioning of self; 2) Facilitation of client insight and awareness into the various and distinct "I" positions; 3) Promotion of dialogue among the different "I" positions and 4) Integration of the different "I" positions. The specific tools used in dialogue facilitation are: 1) "Positions Embodiment (PE)" and 2) "Dialogue Format Narration (DFN)". Both these techniques aim at the "integration" of "I" positions, (integration, signifying the functional reorganization of the different "I" positions); the PE method, by means of the counselor assuming one of the positions --usually the dysfunctional-- of the participant and encouraging the client to initiate and proceed a dialogue from a possible other position with the position embodied by the counsellor and the DFN method by gradually training the participant to express his/her issues as a diary in a dialogue format.

Keywords: dialogical self; counselling; I-positions; dialogue; narration

### **Differentiation in perspective-taking in child therapy. A developmental perspective**

*Frida van Doorn & Carol van Nijmegen* (Utrecht University, the Netherlands)

The dialogical personality is based on the capacity to discriminate different internal and external I-positions. The dynamic personality is organised by different I-positions which can take an overarching role rather than by one super I-position. We start from the idea that some psychological faculties are conditional for reaching a level of (meta)cognitive differentiation, that enables children to experience and become aware of an I position before they can compare different positions. To differentiate on a meta-cognitive level, children first have to learn to experience and label on a less complex and more concrete level. Children with psychosocial problems often have difficulty in achieving a dynamic meta-cognitive level. In therapies based on the insights of the DS theory, positional differentiation is aimed for. Working with children we aim for awareness of I positions by making more explicit acts, sensations and feelings belonging to the actual I positions. We will present case material of several therapeutic sessions with an eleven year old boy. We hope to demonstrate differentiating therapeutic interventions (instruction, comments, evaluations) and the boy's developmental processes of differentiation (on sensory level, metaphoric actions or remarks, I positions as personality categorisations, inside outside the consulting room).

### **On the limits of dialogism: A dialogically-informed, CAT (cognitive analytic therapy) critical perspective**

*Ian B. Kerr* (Coathill Hospital, UK) & *Anthony Ryle* (Westerlands Lodge, UK)

Advances in our understandings of the dialogically-formed self have been contributing to radical re-conceptualisations in psychotherapy (Hermans & Di Maggio, 2004). We argue from a CAT perspective (Ryle & Kerr, 2002) that the concept of a dialogical self does not however constitute an adequate model of the development of the self nor of its psychopathologies. Conceptualisations of so-called 'I-positions' within the self leave unclear whether they exist within or constitute part of the fundamental structures of the developing self. Furthermore dialogism offers no account of more serious levels of traumatic damage to the structures of the self nor of how they occur e.g. through vulnerability to dissociation, impairment of impulse control or even internalisation of maladaptive cultural values. Serious damage may manifest as enactments of 'reciprocal roles' (within dissociated 'self-states') but not be associated with distinct dialogic voices. We demonstrate that an exclusive dialogical focus may neglect more serious damage to the self, whilst in many disorders voices may be not clearly identifiable nor the dominant factor e.g. when repetitive 'procedural' enactments may be more problematic. Both these and complex self-state disorders may require a range of differing interventions (Ryle & Kerr, 2002). We discuss the implications of these limitations for models of mental disorder.

Keywords: dialogism; limits; cognitive analytic therapy

**Dialogical aspect of depression**

*Philip J. Rosenbaum & Carl Auerbach* (Yeshiva University, USA)

The idea of the dialogical self conceptualizes self-identity as flexible, dynamic and ultimately fungible. The individual is seen as being capable of maintaining many different I-positions in a comprehensive and integrated fashion (Hermans & Kempen, 1993). Self-regulation entails the movement to different contextually appropriate I-positions as well as being able to construct new self-positions. It thus follows that if there is a breakdown in these regulatory processes one possible result might be the development of psychopathology (Lysaker & Lysaker, 2002). It is with this theoretical perspective in mind that this paper asks the question what happens to the auto-regulatory processes of the self when an individual experiences depression. In order to answer this question 50 subjects have been given a modified version of the Beck Depression Inventory-II, in which they were asked to not only rate the target statement, but also to explain why they rated as they did, as well as to describe what would be the opposite of this explanation. Accordingly, this paper will provide original contributions to both fields of the dialogical self and depression, by more fully developing the dialogical aspects of self-regulation in order to offer a dynamic conceptualization of depression.

**10:30 - 11:50****Interactive Lecture 1****Metacognition**

**Giancarlo Dimaggio** (Third Centre of Cognitive Psychotherapy, Italy) & **Katarzyna Stemplewska-Żakowicz** (Warsaw School of Social Psychology, Poland)

**Metacognition and dialogue mediate the relationship between multiplicity of the self and health**

**Giancarlo Dimaggio** (Third Centre of Cognitive Psychotherapy, Italy)

The self appears to be consisting of a constant dialogue among many facets of the person. Unclear is whether the degree of multiplicity individuals experience is linked with health and adaptation. Both an excess and a restricted degree of activity among multiple aspects of the self have been associated to pathology. We discuss evidence and describe forms of clinical conversations in which the impact of degree of multiplicity of self upon adaptation may be mediated by: a) the dialogical exchange among parts, often mediated by the psychotherapists; b) metacognitive capacity or the ability to think about one's own and the thinking of others in a nuanced way up to the point of building metapositions, that is parts of the self with an overarching view of different aspects of oneself and others. Implications for conceptualizing psychopathology and psychotherapy research are discussed.

**A function, an I-position or a dialogical phenomenon? The nature of metacognition**

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

Metacognition is viewed as an intellectual function that enables individual to "think about thinking" and to monitor and control his or her own states. A basis for this ability is formed by certain cognitive skills and structures, which are developed at different stages of ontogenesis. A majority of traditional studies on metacognition focus on one or more of the above topics. From the dialogical perspective however, different questions can be posed: is metacognition actually (1) a universal function of the mind as a whole? Or maybe it is rather (2) a property of a particular I-position(s)? DS theory offers yet another possibility that (3) metacognition is an epiphenomenon of a dialog between I-positions. One step to resolve this question was done in the experimental study, in which a gallery of activated voices was measured after priming of three kinds: calculating, imagining one's mother and monitoring one's internal states. These tasks were intended as an actualization of (respectively) intellectual function, an I-position (Mother's Child) and metacognition. Several comparisons of personal galleries of voices, which were evoked in these three conditions, point to relational and dialogical nature of metacognition.

**10:30 - 11:50****Workshop 3****Aware deposed I position as basis for organization of the Dialogical Self**

**Margreet F. Poulie & C.R.M. van Huijgevoort** (Private practice, the Netherlands)

Self-organization of the Dialogical Self (Hermans, 2001) is not only determined by its multiplicity and character of I-positions but also and strongly by their inter-relations. Hermans (2002) argues that "Like a society, the self is based on two principles: intersubjective exchange and social domination". Both: kind of inter-relations between I-positions and domination are central features of the self and will be explored in this workshop. Some I-positions can take a monological power over the self and suppress others, which leads to a reduction of multiplicity and emotional diversity. The concept of deposed I, similar to the Aware Ego term in the Voice Dialogue method (Stone & Stone, 1989) will be introduced to show that via a process of dis-identification from I-positions, the person can become more aware of the qualities of their self-organization, can develop power, can give space to disowned I-positions and even mix qualities of opposite I-positions. In this workshop participants are invited to experience how they, from an aware deposed I, in collaboration with a coach, can explore and influence self-organization.

**10:30 - 11:50****Symposium 8****Application of the dialogical model to the organizational change***Alessia Appolonia* (Prägmata SRL, Italy)

The economic situation requires that organizations respond effectively to changes within the market: currently organizations adopt organizational models that seldom generate knowledge which is transferable to and useful for other organizations. Theoretical propositions of the dialogical model propose managerial and operational tools that can be used in the organization matrix for: a) to transform the knowledge (about itself and its territory) developed by organization in scientific knowledge; b) the organization acquires a methodology of work that permits monitoring the effectiveness and efficiency of the organizational processes. These tools are based upon the detection and analysis of discursive practices generated by organization and they can be used every time by the organization "biography". For example, the organizational matrix diagnosis offers the overview of the discursive practices used to describe organizational/communication processes; the staff management can be based not upon individual motivation, but upon organizational roles. So, the organization becomes defined like a biological organism that is a constant osmotic process with its internal/external customers: in this manner, the organization can support the quality of its product and increase its effectiveness/efficiency through the knowledge of the management organizational processes.

Keywords: organization; biological organism; knowledge; management efficiency; tools

**Introduction: The intervention consulting as an application of the dialogical model: from demand to requirement***Alessia Appolonia & Gian Piero Turchi* (Prägmata SRL, Italy)

Each kind of organization is a "place of creation". The consultant and the organization, like a team, can generate products/interventions that maintain or increase the value of the knowledge developed by organization about itself and its territory. This value is directly linked to the concept of efficiency as for the management of organizational processes about the internal/external customer. The theoretical propositions of the dialogical model consider the organization as a part of the consulting process. Therefore, consultant and organization can compare three elements: the current organizational matrix (application field of the intervention); the explicit request of intervention made by organization (account itself); the anticipation made by the consultant about organizational requirements (narration about organization). The consultant takes a "photography" of the discursive practices configuration and can: a) share with the organization the objectives of the intervention/service b) to offer managerial and operational tools that can be used by organization. In this way, it's possible to generate a product/intervention dedicated to the requirements for each organization.

Keywords: customer; requirement to share; management efficiency; consulting process

**The organizational change from a bureaucratic matrix model to an objectives-processes driven model: A case study of Merano Public Utility***Annalisa Di Maso, Alessia Appolonia, Gian Piero Turchi* (Prägmata SRL, Italy)

The organizational change entails the generation of organizational culture which is based upon shared objectives between roles. This generates a dialogue with territory and stakeholders, which rates strategic value to enterprise, increasing its management efficiency. From 2001 to 2006 Merano Public Utility has started a process of corporate re-organization, implementing strategies orientated to their internal costumers and to enterprise service-users. The strategies oriented to the internal customer include training, implementation of an occupational health and safety system, work within groups to individuate process objectives and strategic lines to improve services. Strategies oriented to service-users, have been generated from work groups, which generated a project from indications given to customers. Changes obtained in Merano Public Utility have been registered through organizational diagnosis (in 2001 and in 2006). In 2001, the diagnosis was that the organization was founded upon orders, tasks and hierarchical relations between roles (Bureaucratic Organizational Matrix). In 2006, the discursive practices used by the roles shaped an organizational matrix founded both on assumption of responsibility to enterprise objectives and on communicative and interactive multidirectional modalities (Objectives-Processes Driven Matrix). Such modalities generated an improvement in services offered and has increased the internal costumer and service-user satisfaction.

Keywords: processes/objective driven model; organizational diagnosis; organizational culture; internal customer/consumers satisfaction; management efficiency

**'Client service chart' as a strategy for increasing organizational efficiency: A case study of the service by adults of the local sanitary agency of Treviso**

*Daniela Baciga, Annalisa Di Maso, Gian Piero Turchi & Roberta Durante* (Pràgmata SRL, Italy)

For organizations that operate in the social-sanitary field, it is essential to become expert in the management/generation of their own organizational trials, to realize the interventions which are based on the shared and scientifically founded practices. The reality which was born due to the interventions is the result of dialogical interactions between the single role contributions and the aims of the same service. This explains the necessity to involve the roles of the organizational matrix to structure the Client Service Chart. It is founded upon the sharing/definition of specific constructions and concepts. The operators of the service have built a Client Service Chart with double function: a) to direct the customer in the use of services and in the verification of their quality; b) to offer a tool to the service to improve the efficiency and the efficacy of internal management. The Client Service Chart is an instrument for planning, monitoring and evaluation of the internal management system in order to allow the pursuit of aims in an effective and efficient way and to allow adherence to these aims.

Keywords: Client Service Charter; internal management; health; customer; demands

**From "personal motivation" to the competence of "placement of role": A case study of the company Pràgmata**

*Roberta Iacopozzi, Luisa Orrù & Gian Piero Turchi* (Pràgmata SRL, Italy)

This contribution illustrates how the dialogical model, applied to a company, permits a shift from personal motivation orientation to orientation centred upon placement of roles. This view permits maintenance of a company oriented to aims and increases management efficiency. This model defines the company as generated by general aims and considers relationship-processes as the key dimension upon which organizations can increase efficiency. The construction of a "role" permits a collocation in comparison to interlocutors and the use of strategy to collocate in a pertinent way the roles in the organizational matrix (oriented to aims). Therefore, it is possible to manage the inefficiency and individuate critical aspects, adopting a view of epistemology of error (vs. mistake). The dialogical model considers motivation as the process that permits individuals to place themselves into roles: according to the motivation expressed, the position of role in the organizational matrix can generate distance between the institutional definition and the interactive definition of role. To obtain efficient processes, roles can refer to two types of motivation: intrinsic and extrinsic. In the intrinsic the adhesion to aims is fundamental to maintain high collocation of the workers: this permits an increase of motivation within all of the company.

Keywords: intrinsic/extrinsic motivation; placement of role; epistemology of mistake/error; capacity; competence

**10:30 - 11:50**

**Paper Session 9**

**Dialogical self in society**

Chair: *Emily Abbey* (Ramapo College of New Jersey, USA)

**Pregnancy, labor and motherhood: The emergence of a women's movement?**

*Elaine Pedreira Rabinovich* (Catholic University of Salvador, Brazil) & *Ana Cecília de Sousa Bastos* (Federal University of Bahia, Brazil)

This study conducted in-depth interviews with three pairs of mothers and their daughters, living in São Paulo, Brazil. It focused on their experiences regarding pregnancy and labor. It was group characterized by

homogeneity: mothers and daughters had respectively the same ages, lived near and held post-graduation degrees. The link between mothers and daughters was that the latter attended, since kindergarten, the same school, which made parents be equally close. This school had, at the end of the 1970s, an innovative educational proposal politically anchored as a reaction against dictatorship. By choosing that school, the parents adhered, directly or indirectly, to a contesting movement, both political and educational. The parents' elective affinities helped the daughters remain united and close, even though they have studied abroad. The main outcome of this study is that the parents' political contesting attitude found in the daughters an equally contesting reaction: a demanding struggle for the right to natural labor and to a long, exclusive breastfeeding period, or for the right to choose how to experience femininity represented by pregnancy, labor and child raising. This posture is the opposite of hegemonic trends found in the country: gender equality obligatorily leads women to production and to the consumption market, on one hand, pushing her away from this "femininity"; on the other hand, women nowadays are submitted to the domain of medical power, taking into account that Brazil holds the leading position in the rank of caesarean labors.

Keywords: pregnancy; labor; child raising; women; femininity

### **Talking of New Labour. The views and opinions of Labour Party supporters as discursive practices of contract investment**

*Jiska Marita Engelbert* (Erasmus University Rotterdam, the Netherlands)

This paper investigates the discursive practices that enable active New Labour supporters to construct and maintain the significance of the 'contract' between themselves and the UK Labour Party. It explores how such discursive practices of contract investment actively engage with the argumentative context in which New Labour and, by implication, its supporters are embedded. Key in those practices is the ability to refute and withstand accusations of problematic interests that are projected onto New Labour. By drawing on Giddens' notion of mutual narrative biographies and Bakhtin's view of discourse as dialogue, the 'talk' of New Labour supporters is approached as reflections upon a shared narrative and as progressions of a story of New Labour that attends to the party's critical context. In order to investigate these discursive practices of the dialogical self, this paper explores the rhetorical organisation of the supporters' views and opinions on New Labour. It shows how the discursive activity of presenting views and opinions, not only anticipates criticism and the attribution of problematic interests, but how it especially constructs the critics of New Labour as informed by problematic interests themselves. The paper subsequently argues that people can construct and maintain mutual narrative biographies by making potentially dubious practices of their 'partners' explicitly relevant as a discursive category.

Keywords: mutual narratives; argumentative contexts; rhetorical psychology

### **Back to the dialogical self: The sociological twin of 'speech genre' in German sociology of knowledge and the overcoming of its structural character.**

*Olga Galanova* (TU Dresden European Graduate School, Germany)

Bakhtin's term *speech genre* has found its empirical adaptation and variation in German sociology of knowledge. Its consideration was developed through Thomas Luckmann's conception of *communicative genres*, which are located between the linguistic, code-related and the institutional, social structure-related determinations of communicative acts. Such a term is often used as a pre-constructed model of the communicational turn-talking between people in the interaction. The aim of my paper is to revise this concept and to broaden it through important *sociological* notions of Bakhtin's dialogical concept: the dialogical nature of the word, the speech of the third person, double-voicedness and the expressive moment of the genre. To be able to fulfill this task it is appropriate to use the analysis of genres from the basis of the ethno methodological standpoint, with a view to immediately reconstructing communicative genres from the interaction. This allows us to reformulate the ontological question "What is communicative genre?" into another one "In what way and through which techniques are participants of the communication producing stable types of utterances [Bakhtin, *The Problem of speech genres*] and institutionalized practices of their expression in different social spaces and relationships?"

Key words: communicative genre; muster of communication; dialogical self; ethnomethodology; communicational practices

### Within dialogic relationships: Penalty as joint action

*Tim Corcoran* (University of Sheffield, UK)

It was Dostoyevsky who suggested the most direct account of society will be taken via the way that society responds to those who infringe upon its rules. The present discussion is contextually situated by the concept of penalty defined as “a complex of theories, institutions, practices, laws and professional positions which have as their object the sanctioning of offenders” (Hudson, 1996, p. 116). Of primary interest were the dialogic relationships occurring within this form of joint action (Shotter, 1995). Two examples of State sanctioned exclusion, adult incarceration and school exclusion, were discursively analyzed to consider the dialogic nature of personhood. Foucault’s (1998) heterotopia was employed as an ontological metaphor to survey personhood as situated within these socio-political practices. Three sources of data were used: legislation, psychological questionnaires and interviews with recipients of exclusion. From dialogic relationships personhood ensues and as engagements within these relationships endure so too are forms of life constructed and reconstructed. The present study scrutinizes two forms of sanctioning practice increasingly used in contemporary communities. An important concern highlighted for discussion is that institutional and professional practices recurrently escape critical attention regarding the ways in which they position participants in joint action.

Keywords: penalty; heterotopia; discursive psychology; ontological constructionism

10:30 - 11:50

Paper Session 10

### Self and community

Chair: *Sandra Jovchelovitch* (London School of Economics & Political Science, UK)

#### The dialogical construction of the “ultras fan”

*Claudia Della Torre, Gian Piero Turchi, Valentina Cecchi & Franco Mazzotti* (University of Padua, Italy)

This contribution starts from the assumption that identity is a discursive configuration of reality that is generated by all the discursive processes acted into a specific context of dialogical interaction. The aim of the research is to describe the process which constructs the dialogical identity of an “Ultras fan”. Textual analysis has been used (M.A.D.I.T., Turchi et al., 2007) in order to analyse texts produced by the media and the legislations together with texts collected administering an ad hoc questionnaire to 106 Ultras, 61 Sunday Fans, 60 Common Wills, 50 Professional Football Players, 50 Policemen and 60 General Public. The textual analysis underlines that the dialogical identity of “Ultras” is generated by virtue of a typing process that is the discursive modalities adopted by Ultras in order to describe themselves are the same used by others to describe the Ultras. So, it becomes necessary to define the conceptual and operational tools that allow the generation of a different discursive configuration of reality. In these terms, the dialogical model makes available the “rhetorical artifices” as operative praxes, with the aim of transforming the discursive practices that generate the dialogic identity of “Ultras”, in first and third person.

Keywords: dialogical identity; dialogical model; typing process; sport psychology

### Identity in movement: The social construction of identity in a popular environmental movement

*Nicholas Matthew Risdell* (National School of Anthropology and History, Mexico)

In this paper I intend to describe the process of identity construction in environmental movements. Morelos state, in the centre of Mexico, is currently suffering a process of rapid urbanisation, coupled with the expansion of tourist and road communication projects, which together are producing a considerable negative impact on the region’s natural resources. The combination of the threat of further environmental degradation and a sense of undemocratic decision making has triggered a substantial social movement in response to these issues. The Consejo de los Pueblos de Morelos (the Council of the Villages of Morelos) represents an attempt to unite forces between a considerable number of communities in order to promote more sustainable use of the region’s resources. As Bakhtin proposes identity is a dialogical construction and diverse within itself. In this sense I propose to discuss the following questions based on ethnographic fieldwork carried out in Morelos. How does the

social movement construct its collective identity, given the heterogeneity of voices present? With which “others” does the movement dialogue in this process of construction? In what ways does the movement build consensus and a “unified” image and programme of action whilst respecting internal diversity.

Keywords: environment; social movement; identity; diversity; unity

### **How do girls construct a sense of self in their peer relations?**

*Ruth Woods* (Canterbury Christ Church University, UK)

Several researchers have argued that a person produces his or her sense of self not in isolation, but through engagement with other people (Cooley, 1922; De La Ronde & Swann, 1993; Egan & Perry, 1998; Hermans & Dimaggio, 2007). Using ethnographic and interview data gathered at a London primary school, this paper examines how children construct their senses of self through social interaction with their peers. I describe the shifting friendships and rivalries of four 8- and 9-year-old girls over the course of a year, and use these data to consider two issues. Firstly, I argue that the social processes of friendship and rivalry are constitutive of confidence and anxiety for these girls. Secondly, I address how each girl’s sense of self interacts with the senses of self held by the other three in the group. By examining these issues, I aim to shed light on some of the social processes by which children constitute a sense of self.

**10:30 - 11:50**

**Workshop 4**

### **Group psychotherapy treatments for psychosis: An approach to improve self representation through many parts of self which dialogue each other**

*Antonella Appetecchi & Raffaele Popolo* (Third Centre of Cognitive Therapy, Italy)

International literature has focused on group psychotherapy approach for psychotic patients (inpatients and outpatients) and relatives since many years (Luchins, 1948; 1950; Fairweather & Simon, 1963; Hamann, Leucht, & Kissling, 2005; Asen & Schuff, 2006; Lakeman, 2006; Sigman & Hassan, 2006; Newton, Larkin, Melhuish, & Wykes, 2007). Psychotherapy settings have contributed to the improvement of social relationships, restructuring of social perception, reduction of the hospitalization, improvement of the disease consciousness and increase of coping ability. There are studies on relatives which speak about psychosocial interventions on Narrative Psychotherapy, which seem to improve relationship with patients in everyday life. Through observed studies, the patients (and relatives) improve the self representation so that we can obtain many parts of self dialogue with each other. The methods used are various: so, we can find role playing, specialized audio aids divided into five categories: (1) apparent therapeutic sessions, (2) individual interviews with patients, (3) spontaneous expressions of one or more patients, (4) round-table discussions, (5) parts or all of a group session; also audiotape of recordings of parts or all of a group session and playing to the group at another session. A long-term group therapy was used, Marlborough MGFT project which two members recruited from each Marlborough Family Service team and another two from the local Community Mental Health Team were experienced systemic practitioners (two with community psychiatric nursing and two with psychiatry backgrounds). The results show that psychotic patients seem to improve in self-representation through adding parts who was ignored before; so that, the many parts of the self dialogue help the coping activity and restructuring of social perception and of social relationships; so that they can get better disease management. The increased consciousness of self-representation helps the relatives, too, as they can, through Narrative Psychotherapy, better cope with the relationship with the patient; so they help patient and their own self during everyday life. The research about psychotic patients (inpatients and outpatients) and relatives suggests the possibility of taking advantage of operative functional ways through group psychotherapy approaches; they could be used and organized on the grounds of different situations and dissimilar ways in which the mental health professional works and that are in our disposal.

Keywords: psychosis; group psychotherapy; self representation; coping; emotions

**12:00 - 1:00**

**Keynote 1**

**(De) securitizing dialogical selves. Migration, multiculturalism and the challenge of the global**

***Catarina Kinnvall*** (Lund University, Sweden)

My talk will concentrate on the search for fruitful theoretical frames that allow for meaningful linkages between large social structural events and psychological phenomena. In particular, I am concerned with how to theoretically approach the relationship between globalization and migration on the one hand, and individuals' subjective experience of security, on the other. Special attention is given to the concept of dialogicality in the light of the challenges posed by an increasingly globalized world. How migration and multiculturalism are affecting the (de)securitization of dialogical selves, are discussed and the concept of cosmopolitics is introduced. Ontological, epistemological and methodological as well as practical consequences of such inquiries are considered.

2:00 - 3:40

Symposium 9

**Positioning and emotions****James Cresswell** (University of Alberta, Canada)Discussant: **Ivana Marková** (University of Stirling, UK)

This symposium discusses one of the consequences that derives from the first symposium, namely, that the self is a constant movement of moving towards or distancing from alternative positions in different *intensities*. The global aim of this symposium is to suggest that emotion, as it works in sociocultural and psychological processes, is phenomena that take place as dialogical position taking. First, we address inner speech as complex multifaceted phenomena neglected in psychology. In particular, this address deepens our understanding of inner speech by conceptualizing the character of the phenomena in a manner that falls prey neither to naïve conceptions of self-as-inner-speech nor to shallow distinctions between language, thought and emotion. Second, where the notion of positioning has been appropriated in a metaphoric manner that results in a static and opaque understanding of this concept we articulate a relatively more concrete theory of position taking. This work illuminates how emotional-evaluative engagement among interlocutors is central to understanding of the dynamics of positioning. Third, we address how dialogue involves the juxtaposition of expressed speech genres in the discourse of interlocutors. This work draws out how it is through grasping the emotive-embodied purview of an-other that sympathy is possible which in turn sets the stage dialogicality that ultimately constitutes personhood. Fourth, we bring together affectivity, which plays a crucial role in psychological relational life, with dialogicality. We show how feelings are indispensable in understanding how one move towards the other, or appropriates the other into oneself.

**The discursive nature of inner speech****Antonia Larrain Sutil** (Universidad Alberto Hurtado, Chile)

Inner speech is an extremely familiar phenomenon to each and every one of us. It is therefore interesting that the field of psychology has taken such little interest in the nature of inner speech. Despite the aforementioned, it is worth noting that in the common sense of the discipline, inner speech relates with many processes such as: consciousness, decision-making, self, processes of control and cognitive regulation, etcetera. This being the case, it is imperative to be aware of its conceptual development. The aim of this paper is to deepen our understanding of inner discourse from a theoretical standpoint. In order to accomplish this purpose, the discussion doesn't follow the usual way: its *inner* being. Rather, I will examine inner speech from the standpoint of *speech*, aiming to understand it as a particular form of discourse, thus investigating its *discursive nature*. To do so, the works of Russian authors Bakhtin and Voloshinov will be investigated. Together, these works offer a complex theory of discourse that allows the reader to understand inner discourse as a discursive (dialogical) phenomenon with its own characteristics and particularities. In fact, it is proposed that this discursive (dialogical) notion of inner speech illuminates its complex nature, discussing naïve conceptualizations of (a) the relationship between inner speech and self (as one and the same thing), and (b) between language, thought, and emotions, as isolated processes.

Keywords: inner speech; discourse; auto-dialogue; dialogical

**What is to take a position?****Andrés Haya** (Pontificia Universidad Católica de Chile, Chile) & **Antonia Larrain Sutil** (Universidad Alberto Hurtado, Chile)

The notions of position and positioning are central to theorizing the Dialogical Self and other dialogical approaches. Surprisingly, these notions remain more as metaphors than as elaborated concepts capable of articulating a theory. The aim of the talk is to reflect upon these notions in order to sketch a conceptual account of position taking as it supposedly occurs in dialogical processes. Following Bakhtin's idea of the utterance and Voloshinov's idea of the ideological sign, we stress the dynamic, event-like nature of position taking, rather than the static connotation of positions as already there. In position-taking events we distinguish three basic aspects: a

'who', a subject who takes a position; a thematic field, within which positions are created and taken and not taken; and a set of interlocutors, with or against whom the position-taking subject is responding to. A model of the way in which these aspects work together in position taking is proposed, where position taking is understood as endorsing a perspective, among other alternatives, with different intensities. Further, we argue that this evaluative occurrence takes place as emotion, which is thus seen as a fundamental dimension of discourse. Contrary to current approaches, the necessary co-constitution of cognition and emotion in discursive positioning is discussed.

Keywords: subjectivity; interlocutors; enunciation; discourse; emotion

### **Life dialogical: Max Scheler's notion of sympathy in Bakhtin's view of the ontogenetic development of persons**

*James Cresswell* (University of Alberta, Canada) & *Ulrich Teucher* (University of Saskatchewan, Canada)

Recent work has addressed how speech genres are culturally constituted emotive-embodied expressions of a collectivity that shape our lifeworld (Cresswell & Baerveldt, 2006). This work also argues that dialogue, which Bakhtin saw as fundamental to personhood, refers to the juxtaposition of speech genres. Dialogue could therefore be understood as the juxtaposition of emotive-embodied expressions of collectivities; amounting to juxtapositions of lifeworlds. This paper addresses how such dialogical juxtaposition is an unavoidable condition of life because it is not possible to have interlocutors wholly within one speech genre: every interpersonal interaction involves the expression of multiple speech genres. In Bakhtin's philosophy, human development and learning how to act "appropriately" involves coming to understand another in a manner that amounts to seeing oneself through the perspective of different speech genres. Bakhtin referred to such perspective taking as "outsideness" because one can see oneself from a perspective *outside* of the speech genre that one lives. The challenge that emerges involves how it is possible to understand another who speaks from within different speech genres. I will explain how Bakhtin appropriated the notion of sympathy from Max Scheler (who contends that to be sympathetic means to grasp the emotive-embodied generic expression of another) to explain how outsideness is possible. I ultimately show that learning to be human is learning to be dialogical and to be dialogical is constituted in learning sympathy.

Keywords: Scheler; Bakhtin; outsideness; sympathy; dialogue

### **The heart in-between: Feelings as dialogical movement**

*João Salgado* (Instituto Superior da Maia - ISMAI, Portugal) & *Tiago Ferreira* (Universidade de Trás-os-Montes e Alto Douro, Portugal)

It is widely assumed that feelings play a fundamental role in our psychological relational life, and dialogical perspectives within psychology are no exception. However, we may wonder what a dialogical perspective may add to the actual psychological knowledge on this subject. This presentation constitutes a possible contribution to this ongoing discussion. Starting with the key notion that dialogicality always involves a relationship or positioning between an I (center) and a periphery (multiple addressees/audiences, present or absent), feelings are understood as a matter of human relationality. Drawing upon some lessons coming from different distinctive areas and borrowing from William James, feelings are understood as "signs of direction" or semiotic tools created in the movements (or in the movement tendency) between I and Others. Therefore, they are deeply involved in the dynamics of positioning and repositioning of human subjective and intersubjective life. Moreover, it is possible to distinguish two complementary movements: centrifugal movements, in which the I moves towards the Other; and centripetal movements, in which the I appropriates the Other in a self-regulating way. Following this proposal, affectivity becomes merged with the human relational processes, bypassing the individualistic perspectives about this topic.

Keywords: feeling; dialogical; positioning; development; semiosis

2:00 - 3:40

Symposium 10

**Dialogues of becoming****Katrin Kullasepp** (Tallinn University, Estonia) & **Mauricio Cortés** (Universidad del Valle, Colombia)Discussant: **Tatsuya Sato** (Ritsumeikan University, Japan)

The current symposium focuses on the issues of identity and self as these are related to the issues of socio-cultural change and becoming. The first three presentations focus on students' experiences, while the last one explores the life-experiences of immigrants. Being based on the socio-cultural perspective, the presentations investigate the identity as arena of continuous auto- and hetero dialogues that lead to the creation of diverse semiotic tools in the intra-psychological field as well as to the usage of symbolic resources that regulate person's relationship with the surrounding socio-cultural environment and offer ways of managing one's behaviour. Mauricio Cortés looks at higher education dropout and portrays students' university experiences as trajectories which can be illustrated by promoter signs that solve inter-vocal conflicts and provide guidance towards equifinality points. Katrin Kullasepp analyses the development of professional identity of psychology students resulting from the bringing together of socio-institutional and personal representations. Mariann Märtsin describes factors influencing the construction, change and maintenance of students' self-understandings in situations where they become temporarily active participants in a new collective culture. Finally, Irini Kadianaki explores how immigrants to Greece re-construct their lives beyond serious rupture with the help of different symbolic resources.

**A dialogical self - Trajectory Equifinality Model for higher education persistence/abandon study: A proposal****Mauricio Cortés** (Universidad del Valle, Colombia)

This paper presents a theoretic-methodological model to study dropout phenomena in higher education students. The self is conceptualized as a complex dialogue among external and internal voices with specific differentiable and transforming characteristics in specific moments of a continuum trajectory: finishing high school (and deciding about career future), having university experience, deciding about to persist in or to drop out during the university life and the subsequent moments. Complexity of the dialogue and its dynamic at these stages produce variability in the trajectory for each person, even dropouts, but in the apparently changing trajectory is possible to detect promoter signs solving conflicts between voices providing guidance or direction toward equifinality points or regions. Individual dropouts interviews from four students of Colombia are the main data source utilized to illustrate the model; the results characterize different trajectories, describes meaningfully voices and their conflicts (oppositions) relevant to career decision as well as evidence for promoter signs. The model, methodologically a version of the Trajectory Equifinality Model, is constructed at the mesogenetic level as a qualitative sampling device that will guide more in depth microgenetic sequences of specific trajectories related with permanence/abandon of individuals in higher education.

Keywords: higher education dropout, dialogical self, promoter sign, trajectory equifinality model

**Becoming professional: Identity construction of psychology students****Katrin Kullasepp** (Tallinn University, Estonia)

I propose an account of development of professional identity construction of psychology students during their studies at the university from the socio-cultural perspective according to which construction of identity is the result of transactional relationship between social environment and the self. Becoming professional is developmental process which trajectories are based on the coordination processes of two different levels: level of socio-institutional representations and level of personal representation. Universities as social institutions frame experiences and contribute development of the sense of self through social interactions, narrative thinking and transformation processes. Schooling can be viewed also as a migration of cohorts of students into a new culturally organized environment that cultivates processes in intra-psychological level and affects psychological functioning. Application of the model of Dialogical Self in this investigation enables to take a look to the dynamical intra psychological processes and shift focus to the psychological bases of becoming professional. Data from the long-term investigation of identity process of Estonian psychology students show complex, slow, and inherently

ambivalent linking of the structures of persons selves with different facets of professional role they were developing.

Keywords: dialogical self; psychology education; professional identity construction

### **Towards a process model of identity**

*Mariann Märtsin* (University of Bath, UK)

A process model of identity construction will be discussed in this presentation. According to this model identity construction can be understood as a personal sense-making process that enables individuals to function effectively in their socio-cultural context. It is assumed that in the flow of their everyday experiences, people encounter situations where their existing ways of making sense of themselves and of the world around them lose effectiveness. These moments of rupture bring the questions of identity into individual's awareness, creating inner tension that needs to be resolved. In order to deal with this anxiety people use semiotic auto-regulation, which involves auto- and hetero-dialogues with self and others from different space and time frames. As a result of the semiotic auto-regulation certain identities as highly generalized metasigns become constructed. These metasigns enable to resolve the tension and re-establish a functional equilibrium with the surrounding context by creating a temporarily fixed sense of sameness and continuity across time and space. Thus, identities as subjective signs can be understood as temporary steady states of the sense of sameness and continuity that are constructed based on individual's previous experiences and current life situation, and offer a possibility to move towards the unpredictable future. In order to demonstrate the usability of the model, examples from a longitudinal study that used a multiple-case study approach and investigated the life-experiences of eight Estonians studying in the UK during one-year period will be given in the presentation. The ways the model can be used to better conceptualize the role of the other in identity construction will also be discussed.

Keywords: processual nature of identity; identity construction, personal sense-making; highly generalized metasigns

### **Self positions in dialogue in immigrants' narratives**

*Irini Kadianaki* (University of Cambridge, UK)

Immigrants moving to Greece have to deal with ruptures both in life events and in the encounters with the recipient community. As these ruptures take place, pre-immigration self positions are reconfigured, restructured or reinforced and new, post-immigration positions arise as a result of the movement from one context to another. These positions, often contradicting each other, are put into dialogue in their narratives. To understand new self positions, but also to integrate them with pre-immigration ones, various semiotically mediated elements are drawn from immigrant's culture, such as music, religion, political discourse and poetry. These symbolic resources embrace and structure immigrant's narrative by facilitating both the understanding and the integration of these different self positions in unity. Narrative, as guided by symbolic resources, is then used to assist the process of understanding of the migration transition, through reconstructing the past and creating self continuity. Through the narrative of a case study I will show how the immigrant self is redefined through dialogical dynamics between social and inner processes; between the different self positions triggered by immigration.

**2:00 - 3:40**

**Paper Session 11**

### **Relationships, health and the dialogical self**

Chair: *Ivan Leudar* (University of Manchester, UK)

#### **Relational depth: Research and development**

*Mick Cooper* (University of Strathclyde, UK)

What does it mean to intimately encounter another? What is the experience of dialogical meeting? In recent years, the field of person-centred and experiential therapies has seen the rapid emergence of the concept of 'relational depth.' Defined as 'A state of profound contact and engagement between two people,' relational depth has many resonances with Buber's 'I-Thou' and 'dialogical' attitude and Stern's 'moments of meetings,' and reflects a shift within the wider psychotherapeutic field towards relational and interpersonal models of practice. Mearns and Cooper's 'Working at Relational Depth in Counselling and Psychotherapy' was published in 2005 and, since that time, a number of research projects have been conducted to clarify and deepen an understanding of this phenomenon: for instance, studies into clients' experiences of in-depth encounter, the development of a scale to assess relational depth, and pilot studies examining the moment-to-moment experience of relational depth in the therapeutic dyad and the concordance between therapists' and clients' perceptions. Drawing the findings of these studies together, this presentation will offer a state-of-the-art summary of what we know about the experience of relational depth in therapy, and outline areas that may be ripe for further investigation.

### Zen and the art of nursing

**Theo Niessen** (Fontys University of Applied Sciences and Maastricht University, the Netherlands)

Complexity science in general and enactivism in particular have shown us that nursing is complex endeavor. Although this is acknowledged by the field and elsewhere the meaning of the word complex is not taken at close scrutiny. Operationalising the term, what is meant is often not *complexity* but *complicatedness*. Within this presentation the profession of nursing is drawn within the complex versus complicated debate; drawing on *dialogical theories of self*. This discussion has consequences to several domains. First, within the Netherlands the issue of Evidence Based Practice is important, also within nursing. What consequences do complexity theory and enactivism have to this tendency? What lessons can be drawn to the education of nursing students and finally what can be said about the competencies graduate nurses themselves should acquire. These issues are theoretically based but empirically informed by anecdotal evidence gathered at the Fontys University of Applied Sciences - Faculty of Nursing.

### Theorizing the relationship in narrative therapy

**Michael Guilfoyle** (Trinity College Dublin, Ireland)

While narrative therapy (associated with the work of Michael White and David Epston) focuses in detail on the contents of clients' narratives, the interpersonal processes arising within the therapeutic interaction itself have been relatively neglected. This paper highlights the need to attend more carefully to that therapist-client interaction, and raises the question of how to articulate the relationship between these (what we might term) content and process dimensions of narrative therapy. Drawing on dialogical self theory, as well as narrative and discourse theory, the therapist-client relationship is examined via a re-thinking of narrative practice's externalization concept. Case material is used to provide empirical grounding for these explorations. Mirroring developments in dialogical self theory, it is argued that the therapist can be seen as a figure of the client's narrative; an externalization of a once internalized aspect of the client's experience. Similarly, the client can be seen as a figure of the therapist's narrative. These formulations make room for here-and-now explorations within the therapeutic encounter. Case material highlights ways in which attention to the neglected process dimension can help "thicken" and even complement narrative therapy's more typical content focus.

Keywords: narrative therapy; therapeutic relationship; externalization; internalization

### Dialogical selves and tensions within the care relationship

**Morag Place, Joan Murphy & Alex Gillespie** (University of Stirling, UK)

There are currently 6 million carers in the UK, providing informal care valued at £87 billion and this is set to increase as the population ages (Counsel and Care report, 2008). Our research focuses specifically on people with aphasia and their informal caregivers. Aphasia can disrupt the ability to speak, understand, read or write to varying degrees and can mean everyday activities such as having a conversation, answering the telephone, and watching television are a source of frustration and anxiety (Murphy, 2000). The person who acquires aphasia is cast in a new role, becoming more dependent (Elman, Ogar, and Elman, 2000), but also family and friends are

cast in new roles, becoming care-givers. This research focuses on the changing dialogical selves within this relationship. We present an analysis based upon 15 care relationships. The analysis examines the voice of carers within the mind of people with aphasia, and the voice of those with aphasia inside the mind of carers. Analyses of internal dialogue reveal feelings of guilt, resentment, constraint and embarrassment all of which are theorised from a dialogical perspective.

**2:00 - 3:40**

**Paper Session 12**

### **Positioning**

Chair: *John Barresi* (Dalhousie University, Canada)

#### **I-positions, positioning and personality traits in Five Factor Model**

*Bartosz Szymczyk* (Warsaw School of Social Psychology, Poland)

Given that the I positions of the dialogical self develop in social context, for example during dialogues and interaction with significant others, we can expect differences between *I positions* in their characteristics in regard to the relational context activated. The research adopts simplified Baldwin & Holmes procedure, to Explorer the effects of experimentally activated social context on Big-Five personality traits. It examines how changing the experimentally evoked I positions (mother's child and father's child) differentiates the results of the NEO-FFI, Inventory of personality traits. By means of repeated measures the intrapersonal differences of personality characteristics in Five Factor Model were directly assessed. The subjects (N = 109) were asked to complete the NEO-FFI twice (with a delay of approx. 14 days), each time in different relational context and/or under the influence of different positioning procedure. For some personality factors of the Five Factor Model noticeable differences in NEO-FFI results were found in groups within which the social context or positioning procedure was alternated between measures. The results can be considered stimulating not only for the dialogical theory, but also for the field of psychometrical methodology and other fields.

Keywords: positioning; Five Factor Model; personality; Big Five; relational context

#### **Gender, body image and positioning in the dialogical self**

*Peter Raggatt* (James Cook University, Australia)

Positioning theory, popular in the analysis of discourse, has been invoked to account for the dynamics of conflict in a dialogical self. Different I-positions may have origins 'inside' in terms of dynamic conflicts (e.g., over esteem, agency, or communion needs), and 'outside' in terms of social constructions (e.g., arising from role conflicts and from embedding in power and status hierarchies). The paper reports findings from a study of positioning that demonstrate *interactions* between personal and social factors in the formation of the dialogical self. Some interesting gender differences emerging from this analysis are highlighted, and the role of body image in the constitution of I-positions is discussed. When the self is conceived as a polyphony of conflicting voiced positions new light is shed on individual differences.

#### **Myself and I: A multi-voiced approach to the narratives of children identified as gifted**

*Lisette Dillon* (Queensland University of Technology, Australia)

Achieving a sense of self during early adolescence is susceptible to an increasingly complex set of diverse influences. Additionally, identity construction for children is very often subject to adult interpretations and assumptions, especially within the educational setting. In particular, children in western societies who are identified as belonging to the category of gifted may be limited by the identities allocated to them by well-meaning adults and by popular cultural stereotypes. This paper explores the representation of children as multi-voiced in their construction of themselves as diverse and unique individuals. Through adoption of a multi-voiced perspective children can present themselves as multi-faceted and dialogic within their own personal narratives.

Dialogical Self Theory can thus provide an alternative view of children's own lives and knowledge as constructed by themselves. Specifically, the use of email as a mode of digital journal delivery holds promise as a means of access to the personal perspectives, interpretations and meanings of gifted early adolescents. Insight into the meaning and identity constructions of individual gifted children facing the challenges of early adolescence may thus be gained in a way that is less available using other methods. Such access in combination with a dialogic approach may cast light on how children create meaning and a sense of self within the daily use of language as a personal and social process of reflection and self-disclosure.

Keywords: dialogical self theory; identity; early adolescence; personal narratives; multi-voicing

### **The negotiation of masculinity in young men: The dialogue of various dialogical selves**

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

There have been many claims that contemporary masculinity is in crisis, and that this crisis impacts on the identity and performance of young men. Part of the crisis has been the disruption of traditional patterns of masculinity. Many of the elements of traditional masculinity have been associated with behaviours leading to major health risks for young men, such as high risk sexual behaviour. The crisis and disruption of masculinity has been seen as an opportunity for young men to renegotiate masculinity in a way that reduces these high risks behaviours. This could be described as the renegotiation of the masculine self, based on a process of dialogue. This study aimed to investigate the construction of masculinity in young men in South Africa between the ages of 18 and 25. Part of the aim was to investigate whether there are multiple voices of masculinity and how these are dialogued in the construction of a masculine self. The study was especially interested in the emergence of previous subjugated voices of masculinity. A sample of 24 boys between the ages of 18 and 25, made up of three sub-samples of 8 boys each, were each invited to take 20 photographs of "my life as a young man in South Africa today". They participated in intense narrative interviews and focus groups based on their photographs. The interviews were subjected to an in depth qualitative analysis, based on the framework of the dialogical self. The findings of the study clearly show multiple voices of masculinity for the young men in this study. These voices are located in distinct and separate spaces, some of them associated with a more modern version of masculinity and others a more traditional, culturally rooted, version of masculinity. There is also clear evidence of the risk behaviours associated with some of these voices of masculinity, but not with others. The findings reveal that some of these boys' voices function in a "split", separate and parallel fashion, whereas other boys clearly attempt to dialogue these voices into a cohesive sense of self. There is also evidence of particular strategies used by boys to maintain an acceptable sense of masculine self in the process of dialoguing this masculine self. The findings of this study clearly reveal multiple voices of masculinity for this group of young men. This confirms Connell's claims of there being multiple masculinities, but shows that this is also true of individual men. The study also shows different ways in which these diverse voices of masculinity are negotiated into a masculine self, as well as the challenges in this negotiation. The implications of this dialogical process for facilitating changes in masculine identity and performance especially around risk behaviour for HIV are discussed.

Keywords: masculinity; risk; HIV/AIDS; identity; narrative

### **"I" positionings in a cultural context: Differences in individualistic and collectivistic societies**

*Shaima Ahammed* (UAE University, UAE) & *Isaac Cherian* (Ministry of Health, Higher Colleges of Technology, UAE)

Hermans' (2002) conceptions of the dialogical self as socialized, historical, cultural, embodied and decentralized are important considerations for understanding the differences in significant "I" positionings in individualistic and collectivistic societies. In this paper, it is hypothesized that the emergence and interaction of cultural voices represented in significant "I" positionings can be different in collectivistic societies where the self is considered to be interdependent and individualistic societies where the self is considered to be independent. The Personal Position Repertoire method (Hermans, 2001a) is adapted for the purpose and a total of 67 young adults from two individualistic societies (Europe, USA) and two collectivistic societies (Philippines, India) were asked to generate a list of internal self-positionings. Further, they were asked to indicate the extent to which in their experiences, these internal positions related to particular external positions. The constellation of prominent "I" positions in the two groups, thus quantitatively analyzed was then subjected to content analysis, to explore the differences in prominent "I" positionings in the two societies. The results indicated a qualitatively different constellation of 'I' positionings in individualistic and collectivistic societies, suggesting the importance of context for dialogical self as well as the understanding of identity formation in different cultural contexts.

Keywords: culture; "I" positionings; dialogical self; self; Personal Position Repertoire

**2:00 - 3:40**

**Workshop 5**

**Exercises on dialogical analysis of our functioning**

*Anna Gabińska & Bartosz Zalewski* (Warsaw School of Social Psychology)

The theoretical aim of this workshop, which is the result of few years' search for specific methods of dialogical work in the field of personality development, is to present ideas on particular exercises that may support the process of psychological dialogical work. The workshop is also intended as an opportunity for its participants to experience their own inner plurality and to promote their internal dialogue. We will focus on three techniques of practical work with inner I-positions: discovering various inner parts, reinforcing their expression and ultimately solving life problems in terms of building dialogues among them. Consequently, the workshop structure refers to four stages of dialogical work, as recommended by Hermans: 1) discovering different I-positions, 2) creating opportunities for each of them to manifest its own identity and express its specific beliefs, values and feelings, 3) recognizing and accepting differences between the I-positions and, finally, 4) initiating and supporting dialogue among them. The exercises presented originate not only from dialogical-theoretical background but also from the knowledge about sub-personalities and techniques of working with them, which we find very inspiring in the process of developing a dialogical model of psychological work. The first exercise is dedicated to one of the methods of acquiring consciousness of inner pluralism as such; the second exercise is devoted to discovering different I-positions and allowing for their full expression, while the third one concentrates on the improvement of the problem-solving process by means of building and maintaining a dialogue between two previously identified inner parts, thus constructing new qualities in one or both of them. A final section of the workshop will be devoted to sharing knowledge and experience as regards the use of different methods of dialogical work in practice.

Keywords: dialogical self; methods of dialogical work; internal dialogue; sub-personalities; self-development

**2:00 - 3:40**

**Paper Session 13**

**Semiotic processes and interaction**

Chair: *João Salgado* (Instituto Superior da Maia - ISMAI, Portugal)

**An example of semio-genetic analysis applied to psychotherapeutic work with children**

*María Teresa del Río Albornoz* (Universidad Alberto Hurtado, Chile)

I shall present microgenetic psychological processing in therapy based on a semiogenetic approach (Josephs, Valsiner, & Surgan, 1999). For that purpose a protocol was made together with Dr. ME Molina (2007) as a tool for analysis and this will be applied to short excerpts of therapeutic sessions of an abused child and a female therapist. The methodology to follow for the presentation is the following: Firstly, a concept defined as a meaning complex is selected and proposed as focalized meaning for the analysis. Subsidiary concepts are added during processing of the selected complex displayed at the excerpt. Secondly, a few tools of analysis, mainly semiotic mechanisms such as circumventions can be detected and described in order to follow psychological elaboration of the child. On a third level the display of ventriloquism and /or another form of internal dialogue exchange will be considered as it appears during the course of exchanges with the therapist. Lastly, moments of high ambivalence of meaning making will be taken as examples of idiosyncratic elaboration of traumatization in the abused child and comments about psychotherapeutic work will be made around this issue. Finally, a conclusion is drawn on the possibilities of this kind of analysis for supervision of therapeutic processing and therapeutic intervention.

Keywords: semio-genetic approach; psychotherapy; semiotic analysis; child abuse

### Negotiation of person and culture in therapeutic encounter: A semio-genetic analysis

*María Elisa Molina Pavez* (Universidad del Desarrollo, Chile)

This paper attempts to illustrate the analysis of a therapeutic excerpt in the context of a group therapy with women, focusing on the here and now meaning making, from a semiotic, genetic and cultural approach. The analysis takes some meanings constructed in therapeutic dialogue with a great idiosyncratic significance and highly subjective in relation to others meanings available from culture. I intend to analyze the regulation function of those different meanings over the subjective experience and personality. In that perspective, I identify an interesting psychological dynamic of person and culture negotiation. Part of this dynamic, also is the symbolic elaboration of psychological experience of temporality through the construction of metaphors that attempt to relate distant events in time and disconnected as aspects of the personal story. Some temporal metaphors are also provided by social exchange. Finally, I discuss theoretical and practical implications of the concepts analyzed, as relevant for theoretical construction in psychotherapeutic field and for intervention tools development.

Keywords: semiotic; culture; symbolic mediation; therapy; temporality

### Metaphors and analogies: A semiotic-cultural constructivist analysis

*Bernadete de Lourdes Alexandre Mourão* (Federal Fluminense University, Brazil) & *Livia Mathias Simão* (University of São Paulo, Brazil)

Based on a semiotic-cultural constructivist perspective, the aim of this investigation was to apprehend children's course of action when dialoguing to produce sense about a complex of metaphors and analogies of a poem unknown to them. The research was developed in a public kindergarten in Niterói, Rio de Janeiro, Brazil. The analysis focused on how the whole constraints during the course of the dialogical process participated on the knowledge construction, here understood as the personal organization of a system of meanings about a specific subject in the core of a given culture. The analysis of the dialogues showed meaningful aspects of the relational dynamics between personal and collective culture as, for instance, how the 'internalized culture' worked as a semantic organizer of the personal experience; the elaboration and development of a theme for building up a comprehension facing the experience of the unknown, intrinsically related to the process of construction and differentiation of meanings. Finally, the whole process can be understood as a dynamically organized interactive situation putting children's action into motion, reorganizing and inserting them into an articulated system of meanings, allowing for transformative integration between former and recent levels of meanings, continuously arousing during interaction.

Keywords: knowledge construction; dialogue; metaphors; analogies

### The dialogical self as culture inclusive

*Amrei C. Joerchel* (London School of Economics and Political Science, UK)

The authors of the dialogical self theory have proposed that the theory is especially useful in today's globalizing world as it is "culture inclusive". With the notion of dialogue, it is argued, various positions of the self are constantly in negotiation not only intra-individually, but also inter-individually and with physical objects and abstract notions. Yet, dialogue itself always already takes place within a socio-cultural sphere. Thus, while the self is composed of various dialogically interacting positions (external and internal), he or she is always already inspired by socio-cultural structures which weave and bread the whole socio-cultural sphere and hence also the self. I will explicate the idea of socio-cultural structures resonating and inspiring the human being before and while dialogical interaction takes place with the example of facial expressions. While imitated facial expressions can be taken as dialogical interaction between infant and caregiver, the actual expressions themselves (and the interaction) are already embedded into the greater socio-cultural sphere. The dialogical meaning emerging between caregiver and infant arises within the specific structures that resonate within the socio-cultural sphere as well as within the infant and his or her caregiver. I propose the theory of the dialogical self take socio-cultural structures which resonate within the whole sphere serious and explicate the self and dialogical interaction as always already being inspired by and as resonating in the socio-cultural sphere.

Keywords: culture-inclusive; socio-cultural sphere; societal structures; resonating; inspiring

**4:00 - 5:20****Symposium 11****Body, performance and dreams: Post-Jungian perspectives***Raya Jones* (Cardiff University, UK)

This symposium contributes to the exploration of selfhood with a threefold focus on the role of the body, performances of the embodied self in 'spontaneous' images, and the interface between the Dialogical Self and Jungian psychology. There are parallels between Hermans' dialogical approach and Jungian psychology, but also fundamental differences. Both Hermans and Jung used 'dialogue' as analogy for selfhood, but applied it within different worldviews, thus using it to support contrasting ontological claims. The Dialogical Self has its roots in 20<sup>th</sup> century postmodernism, emphasizing discourse, narrative, and social genesis. Jungian psychology was enabled, *inter alia*, by 19<sup>th</sup> century psychophysical parallelism and its assumption of body-mind isomorphism, as reflected in the 'classical' Jungian model of the psyche as comprised of residual structures from our evolutionary past. Tensions between the classical position and postmodernist confluences convergent with the assumptions of the Dialogical Self enter Jungian studies today. Those threads are woven into the papers presented here with varied emphases, reflecting the presenters' different background. We represent a 'cross-section' from the scholar to the clinical practitioner. All of us are members of the International Association for Jungian Studies and have a special interest in narrative and dialogical approaches to the self.

Keywords: intra-personal dialogue; individuation; embodiment; metaphor; Jung

**The 'deep' metaphor of dialogue***Raya Jones* (Cardiff University, UK)

Both Hermans and Jung posit multiple centres of awareness and emphasize inner harmony or coherence as a therapeutic goal, but differ in their claims about the unconscious, the social versus biological genesis of the self, and understanding of subjectivity. Whether we agree or disagree with one or the other may depend on the resonances of the poetic images implicit in their discursive formations. This paper explores the epistemological significance of such images by introducing the concept of a 'deep' metaphor. Unlike Sarbin's 'root' metaphor (a commonsense analogy that becomes the structuring core for a metaphysical system), a deep metaphor is a kaleidoscopic image emerging from overlaying analogies or tropes deployed by exponents of a theory within an existing metaphysical system. It is proposed here that the deep metaphor in the case of the Dialogical Self is 'voice'; in the Jungian case, it is 'image'. 'Voice' implies the articulation of ideas, with connotations of a speaker empowered to speak, an authorial position, and (by implication) a listener-other. In contrast, 'image' has connotations of a mirror-reflection and likeness, and a perceiver united with the perceived in a duality of their mutual opposition. The ensuing implications for applying the respective models are considered.

**The dialogical in the dream field***Maryann Barone-Chapman* (Private practice, UK)

The patient loves to dream. The patient dreams to love. This paper describes a dream series chronicling two years of exploration into the unconscious obstacles of a mother-bound female patient who was frightened of separating from her mother and meeting her male other. This paper utilizes dream transcripts and art so as to demonstrate the dialogical relationship that the patient has with her dreams, and to define what I have termed the dream field. The clinical use of the dream field concept draws upon archetypal patterns in the analysis and the patient's use of dream symbolism. Through the dream, the patient is able to 'dialogue' between waking and sleeping states. Such dialogue creates field affects to do with her real time engagement with the male other, mother, and aspects of herself. Fear, hatred and envy of the mother around dreams of sexuality and romantic relationships, each in their own way, serve as a battlefield for achieving her own authority and autonomy. In Jungian terms, working through the mother-bound position is the first hurdle toward individuation.

## Performing the self

**Mark Saban** (Private practice, UK)

This paper explores the idea that we not only perform our selves, but that the self is formed through a performance-like process. The theatrical model, which intrinsically supports a plurality and diversity of perspective, and crucially allows for ambiguity, is particularly suitable for promoting the image of a plural and diverse psyche/self which is implicit in the Dialogical Self model and Jungian psychology. In support of the argument, I call upon performance studies as well as philosophical sources, notably: Nietzsche, for whom the self as actor is a central theme, Sloterdijk's *Thinker On Stage: Nietzsche's Materialism* (University of Minnesota Press, 1989), and Wilshire's *Role Playing and Identity: The limits of theatre as metaphor* (Indiana University Press, 1991), a phenomenological study of self and its performance. The paper emphasizes the important role that the body plays in the formation of self, and also the reflexive, dialogic aspect of performance. The body-self formed through performance is a social worldly self, necessarily embedded in a wider web of connections and relations. While notions of the self can too easily spin off into transcendentalism or descend into solipsism and narcissism, the approach proposed here may help to keep the notion of self grounded.

4:00 - 5:20

Symposium 12

### The chain of psychiatric emergency according to the dialogical self theory

**Claudia Della Torre** (University of Padua, Italy)

This symposium starts from the assumption that interventions toward psychiatric emergencies are processes generated within the territory, which is into a specific context of dialogical interaction, and not on a "personal" level. In these terms, the intervention is set upon the level of change of the discursive processes (interactive and dialogic processes) which contribute to construct a situation as an "emergency". The Symposium proposes to adopt the dialogical model, which starts from the assumption that reality is a discursive configuration generated by processes acted into a context of dialogical interaction, and makes available operative praxes in order to change the discursive configurations. So, it becomes necessary to train the social operators in planning and carrying out interventions in coherence with this aim, and it is possible to evaluate it in terms of effectiveness. According to the dialogical model, interventions have the purpose of generating a discursive configuration of reality which is different from an "emergency", which contemplates the management of the situation, rather than the delegation to services. This has an implication for the territory both for the decrease of medical system costs and the restitution of power to the territory in order to manage the processes generated by itself.

Keywords: dialogical model; discursive configuration of reality; efficacy evaluation; training; psychiatry

### Introduction

**Claudia Della Torre, Gian Piero Turchi & Roberta Durante** (University of Padua, Italy)

The signalling of a "risk" or "emergency" to the services is done by actors of a context (family, school, etc.) that "abdicate" the possibility of managing that situation. At the same time the services' intervention is not enough to avoid an "escalation" within services with higher threshold and a possible evolution into a "psychiatric case". This contribution proposes the adoption of the dialogic model as a scientific reference point. It starts from the assumption that reality is a discursive configuration, generated by processes acted into a context of dialogical interaction, and that makes available operative praxes in order to change the discursive configurations (in this case, to promote dialogical identity different from the identity of "service users"). In coherence with the dialogical model, the management of the "emergency" situation contemplates the responsibility of all contexts of dialogic interaction into the generation of the "service user's career". This aspect has the implication that all actors involved can play a role as "change agents" and "health promoters".

Keywords: dialogical identity; dialogical model; health promotion; biographical career; psychiatric services

### **Operators training: From “personal identity” to “role identity”**

*Tiziana Maiuro, Elisa Michielin, Gian Piero Turchi & Sara Martinazioli* (University of Padua, Italy)

Psychiatric emergency interventions constitute an important point in the process of construction of the dialogic identity of “service users”. From the modalities of management of the so-called situations of “emergency”, it is possible to promote configurations which are different from those that generate the institutionalization of service users. In order to reconfigure the “emergency” and to anticipate institutionalization scenes, the operator has to operate upon management of the interactive-dialogical processes and, therefore, to the management of all the interaction contexts. One of the aspects that weigh upon the efficacy of the interventions is constituted by the relational and managerial competencies of the operators. In this contribution the critical aspects noticeable in operators training through the distinction between “personal identity” and “role identity” will be discussed. Beginning from critical analysis, it will be proposed that a modality of construction of training coherent with the dialogical model, allows the psychiatric emergency operator effective positioning within the assigned role. The use of the dialogical model in the training of operators allows the definition of courses that concur with the passage from “personal identity” to “role identity”, enabling the person to assume an efficacious positioning within the assigned role.

Keywords: training; dialogical model; dialogical identity; psychiatric services; biographical career

### **The process of generating a dialogical identity of a service user, different from the one of mentally ill's person**

*Enrica Vitali & Andrea Perno* (University of Padua, Italy)

The present contribution is focused upon the description of an intervention project of the psychiatric emergency field rooted in the dialogical model: Oikos project. In the dialogical model, the identity is a discursive dialogical process, built upon by the different narrating voices that contribute to its generation. Within the psychiatric emergency field these voices contribute to the generation of a dialogical identity of “mentally ill”: all the contexts (family, friends, acquaintances, territorial services) and also the user are involved and contribute to the generation of a dialogical identity of mental illness and to the configuration of a mentally ill reality. Psychiatric intervention needs, therefore, to remove the user from his life context. By virtue of this backdrop, the aim of Oikos project, coherent with theoretical assumption, is to manage and change the discursive practices in order to generate a new reality in which the psychiatric intervention is not needed anymore. The methodology used promotes the generation of different discursive practices by virtue of rhetorical artifices. This paper will also illustrate some examples of interactive situations between users and Oikos operators in order to show some dialogical model strategies and implications of this project upon the talking community within a health promotion perspective.

Keywords: dialogical identity; dialogical model; intervention project; psychiatric emergency; health promotion

### **The evaluation cost-benefit for the community: From the service for users, to users as a resource**

*Elisa Michielin, Barbara Laliscia & Gian Piero Turchi* (University of Padua, Italy)

In the social/health services' field, the matrix of relationships built around the service-user can be problematic. All the actors of the context (user, family, friends, and services) can contribute to the quickening of the processes linked to the user on long term basis, defined as “biographical career of the social/health service user”. This paper is founded on the dialogical model which considers reality made of all the discursive practices of those who concur to create that configuration. Each social intervention is intended to develop competencies of management of relationships, creating a “virtuous circuit” to promote the end of long-term care. The anticipation of the potential costs linked to long-term care is founded upon the evaluation of time necessary to modify the configuration of reality. The reduction of the social/health costs are measured comparing (end of intervention), if and how much the cost-benefit ratio is positive, or represents a reduction of costs. Making an intervention using all available resources, there is a drop of social/health costs. Public health should be considered as a responsibility shared by the community, caring for the needs which are born within the community-system.

Keywords: dialogical model; social/health service-user; costs; benefits

4:00 - 5:20

Symposium 13

**Dialogical self in education: Teachers' professional identity development***Kara Vloet* (Fontys University of Applied Sciences, the Netherlands) & *M. Beatrice Ligorio* (University of Bari, Italy)

This symposium focuses on Dialogical Self (DS) theory and teachers' professional identity. Such focus is important for two reasons: a) allows an expansion of the DS theory; b) is beneficial for teacher education and training. In fact lately school and education are facing many changes: diversity in students' populations, integrating regular and special education, conflictual relationships students' families, the introduction of new technology. These changes have a deep impact on teachers' lives and practices and touch their professional identity. The set of papers broaches these themes under different, although closely connected, points of view. Ligorio and Tateo conceptualize teachers' professional identity as composed by a polyphony of material and immaterial voices. They claim teachers should play a more active role in organizing such polyphony. Vloet, based upon biographical interview and Self Confrontation Method, found teachers (re)construct their professional identities through both internal and external dialogues. César and Costa present a longitudinal study where teachers and academics collaboration is analysed. The role played by research in teachers' personal and professional development is highlighted. Overall, this symposium proves DS to be a frame able to enrich the understanding of teachers' professional identity and to suggest new directions for teachers' training.

**Teachers' professional identity as a polyphony: Material and immaterial "voices"***M. Beatrice Ligorio* (University of Bari, Italy) & *Luca Tateo* (University of Salerno, Italy)

Teachers' professional identity is conceptualized as influenced by many dimensions: content competence, personal biography, social context. The dialogical approach embedded in Hermans' Dialogical Self Theory allows re-conceptualizing these dimensions as voices of I-positioning composing teachers' professional identity. The research here presented aims at tracking down these voices through a semi-structured interview administrated at 42 Italian teachers. Through content analysis of the interviews' transcriptions two prompts were found as particularly able to disclose "voices": a) narrative about turning points; b) comparisons between themselves as novice and as experienced teachers - particularly relevant for teachers with many years of service. Voices emerging during these narrative moments compose a polyphony of material "voices" - emerging as representation of tools (such as educational technology) and educational practices - and immaterial "voices" representing significant Others (i.e. their teachers, trainers, colleagues). Furthermore, social-cultural changes are perceived as causing changes, especially concerning how the relationships with students and their families are "voiced". As general conclusion, we underline how the Dialogical approach allows understanding the complex polyphony of private and professional voices. The active role of teachers in organizing such polyphony should be considered. This may have important implications for teachers' training.

Keywords: teachers' professional identity; material immaterial voices; cultural positioning

**Building teachers' professional identity: Stories in diaogue***Kara Vloet* (Fontys University of Applied Sciences, the Netherlands)

The field of Special Educational Needs is supposed to change into a more 'inclusive education', impacting teachers' professional identity which is about self understanding (Who am I as a teacher? What kind of teacher do I want to become?). Action research can be a strategy to improve teachers' practice and build their professional identity. Professional identities of 22 experienced teachers, participating to a postgraduate program, were studied before and after they did action research and 18 months later with a narrative instrument based on Kelchtermans' biographical interview and Self Confrontation Method, introduced by Hermans. Results based on content analysis show how meaningful experiences in teachers' biography and professional practice influence job-motivation, task-concept and self-concept as professional identity components. Teachers (re)construct their professional identities in internal dialogues with themselves (present, past, future self; diverse sub-identities) and external dialogues with others in context. Teachers' professional identity development is a dynamical ongoing process of 'becoming a teacher', negotiating the 'self' in professional contexts, balancing between self-direction and self-regulation as cognitive and emotional processes. We recommend further research to analyse teachers' self-narratives at deeper emotional level besides a manifest cognitive level. Teacher education should focus more on emotional, moral and political reflections.

Keywords: teachers' professional identity; dialogical self; inclusive education; action research; teacher education

### **Teachers' dialogical identities: The case of Interaction and Knowledge research project**

*Margarida César & Ana Costa* (Universidade de Lisboa, Portugal)

The two last decades included changes in school populations, namely in Portugal. Diversity became a main issue. In order to overcome the early school drop outs and the underachievement that co-exists with new curricula and school practices, teachers were asked to play more complex roles, creating new I-positionings for their dialogical identities. These demands are conflictive as teachers are asked to work in domains that were once dealt by families. They bring into practice what they believe to be innovative ways of teaching and learning, but the evaluation system is not coherent with them, and they are often criticised by the media. Collaborative research projects including teachers and academics allow studying how teachers develop their dialogical identities. Interaction and Knowledge project lasted twelve years. It followed teachers' personal and professional development. Its main aims included creating spaces and times that empowered teachers and enhanced their practices. The team included teachers from different domains (Mathematics, Science, Philosophy, Psychology...) and academics with different levels of professional experience and backgrounds (graduation, master, PhD). Data collecting instruments included observation, interviews, reports, questionnaires, among others. The analysis of teachers' accounts illuminates their dialogical identities and the role of research in their personal and professional development.

Keywords: dialogical identities; teachers; collaborative work; research

**4:00 - 5:20**

**Paper Session 14**

### **The dialogical self in the workplace**

Chair: *Jean- François Perret* (University of Nauchatel, Switzerland)

#### **What does a good laugh mean to the dialogical self? Tension reduction in humorous dialogue**

*Jaap Bos* (Utrecht University, the Netherlands) & *Peter Zomer* (Zomer & Cornelissen, the Netherlands)

While there is no lack of theoretical and empirical work on humour in the fields of philosophy, sociology and communication studies, dialogical self theory so far did not pay much attention to the role of this highly ambiguous yet equally creative discursive function. Especially the way in which humour reduces tension could be more thoroughly examined, since it seems to promise insight in the emotional contact between various voices. Building on earlier work in which we investigated the function of humour as a process that relies on possibilities that open up in discourse, this paper aims to explore some hypotheses about the characteristics of dialogue that enhance the occurrence of humour. Through discourse analysis on several transcripts of dialogue in management training and coaching situations, we explore ways in which humour emerges, and how it reduces tension among voices. What are the effects on dialogical positioning when voices operate in a humorous mode, and how does humour arise in dialogue? How can humorous discourse give rise to tension reduction? Answers to these questions should help us propose directions for extending dialogical self theory into the domain of humour.

Keywords: dialogical self; humour; tension reduction; discourse analysis

### **Reduction of multiplicity: Risks and consequences for individual and organizational development**

*Margreet F. Poulie* (Private practice, the Netherlands)

Dialogical Self Theory (Hermans, 2001) presents the self as an entity consisting of different parts called I-positions. Within Valuation Theory (Hermans, Hermans-Jansen, 1995), flexible movement between positions is

seen as important for a healthy self. Recent research on the effect of SCM coaching (see Self Confrontation Method, Hermans, Hermans-Jansen 1995; van Huijgevoort, 2005) for managers and professionals in a large ICT organization confirms this insight. Self investigations with managers who are responsible to the organization for retention of their employees form the basis for this study. Data showed that reduced multiplicity on the part of managers could be a danger for development at organizational and individual levels. An organizational culture with the message 'up or out' tends to reward an overdevelopment of S motive (self-enhancement) success strategies and to disown I- positions. Narrow multiplicity in the top management (the most successful S strategists) can block both the multiplicity of I-positions needed for effective organization, and demotivate talented future leaders, who value multiplicity in their own development. This phenomenon can be a reason that talented employees leave the organization. Intervention through SCM coaching, was applied to stimulate multiplicity at individual and team levels, as a strategy to increase development and retention of talented human capital.

### The dialogical construction of a professional identity

*Valentina Grion & Maria Stella Raineri* (University of Padua, Italy)

This paper gives an account of a research project carried out with the aim of investigating an online Teacher Education proposal that uses a dialogical environment to enhance professional identity. By exploring the application of an integrated mixed-method approach for analysing the on-line discussions of different participant groups - *students*, *beginner teachers* and *advanced-beginner teachers* - a research group from the University of Padua investigated how these groups build and modify their professional profile pre-post a shared case-work online activity, and the nature and role of interactive and dialogical processes in the construction of professional identity. The findings show that the dialogical context and shared case work on line activities are effective tools for building or enhancing professional identity in *student* and *beginner teacher student* groups. The same context and tools were not useful for advanced beginner teachers. They needed to share reflections on an inner level of *personal* identity to acquire *professional* identity changes. We conclude, as Korthagen (2004), that appropriate teacher education interventions should take into consideration different levels of empowerment. Some implications for future research on teacher education and higher education of in-service teachers are discussed.

Keywords: online education; teacher education; professional identity; self; integrated mixed-method

4:00 - 5:20

Paper Session 15

### Addiction

Chair: *John T. Lysaker* (University of Oregon, USA)

#### Sober dialogues and recovery stories: How do successful, long-term members of AA reflect on their progress?

*Martin Weegmann* (Henderson Outreach, UK)

This paper is based on 9 in-depth interviews with successfully recovered (8 years min. period of sobriety continuing) alcoholics who used AA/NA as the mainstay of their recovery/who identify strongly with AA values. We have now finished a further 3 year follow up on the same sample. The paper considers how alcoholics in AA form stories of recovery, reconstruct lives and narratives, learn from discursive forms already available in AA meetings/literature and adapt to changes/challenges. This helps us to appreciate various narratives of recovery and the strengths/limitations of particular discursive forms. Uses a number of ideas from Foucault, Nietzsche, the 'storied self' and so on.

### **From treatment to biography. Ungrounding of the medical model in “drug addiction” intervention: A research within social-health operators**

**Leonardo Battisti, Gian Piero Turchi & Tommaso Bertinotti** (University of Padua, Italy)

This research is based on the narrativistic paradigm that conceptualizes reality as a discursive configuration generated and continuously redefined by discursive practices. The aim of this study is to investigate respondents' adherence to medical approach referred to as intervention in the drug addiction field. The research used *ad hoc* questionnaire as a textual data collection tool. The sample consisted of doctors, psychiatrists, nurses and psychologists, total 465 people. The data was analysed utilizing SPSS software (absolute and relative frequencies,  $\chi^2$  value and Spearman's correlation coefficient) and Spad\_T software (lexical correspondences analysis). This research outlines how, in drug addiction ambit, the sample group operates using both theoretical supports (arguments, objectives) and praxis (anamnesis, diagnosis, care, therapy etc) that are standard within the medical approach. These praxis are applied upon an intervention object (user identity), which isn't related to an epistemological assumption about the body, that is the object of study of the medical model. Therefore, the research outlines that, using the medical model, service activities contribute to the generation of a sick person's biographical career (the “drug-addicted”) instead of changing it. The proposal is to abandon etiological intervention methods (medical model) which are not scientifically grounded, and instead shift to a process at an operational level: the dialogical model. The intervention will be aimed towards changing discursive practices that generate and maintain the “drug-addicted” biographical career as “sick person” or “deviant”.

Keywords: dialogical model; drug addiction; epistemology; biographical career; identity

### **The multi-voicedness of stories in Alcoholics Anonymous**

**Sean O'Halloran** (Irish Centre for Alcohol Research and Understanding, Ireland)

This paper examines the sharing of members of Alcoholics Anonymous and illustrates through the examinations of transcriptions of sharing in actual AA (Alcoholics Anonymous) meetings its multi-voicedness. AA recovery is marked by the acquisition of a story that accentuates the difference between the past and present self, which is embedded in and given salience through being part of a collective discourse and which enables personal change. It illustrates that the combative assertion of self which results in isolation that characterises the alcoholic is broken through a systematic incorporation into the alcoholic's discourse of several new voices. Through engaging in dialogic discourse, AA members display an altered relationship between themselves and others, enabling them to give voice to their altered selves in language they share with other AA members. This is brought about through interactively developing new versions of their life stories which locate both alcoholism and responsibility for their lives within the self. Such voices are infused with other AA voices while resisting former stories involving blame and self justification. The interaction of these voices both display and in part constitute the dynamics of recovery.

**4:00 - 5:20**

**Paper Session 16**

#### **Dialogism and religion**

Chair: **Tania Zittoun** (University of Nauchatel, Switzerland)

#### **“In the beginning was the Word”: The process of giving names in Brazilian Evangelical families**

**Elaine Pedreira Rabinovich & Demóstenes Neves da Silva** (Catholic University of Salvador, Brazil)

Twenty interviews were conducted with Evangelical families that live in the city of Salvador, Bahia, Brazil. The interviewer asked who chose the names of the children and why the names were chosen. The study also investigated when and why adherence to Pentecostal beliefs happened and what consequences it brought to personal and family life. Results showed that after conversion the chosen names were biblical, with the justification that such names would give a good “direction” to their children's lives. The present analysis focused on the fact that adherence to an Evangelical Church, as it currently occurs in Brazil, re-directs family life through the inclusion of a third term: God and/or God's word - to whom the participants start to “talk” from their reading of the Bible. Thus, some “concepts” emerge in those people's daily life, which provide a “course”, allowing the planning of goals and the emergence of a desired and planned future. This picture differs from the

immediateness to which the Brazilian population has been submitted. Therefore, the process of giving names to the children allowed the listening of “voices” that, when internalized, become guides to the future of parents and their children as they represent a parental projection towards their descent.

Keywords: naming; family; Bible reading; Evangelical church

### **Self-generative anxiety and irony: Unstable religious life-narratives**

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

Self-stories enhance meaningful self-coherence. However, one must wonder how narrative cultural frames and individual acts of meaning interact, how they form and transform each other. This question has guided a three-year cross-sequential study on vocational self-stories of Catholic Seminarians, using interviews and questionnaires. As an institution, the group shares a constraining narrative frame that not only provides structure and meaning but also standardizes self-descriptive and self-interpretive strategies. However, as individuals, they appropriate that frame in very different ways to such an extent that the (sympathetic or oppositional) attitude toward Christian theology becomes the core of most narratives, displaying a great deal of anxiety and irony, and changing significantly through time. The main question concerns the nature and expression of coherence in personality and, more specifically, in narrative identity. In fact, the essence of a self-story seems to be a dialogical process of narrative self-integration unifying and evaluating remembered experience. Inevitably, this process involves recovery, selection and reconstruction of autobiographical memories. Therefore, the dialectical relationship between personality, experience, and narrative remains problematic for each of them can either absorb or generate the others.

Keywords: personality; coherence; narrative; identity; religion

### **Dialogical-Self theory as a way of understanding shifts in image of self and image of God in women making the Spiritual Exercises of St Ignatius of Loyola**

*Annemarie Paulin-Campbell* (University of Kwa-Zulu Natal, South Africa)

This study is situated in the interface between Psychology and Christian Spirituality. It uses dialogical-self theory to better understand the mechanism by which shifts in God and self-representations occur in women who engage in a spiritual process called the Spiritual Exercises of St Ignatius of Loyola. This process engages the person in daily imaginal dialogue over a period of nine months to a year and in weekly dialogue with spiritual director. Using a form of prayer called imaginative contemplation the person engages dialogically with various different characters and situations and in so doing is able to engage dialogically with different inner selves. A qualitative method was used whereby fifteen women were interviewed using about their experience of the Spiritual Exercises using a semi-structured interview process. Four other women were interviewed at different stages in the process. The interviews were analysed for emerging themes using grounded theory. Striking shifts towards more positive self and God-representations were reported in all but one of the women interviewed. A marked lessening in defensive processes was also noted. The process of imaginative contemplation seemed to offer a space in which the self could be expanded. Previously dormant voices emerged as the woman was invited to take on different positions. It seems that Imaginative Contemplation may present an alternative imaginal landscape in which the self is able to experience and integrate different, sometimes previously subjugated inner voices

Keywords: dialogical self; imaginative contemplation; new imaginal landscape; imaginal dialogue

### **Wounded self and non-self: A Buddhist view**

*Prahlad Singh Shekhawat* (C-Scheme, India)

Conventional psychologies are based on understanding of unresolved issues of past hurt or trauma, difficult childhood, and negative patterns of behavior. Buddhism on the other hand maintains that anxieties, hurts and negative patterns of thoughts arises from clinging to a fixed self and independent identity which actually is by its very nature is fluid, in dialogical relationships, is interdependent and impermanent. In Western psychotherapies reinforcing and enhancing positive ego is useful for self esteem and for building a cohesive self. In the Buddhist

approach strong attachment to a sense of ego and identity has to be diminished and even abolished because there is no cohesive self and this attachment itself leads to psychological problems. When we stop struggling with attachment and its consequent wounds and realize the futility of securing and solidifying a sense of permanence of self we awaken to a healthy lightness and spaciousness which liberates us from reification and clinging to an inherent and intrinsic self. The Buddhist teaching of 'Paticca Samuppada' means mutual causality dependent arising or interconnectedness. We are all part of a whole web of interrelated social and ecological relationships which are not linear but mutually reinforcing. The desirable focus should not be the attachment to different elements but should be the process of interrelationships. In psychotherapy the aim is not to emphasize so much the causes of symptoms but to allow expression of patterns of the process thereby revealing their superfluous and impermanent nature which is then overcome by getting over clinging to these patterns. As a Buddhist philosopher Vasubandhu noted that to say there is self is a superimposition and to say that self does not exist is a denial. Unlike some orthodox Buddhist views it has to be clarified that without some notion of self or higher self (although it is non-conditioned, fluid self without independent and inherent nature) the self cannot be transformed. This space and flexibility provides resilience in defining the self or non-self in terms of the dynamic web of dialogical process and relationships. The patterns thoughts and emotions arising right from the moment of birth through the story of our life and personal history create a strong imprint on our body and mind, and in our beliefs and behavior. We re-present ourselves through these fixed embodied patterns by defending and advancing them which many times leads to suffering. A skilled psychotherapist helps in examination of body, feelings, perceptions, beliefs and consciousness so that we are able to move towards our fluid and dialogical identities and change our self-limiting suffering self. By being aware of the process rather than being tied to the form liberates us from the fetish of attachment. We have to move from the ego self to eco self which is characterized by a dialogical ecology of relationships.

4:00 - 5:20

Poster Session 1

### Theoretical advances in dialogical self and application of the theory

#### Brainstorming as a dialogue: How ideas exchange influences individual creativity

*Sergey R. Yagolkovsky* (Moscow State University, Russia)

In our study we analyzed ideas exchange in brainstorming groups as a dialogical process. Individual creativity and personal innovativeness are closely related to characteristics of this process. We assessed influence of ideas sharing on particular parameters of participants' creativity, as well as relationships between creativity and personal innovativeness. The sample consisted of 464 students. The following parameters of creativity were analyzed: productivity, flexibility, and originality. Effects of ideas sharing on individual creativity were assessed in an idea exposure paradigm. Stimulus ideas were subdivided into 4 semantic categories: with high level of novelty; with low level of originality; of aggressive content; "silly". Experimental data showed the most intensive changes ( $p < 0.05$ ) of originality scores in the group where "silly" stimulus ideas were exposed. We explained it by cognitive stimulation effects which could be regarded as results of dialogical communication. These effects take place when subject considers others' ideas as examples of getting over boundaries of the stereotypic thinking. We also analyzed particular cognitive and emotional mechanisms of interaction among participants in brainstorming groups. In this analysis others' ideas were considered as mediators of dialogical communication. Results of the study could be used in the practice of stimulation of creativity and innovativeness.

Keywords: dialogue, creativity, brainstorming, ideas exchange, personal innovativeness

#### I-positions and construction of mother identity in Brazilian girls

*Roberta Takei & Ana Cecilia Bastos* (Federal University of Bahia, Brazil)

This poster analyzes meanings about pregnancy and transition to motherhood built by women who were adolescent mothers, in order to clarify aspects of identity construction in a context of non-normative transition, as adolescent pregnancy can be classified. As a life event, pregnancy marks a developmental transition involving changes at the level of social roles and self-regulation. If the pregnant woman is an adolescent, this process acquires a socially negative connotation. A multiple case study was conducted to collect, in a semi-structured conversational setting, narratives of life stories of seven mothers, focusing on issues surrounding the delivery and the transition to motherhood. Two of these cases are taken here as examples. Self-dialogical theory was

relevant to identify the various I-positions occupied by these women throughout the construction of maternal identity. In this process it's possible to observe the dialogue, often confrontational, between old and new I-positions. The emergence of a new position (I-mother), changes, deletes and creates new I-positions, setting a new identity, accordingly to a new context: motherhood. The *I-mother-position* tends to overcome other I-positions connected to usual adolescent developmental tasks. The social network available to adolescent mothers in Brazil favors a coexistence of different I-positions. (The authors would like to thank CNPq and FAPESP for their financial support to this study).

Keywords: motherhood; dialogical self; adolescence; social network; narratives

### **Dialogical self and conjugality: A close relationship?**

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

According to the Dialogical Self Theory (Hermans, 1996), the self is like a vocal society, i.e., it is populated by a community of I-positions or voices that are entitled to have an opinion and promote active discussions in order to make their viewpoint prevail. Having in mind the purpose of studying and deepening the interactions between these voices, a semi-structured interview was developed as an attempt to "give voice" to this multivocal assembly. In this interview, participants are invited to consider the significant dimensions they identify in their selves as characters and to narrate the possible dialogues existing between them - Dialogical Articulation Task, DAT (Duarte, Rosa & Gonçalves, 2006). Assuming that the relationship with a partner is one of the most central aspects in our relational life, in this study we intended to explore the impact on the Dialogical Self of the changes that occur in couples throughout their relationship's development (McGoldrick & Carter, 1982; Relvas, 1996). The semiotic analysis of the participants' meaning-making process is synthesized to illustrate the movements of the position that represents the couple's internal I-position in its effort to get along and set up limits with the remaining I-positions of the dialogical self.

Keywords: dialogical self; multivocality; close relationships; couple's life cycle; semiotic mediation

### **Thou shalt have no other Me before You? Religious discourse as a cultural resource of dialogical self**

**Rosa Scardigno, Giuseppe Mininni & Amelia Manuti** (University of Bari, Italy)

Since the beginning, religion acts as a discursive "form of life" (Wittgenstein, 1953; Mininni 2003), an organizing web of relationships between different agentive forces of culture. The 'dialogical self' theory can be a promising tool for a cultural psychological analysis of religion (Belzen, 2004). This study aims at detecting whether and to what extent one or several relationships with religious signifiers take place in the more general organization of the self. Hermans and Kempen present the self as a decentralized multiplicity of I-positions structured by diversified cultural settings, as an ensemble of relationships with 'actual' as well as 'imagined' others. If a person is religious, he may entertain relationships with gods, spirits, saints and/or religious authorities. Through the Personal Position Repertoire (Hermans, 2001), we can study the relationships between a number of internal and external characters. The results show the different configurations of self repertoires in a sample of Italian Catholic and Buddhist believers: the core of the distinction is the relationship with a personal God. This study is a consideration upon the necessity to broaden our horizons to increasing contacts between cultures (Hermans, Di Maggio, 2007), stressing the human "agentivity" to negotiate and resist cultural codes (Berlin, 2003).

Keywords: religion; positioning; relationship; Catholicism; Buddhism

### **Creators and critics: The inherent dialogue in the scientific activity according to Popper**

**Nilson Guimarães Doria** (State University of Rio de Janeiro, University of São Paulo, CAPES, Brazil) & **Livia Mathias Simão** (University of São Paulo, Brazil)

Critical rationalism - the label according to which Popper's Philosophy became known - has been usually misunderstood exclusively as a strand of logical positivism. We will try to show that it is based on a narrowed conception of Popper's whole ideas. Popper's emphasis on intersubjective agreement in the core of the scientific community, as the guarantee for scientific objectivity, put him near to constructivist and dialogical perspectives concerning knowledge construction, at the scientific or at the lay levels. In this vein, we are trying to deal with

some still unexplored aspects of Popper's *oeuvre*, which seems to allow us to better articulate his epistemological program with some contemporary Psychological perspectives, like the Dialogical Self Theory. Particularly, we are exploring the relationship between scientists' creative role (discovering context - creations of new and bold theories and hypothesis) and their evaluating ones (context of justification - formulations and critics). We are proposing that both roles, as performed in the scientific activity as Popper views it, can be better understood if taken as an internal dialogical field where different aspects are mobilized intra and inter psychologically by scientists subjectivities.

Keywords: scientific activity; intersubjective agreement; dialogical construction

### **Zone of Finality as a notion of bridge between DS and TEM**

**Tatsuya Sato** (Ritsumeikan University) & **Jaan Valsiner** (Clark University)

Every day actions are highly embedded and guided in culture. All developmental tasks are culturally guided—where different possibilities of future action are given values which create ambiguities. When many choices are set up, or when an obstacle occurs, self-dialogues arise. The Dialogical Self is a result of uncertainty of multiple possibilities of the future. The notion of Zone of Finality (ZoF) is created to explain the genesis of ambiguous finality zone. The process of self-dialogues about studying-abroad is investigated in five cases of foreign students who came to Japan. They were interviewed the process of decision of whether to go to study in Japan. Each of them had chosen foreign study abroad in order to avoid the obstacle produced in one's own course determination rather than to conquer it. When the most desirable goal became impossible in a certain time, the self-dialogue emerged. Then studying abroad was processed through dialogical self in order to avoid the worst result in their own culture. Even though the finality of studying-abroad itself was unclear, such ambiguous finality could drive the self. The purpose of studying abroad regarded as image with width. The implication of ZoF and its relation to DS is discussed.

### **The notion of *perspective* in the semiotic-cultural constructivism and the Amerindian *perspectivism***

**Danilo Silva Guimarães** (University of São Paulo /FAPESP, Brazil) & **Livia Mathias Simão** (University of São Paulo, Brazil)

The human development is intricately interwoven with the semiotic-cultural fabric, which constitutes an action field formed by the interaction between people and their environment. Contemporary anthropological studies argue that for Amerindian peoples any being that occupies a point of view of reference is in a subjective position and is apprehended in the condition of a *human* being (Viveiros de Castro, 2002). These studies have shown that dualities like culture and nature, universality and relativity, are constructions permeated by the cultural meaning systems, which establish possibilities and limits for human actions. Our objective is to design convergences and divergences about the notion of perspective from the anthropological theory of Amerindian perspectivism and the semiotic-cultural constructivist psychology. We suppose that the meaning of culture conceived by Valsiner and Boesch suggests possible ways for an interdisciplinary integrative synthesis around the notion of perspective - still few explored in the core of constructivism - in both theoretical frames. Through a dialogical confrontation between the psychological and anthropological approaches, we focus the inter-relation subject-culture and the symbolic actions, which are made viable by life experiences in different cultural contexts.

Keywords: cultural development; I-world relationships; Amerindian perspectivism; semiotic-cultural constructivism

### **The structure of problems with career development caused by conflicts among multiple voices**

**Reiko Nakama** (Fukushima University, Japan)

In the process of career design, it is necessary to understand oneself and one's abilities. In this process, some people are caught with self-confusion or regression of career development. The dialogical self theory says that the self consists of multiple "I"s. This study investigated the structure of selves in two situations relating to career development; confusing-self situations and positive-attitude situations concerning career development. In this

study, following the dialogical self theory, these situations were regarded as conflicts caused by multiple "I"s. We focused upon three "I"s, that is, "I" relying on fortune, "I" relying on others, and "I" relying on myself. The sample comprised of 154 female university students. They were requested to answer the questionnaire. Two items related to career development as above were set. The relationship between these two items and the balance between two "I"s, "I" on myself vs. "I" on others, and "I" on myself vs. "I" on fortune, were examined. The degree of self-confusion was positively related with dominance of "I" on fortune for "I" on myself. The positive attitude to career development was positively related with dominance of "I" on myself for "I" on others. Both results show that the dominance of "I" rely on myself in one's self were functioning well in career development. But, the antagonist of each "I" relying on myself differed dependent upon the qualities of the problems. The relationship between self-confusing and positive-attitude of career development was not significant. It was thought that the problem of self-confusion that people face with career designing and positive attitude to career development contains each structure

### Talking about voices III: Empirical methods and procedures on voice and I-position

**Ricardo Almeida** (GEDI/, Portugal), **Carla Cunha** (University of Minho & GEDI/, Portugal), **Iva d'Alte** (University of Minho & GEDI/, Portugal), **Tiago Ferreira** (UTAD & GEDI/, Portugal), **Paulo Petracchi** (GEDI/, Portugal) & **João Salgado** (GEDI/, Portugal)

The notions of voice and I-position have been attracting several researchers from different theoretical backgrounds and empirical interests in recent years. However, there are several versions about these central notions of the Dialogical Self Theory (DST) and, consequently, we find diversity in the empirical research characterized by distinct methodological and pragmatic uses of these notions. Having previously reflected upon the theoretical and ontological aspects of the DST (*Talking about voices* and *Talking about voices II*), our research group will review some of the most recent empirical applications of these notions. Thus, we will move from the question of "what is a voice or an I-position" to the more research and empirically oriented questions of "how has the process of positioning and repositioning been empirically detected and traced" and "how has voicing been measured or detected". Different kinds of solutions and different possible applications will be illustrated based upon recent publications in the field.

Keywords: I-position; voice; dialogical self theory; methodology; empirical research

### Defining the educational self. The relevance of school experiences in the emergence of the self

**Giuseppina Marsico** (University of Salerno, Italy)

Research upon the social dimension of education showed how the histories of individual's educational experiences are related to the processes of identity construction. The present study introduces the concept of educational Self to underline the relevance of school experiences in the emergence of Self. This concept is used to analyse dialogical interactions during different "critical" events, involving parents, teachers and pre-adolescent children into the "ceremony" of the school report card delivery. The rituality, integrated by the presence of researcher, has been observed by video-recording the meetings and interviewing twenty-two families to understand their points of view upon education and the relationship with the child and assessment. In these meetings, it is possible to identify a Bakhtinian dialogue between multiple voices (teachers, families, school institution and researchers) expressing different point of views, modulated by specific sets of beliefs and actors' experiences. Interviews with families show how school assesment may become the object of confrontation between parents and children. It can be attributed with meanings more strictly related to the definition of identity. During the dialogue, the evaluation of pupils' performances can easily shift to the evaluation of their "self-value". School assessment acquires symbolic meanings, becoming 1) a modulator of the process of identity construction; 2) an element that can confirm or destabilise the emerging idea of Self; 3) a negotiation space with respect to the way pupil is perceived by both parents and school.

### **Self as Gestalt quality: Emergence of young child's presentational self in conversation**

*Koji Komatsu* (Osaka Kyoiku University, Japan)

The self is a complex concept, discussing it within the correct frame of reference and in perspective is important. In this presentation, I propose a new perspective to young children's self based upon qualitative examination of conversations between a young girl and her mother in their everyday life. First, I show excerpts where 'positions' of participants appear from negotiations. Following from these negotiations, observers can also feel the presented figure of the child. Based upon these examples and the theoretical thinking of Christian von Ehrenfels, I present a perspective to see the self not as the knowledge or understanding that exists 'inside' the child. Rather, I shall demonstrate what emerges as a kind of 'Gestalt quality' in the succession of utterances and in the configuration of the child and others, presented through the conversation. Further, I focus upon the everlasting 'sharing and differentiation' that operates in two phases of conversation, as a basis of the emergence of this 'presentational self'. Others around the child play inevitable roles in this process, both as fellow agents of sharing and differentiation, and also as objects of shared commonality and differentiation in the constructed presentation

Keywords: self; young children; conversation; gestalt quality; differentiation

### **An analysis of college student self-concept: Japan and US comparison**

*Hiroko Inoue* (Soka University, Japan)

In-depth interviews regarding self-concept and self-image were conducted to 26 Japanese and 23 US college students. The purposes of interview were to ask students' self-concept in their childhood and present, to investigate their self-image by capturing three keywords which represent students, and to ask primary factors which influence positive/negative self-concept. The results showed the following. (1) Influential factors of self-concept were different in terms of age. Main factors for positive self-concept in childhood were subjective and absolute self-confidence and acceptance by parents and friends. On the other hand, adolescent self-concept was influenced by more objective self-evaluation based on academic achievement, evaluation by others, and relationships with same and opposite sex. (2) The tendency of three keywords which represent and reflect students themselves were different in terms of country. American students described themselves with positive words such as "hard-worker," "intelligent," and "happy," whereas Japanese students showed more negative words such as "stupid," "lack decision," and "withdrawn." This result would reflect Japanese self-contempt and self-effacement tendency. (3) With regard to factors which influence positive/negative self-concept, overall Japanese and American students answered similar comments. This research would be beneficial to the field of dialogical self because it clarified the psychological process of self-formation by analyzing dialogues and interviews with students. In that respect, it is one example of dialogical self research by focusing on the development of self-concept. Furthermore, it attempted to capture how self is constructed or re-constructed by internal and external factors, such as their personal historical background and cultural schema.

Keywords: self-concept; self-image; college students; cross-cultural study; Japanese education

### **Psychotherapist's social role under a dialogical perspective: Study of the self-organization of the psychotherapist's personal meanings**

*Sofia Tavares, Miguel M. Gonçalves* (University of Minho, Portugal) & *João Salgado* (Instituto Superior da Maia, Portugal)

To be 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, in this research we explore the affective and discursive organization of psychotherapist's personal meanings constructed around their professional experiences, using three different tasks: the Linville's Trait Sorting Task (Linville, 1987), the Hermans Grid of Affects (Hermans & Hermans-Jansen, 1995) and the task of evocation of clients with positive

and negative impact. The results suggest that the adaptation to the psychotherapist social role 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: some of the therapists seem to engage in self-organization processes focused in self-needs, others seem focused on client's needs and others seem to keep a balance between those two orientations. The implication of these results for future research and their practical and theoretical implications will be discussed in this poster.

Keywords: dialogical self; psychotherapy; psychotherapists; self-organization; social role

### **Dialogical identity, sociality and consumption in adolescents' infractional practices**

*Adriana Almeida Camilo & Maria Cláudia Santos Lopes de Oliveira* (University of Brasília, Brazil)

The present work aims to investigate the relationship between identity formation, consumption practices and infractions among low-income youngsters, in Brasília, Federal District, Brazil. The study aims to understand how consumption practices and social and peer identity formation among adolescents, are connected to the institution of infraction. The theoretical framework adopted is historical-cultural psychology and the perspective of the dialogical self. The participants were 30 male adolescents, between 14 and 20 years. All of them were interned in a correctional institution after having committed grave infractions. Data collection occurred during group activities and in six individually conducted interviews that explored the topics of the study. The results indicate: (a) a strict correlation between drugs & infraction; (b) that infractions are strategies for group acceptance & social identity, as well accessing consumables; (c) that adolescents attribute multiple meanings to socio-educational measures and regard their links to extra-institutional social life.

Keywords: adolescence; dialogical self; infractional practices; social development; identity

### **The hyper-novel social movements and the processes of identity development in the youth**

*Adriana Almeida Camilo & Maria Cláudia Santos Lopes de Oliveira* (University of Brasília, Brazil)

The present work investigates the processes of identity development of adolescents and young adults in the context of some hyper-novel social movements that have recently emerged in Brasília, Federal District, Brazil. From a historical-cultural & dialogical perspective, these groups are featured by the continuous negotiation of local and global voices, that inform them on political issues as different as: gender & sexuality; urban occupation; public transportation; corporality; environment; media, etc. Those social movements can be considered as both an experience in citizenship, so as to developing affirmative actions in their communities; and a reaction against globalization process, mixing aspects of regional culture and the adoption of technological devices, mainly internet. Using qualitative and interpretive methodologies, the investigation to be conducted in the following two years will approach the groups through different ethnographic techniques. In this first stage, the study aims to chart their localization, social composition, community insertion, objectives and political impacts.

**5:30 - 6:30****Keynote 2****Voicing the KAPA model of personality architecture***Daniel Cervone* (University of Illinois at Chicago, USA)

This talk will have two goals. The first is to present the Knowledge-and-Appraisal Personality Architecture, or KAPA model. The KAPA model synthesizes prior work in the social-cognitive tradition, while seeking to advance beyond that work in two ways: by formulating a systematic set of structure and process personality variables and by showing how an analysis of social-cognitive systems can identify and explain cross-situational coherence in psychological response. I will present findings that test the KAPA model experimentally by combining idiographically-tailored assessments of self-schemas with priming manipulations that vary the cognitive accessibility of alternative elements of self-knowledge. The second goal is to relate the KAPA model to theory and research on dialogical processes. Social-cognitive frameworks such as the KAPA model may advance by considering the ways in which dynamic appraisals are structured discursively, with appraisals taking the form of internal dialogues. Conversely, dialogical theory and research may be informed by social-cognitive models that specify how enduring elements of knowledge partly shape the dynamic flow of linguistic productions.

## Thursday, August 28th, 2008

8:30 - 10:10

Panel Discussion 2

### Innovative moments in psychotherapy: From narrative outputs to dialogical process

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

Discussant: **Jaan Valsiner** (Clark University, USA)

In this panel we reflect upon the main results that we obtained until now with the Innovative Moments Coding System (Gonçalves, Matos & Santos, 2006) and how this method can, in our view, improve the research of the therapeutic process. Narrative tradition associated with the work of White and Epston (1990) has created a rich diversity of therapeutic practices but has been rather poor in the generation of empirical research. We think that this system can fill this gap and also be used in therapeutic traditions different from the one in which this system has born from. In the following presentations we will present the Innovative Moments Coding System (Gonçalves, Matos & Santos, 2006) followed by the results from narrative therapy, and then the research of IMs' patterns in different therapeutic traditions and non therapeutic contexts. Change processes and the IMs responsible for them will be further analyzed on the light of dialogical self theory. We will, finally, reflect upon the new plans of research that we are carrying on with this methodology and what types of questions and hypotheses are guiding this research.

Keywords: innovative moments; narrative therapy; change processes; process research; dialogical self

### Psychotherapeutic change: The development of a new research tool

**Miguel M. Gonçalves, Anita Santos & Marlene Matos** (University of Minho, Portugal)

Narrative therapy (White and Epston, 1990) asserts that change happens through the elaboration of "unique outcomes", which are exceptional episodes that are not akin to the problematic self story. We present the Innovative Moments Coding System (*IMCS*, Gonçalves, Matos & Santos, 2008), developed to assess Innovative Moments (*IMs* - derived from "unique outcomes") in the context of narrative therapy's research, but which we have been using in diverse psychotherapy and non-psychotherapeutic research (e.g., change in ordinary lives and adaptation to life transition). We present this new tool and the indexes that we use to track change processes in psychotherapy, across a diversity of therapeutic approaches.

Keywords: innovative moments; narrative therapy; coding system; change processes; process research

### Psychotherapeutic change and innovative moments in narrative therapy

**Anita Santos, Marlene Matos & Miguel M. Gonçalves** (University of Minho, Portugal)

In this empirical research, the Innovative Moments Coding System (*IMCS*, Gonçalves, Matos & Santos, 2008) was used to assess Innovative Moments (*IMs* - derived from "unique outcomes") of five good outcome psychotherapy cases and five poor outcome psychotherapy cases women abused by their partners. We will present data regarding to what specific types of *IMs* emerge and characterize their saliency (time spent in narration and elaboration of *IMs*). Data suggest that, although the elaboration of *IMs* are important, they are not enough to create change. Good and poor outcome groups have a significant difference in saliency and present diverse profiles regarding *IMs* types. Moreover, two particular types of *IMs* seem to be needed for therapeutic change to take place: reconceptualization and new experiences. We further analyse data, suggesting a tentative model of the construction of narrative change where these two types of *IMs* allow a meta-position over the change process and the development of the new achievements into the future. So, the increasing saliency reported seems to be related to the narrative elaboration of the innovative moments, making possible the change process that promotes the evolution from new episodes to new self stories. We will finally discuss how a dialogical theory of the self can enrich our understanding of the *IMs* change patterns.

Keywords: innovative moments; narrative therapy; change processes; narrative change; re-conceptualization IMs

### Change in emotion-focused therapy and innovative moments

*Inês Mendes* (University of Minho, Portugal), *Miguel M. Gonçalves* (University of Minho, Portugal), *Lynne Angus* (York University, Canada) & *Leslie Greenberg* (York University, Canada)

This research aim is to investigate if the Innovative Moments Coding System (*IMCS*, Gonçalves, Matos & Santos, 2008) allows the understanding of different therapeutic approaches, following on the results obtained with narrative therapy. On the other hand, we wish to study if this coding system is useful in therapeutic approaches that do not make the concept of “unique outcome” a central tool. Therefore we analyse the emergence of *IMs* in six cases - three poor and three good outcome cases in Emotion Focused Therapy. Our preliminary results suggest that the profiles of therapeutic change are similar to those found in previous research. However, besides the commonalities with our previous researches we have also differences. Similarly with our previous research reconceptualization and new experience clearly distinguished good and poor outcome cases. One important difference is the high saliency of protest in good outcome cases, which seems to be related with the way the therapists promote protest against problematic ways of feeling and acting during empty chair procedures.

Key-words: innovative moments; coding system; emotion focused therapy; change processes; process research

### Identity change processes: An analogous study to psychotherapy research

*Liliana Meira* (University of Minho, Portugal), *Miguel M. Gonçalves* (University of Minho, Portugal) & *João Salgado* (Instituto Superior da Maia - ISMAI, Portugal)

The present study uses an analogous procedure with the intent of analyse the identity change processes in a “non therapeutic change” setting, using the theoretical framework presented previous. The main goal is to contribute for the validation of the findings in the psychotherapeutic field and to understand the daily human identity change processes, under a developmental perspective. It involved the collection of day life narratives about an actual problem or difficulty, perceived as significant by the person, in a 19 volunteers sample with any history of psychotherapy counselling. The procedure included a two weeks time interval interview throughout a four months period. Each participant, in average, concluded 9 sessions. The criteria of “non-therapeutic change” is accomplished by the absence of a therapeutic plan or any other intentional psychological intervention aimed to the daily problem shared by the participant during the procedure. The data were analysed and coded by the *IMCS*. The results allow us to trace potential intra-subjects and inter-subjects patterns of *IMs* emergence and to compare these results with the ones from the psychotherapy field.

Keywords: innovative moments; non-therapeutic setting; identity; change; developmental research

### Innovative moments in personal construct psychotherapy

*António Ribeiro*, *Miguel M. Gonçalves* & *Eugénia Fernandes* (University of Minho, Portugal)

Our central aim in this study is to highlight the way the *IMs* emerge and which types appear along the one constructivist therapeutic process. We present a case study analysis of a good outcome case using personal construct psychotherapy focused on implicative dilemmas (Senra, Feixas & Fernandes, 2007). Sessions were coded for the saliency of *IMs*. Our preliminary results suggest that the profile of therapeutic change is similar to those found in previous research. We found that the saliency of *IMs* increase throughout the process. Furthermore, it seems that the change emerges by the articulation of several different kinds of *IMs*. Similarly with our previous research re-conceptualization seems to facilitate sustained change, once it enables the active positioning of the person as an author of the new narrative.

Key-words: innovative moments; constructivist therapy; implicative dilemmas; change processes; process research

### The novelties of change in different therapeutic settings

*João Batista* (UTAD, Portugal) & *Miguel M. Gonçalves* (University of Minho, Portugal)

Following the research done regarding the Innovation Moments (*IMs*) (e.g. (Matos & Gonçalves, 2005) we present an exploratory study in which the *IMs* emergence is identified in different therapeutic settings, from distinct theoretical frameworks. The departing idea is to understand if we can identify *IMs* in different therapeutic models and if they can contribute to therapeutic change, although these models don't conceptualize the *IMs* the same way as in narrative therapy. The selected interviews are official videos that portray the usual clinical features and therapeutic strategies of each model. For this purpose we used the following therapeutic models: Feminist Therapy, Short Term Dynamic Therapy, Cognitive-Behaviour Therapy, Solution Focused Therapy, Narrative Therapy, Experiential Therapy, Constructivist Therapy and Integrative Relational Therapy. The *IMs* Coding System (Gonçalves, Matos & Santos, 2008), developed to classify contrast moments with the voice of the problem, will be used to identify and characterize the *IMs* in typological, sequential and interactive shapes. We have found that *IMs* are present in all the psychotherapeutic sessions studied, presenting some specific features in some models. We will discuss the main findings of this study and its implications to the usage of the *IMs* Coding System (Gonçalves, Matos & Santos, 2008) in other therapeutic settings than the narrative therapy from which it derives.

Keywords: innovative moments; therapy models; change processes; sequential and interactive analysis; process research

### Becoming other: A dialogical perspective about development within psychotherapy

*João Salgado* (Instituto Superior da Maia - ISMAI, Portugal) & *Miguel M. Gonçalves* (University of Minho, Portugal)

Most of the models within this area assume that the psychotherapeutic change implies the creation of a meta-position that becomes capable of moderating and articulating two different and opponent voices. Most of the results previously presented in this panel also support that claim: re-conceptualization seems to involve a third position which coordinates the two previous ones. In this presentation, we will further elaborate possible implications of this results, starting with the idea that "life problems" involve a hidden dialogical relation with real others and with inner audiences, including an excluded alter-I or a counter-position that sustains such a problematic self-organization. This counter-position may be a desired state but it is always felt as something alien. In dialogical terms, it will be felt as a matter of inner otherness: something that belongs to self-experience but carrying felt elements that the person rejects, wants to reject or is unable to accept. Thus, change will involve the previous movement and open dialogue between I (position) and alter-I (counter-position). Following this theoretical proposal, only the increasing ability of flexible movement between these two positions will enable the acquisition of a third synthesising position.

Keywords: dialogical self; positioning; meta-position; psychotherapy; change processes

8:30 - 10:10

Symposium 14

### Explorations in the contrasting use of dialogic psychotherapy as a response to damage, restriction and neglect of self in society

*Steve Potter* (Private practice, UK), *Julie Lloyd* (NHS Learning Disability Service, UK), *Jack Piachaud* (Private practice, UK) & *Karen Shannon* (NHS, UK)

This symposium highlights the theoretical and practical use of a dialogic understanding of the self through the idea of the damaging absence of relational intelligence as a common factor to a mixture of mental health, welfare and political conflicts. Use is made of contemporary 'dialogic' psychotherapies with particular reference to Cognitive Analytic Therapy. We highlight the use of reciprocal role maps for developing a dialogic understanding of self-to-self and self-to-other/society processes. Relational Intelligence is the ability to create and sustain a meaningful human presence to self and others in a complex world. In colloquial terms it is the ability to 'keep your wits about you'. It is a general multi-dialogic competency and the impact of its absence will be explored through presentations of four contrasting examples of autism, severe personality disorder, male violence and the local impact of global conflict. The common thread in these examples is the commitment to theorise the link between the absence of relational intelligence and grandiosely heroic, conditionally protective and destructively

abandoning responses. The contributors use Cognitive Analytic Therapy in a variety of settings and have an interest in developing a deeper understanding of non-violent responses to conflict.

Keywords: relational intelligence; cognitive analytic therapy; damage; restriction and neglect to self and others

### **Heroic therapy and the absence of relational intelligence in Autism**

*Julie Lloyd* (NHS Learning Disability Service, UK)

Autism confronts us with what life is like when there is a neurological absence of relational intelligence. Although we cannot fully know what it is like ourselves, by exploring the impact of this absence we might be better able to understand and realistically enter the autistic person's world. For people working with autism there is the longing to imagine or act as if there is a mutuality or dialogue. This longing may lead to heroic efforts to make a relationship, the frustration of which then produces an abandoning response. We explore how awareness of such processes through the dialogical tools and scaffolding offered by Cognitive Analytic Therapy may assist us to develop theory and practice that respond realistically by holding the person with autism in a compensatory relationally intelligent environment.

Keywords: autism; relational intelligence; cognitive analytic therapy; helpful and harmful responses

### **A dialogic rethink of personality disorder and the interaction of self-consciousness, states of mind and social identities**

*Steve Potter* (Private practice, UK)

Personality disorder is a classificatory discourse of increasing importance in mental health. It has now entered popular culture. It draws upon psychiatry, psychology and psychoanalysis and captures key experiences and effects of the harmful and enduring patterns of self-organisation. It is viewed as a mental health condition that is hard to help or treat. It is ripe for a dialogic rethink. The language of personality disorder highlights patterns of dependency, avoidance, paranoia, grandiosity, contempt, instability, excitability, perfectionism and longing. A dialogic rethink, using the tools of Cognitive Analytic Therapy, sees these patterns as multi-voiced and reciprocally positioning. They are experienced by the self as states of mind and interact to fragment or maintain a sense of self through social positions. This presentation will show how a method of mapping out reciprocating patterns, states of mind and social positions can help develop self reflection through attention to shimmering moments of useful self-consciousness. This can lead to a more relationally intelligent response to and with the person who is the 'subject' of a personality disorder.

Keywords: personality disorder; Cognitive Analytic Therapy; self-consciousness; social positions and states of mind

### **The crucible of war - the psychological impact of war as a dialogical process**

*Jack Piachaud* (Private practice, UK)

War can be seen as a crucible in which the global geopolitical forces act on a population and its environment in a transformative manner. The psychological impact of war can be described in many ways, from the diagnostic to the narrative, from the intrapersonal to the relational. In what way do the forces driving the conflict relate to the consequent psychological processes of those caught up in it? The dialogical relationship between the self and the global, the self and culture and the different parts of self that give rise to identity are instrumental in understanding the processes that cause psychological suffering. This lecture will use the war in Iraq as an example, building on the work of Medact in examining health and mental health within a global and cultural framework and accounts of those caught up in it.

Keywords: war; dialogic relationship; sense of self; local community; Iraq

## Understanding and managing male aggression and violence

*Karen Shannon* (NHS, UK)

Aggression and violence is a growing problem in our society and has enormous individual and social costs. In particular, Mental Health professionals in forensic settings are increasingly aware of the complexity of formulating a therapeutic response to aggression. The range of social issues of which aggression is a component include: sexual offending, domestic violence toward partners and children and violent offences within the public arena, including psychiatric and penal institutions. The broken egg framework is a specific application of Cognitive Analytic Therapy (CAT) and provides a treatment response to the way in which men develop narrow and fixed narcissistic solutions to justify male violence and ward off intolerable feelings of abuse and abandonment. The broken egg utilises CAT's integrative relational approach to conceptualise the intra-personal; states of mind and self-identity; interpersonal; group processes and identities and the social dynamics which construct and maintain aggressive and violent responses. This approach shifts away from reductively seeing aggression merely as a behavioural element of anger located with the individual and towards a relationally intelligent and dialogic view of the self and societal constructs.

Keywords: men; violence; Cognitive Analytic Therapy; fixed, hierarchical patterns of relating

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**8:30 - 10:10**

**Paper Session 17**

### Dialogical self and education 1

Chair: *Aleksandar Baucaj* (University of Belgrade, Serbia & University of Neuchatel, Switzerland)

#### Spinning out of control: Dialogical transactions in an English classroom

*Bob Fecho & Kristi Amatucci* (University of Georgia, USA)

Using the experiences of Andy, a working class adolescent exploring his gay identity, and the dialogical and transactional relationship he developed with Kristi, his senior-year English teacher, we argue that the teaching of reading and writing must be seen as more than the learning of discrete skills to enable future employment. On the contrary, all transactions with texts should be viewed as providing learners with a range of ways to scrutinize their lives and the lives of others. We suggest that by taking a transactional and dialogical stance on the teaching of English, teachers and learners become inquirers into and ongoing co-constructors of their individual and collective selves. Through dialogue with others, they simultaneously dialogue with themselves, becoming agents in the continuing formation of their many cultural lives. Specifically, we use the experiences described herein to show the unique and necessary presence of dialogical transactions in the lives of Andy and Kristi and the range of possibility and consequence these transactions provoked.

#### Dialogical Interaction in nonsense literature: How child readers conceptualise their dialogical selves through literature

*Sarah G. Minslow* (University of Newcastle, Australia)

My research focuses on the nonsense literature of Edward Lear and Lewis Carroll and on how their works suggest to readers the importance of individuality and provide a celebration of 'otherness'. Using Bakhtin's theory of dialogism I analyse how nonsense literature stresses to the child reader the importance of individuality over social convention. By analysing Lear and Carroll's nonsense stories and poems, I show how the polyphony of voices that speak to the child reader in a literature masked as nonsense aid the reader in conceptualising herself as a dialogical being interacting with society and with the voices in her own mind. The dialogics of nonsense are explored by examining the literary and extraliterary voices the implied child reader encounters and the independent meanings of the texts. By becoming aware of the polyphony of voices that speak to the dialogical reader, one can propose a more complex theory of intended and actual readership. My research is relevant to this conference because it addresses how child readers interact with the voices they encounter when reading and how those interactions spawn a new understanding of the reader's own dialogical self.

Keywords: nonsense literature; children's literature; dialogism; dialogical self; reader response

### Dialogical self in children, reading and relational capacity

*Judith Lysaker* (Butler University, USA)

Learning to read is thought of as a critical aspect of a child's education, primarily perhaps because reading is a fundamental means of gaining information and understanding about the world. However, reading also provides opportunities for the ongoing construction of self, and the development of capacities for relatedness such as empathy. When young children fail to read they may have fewer opportunities for the development of these kinds of self capacities, and may therefore experience social difficulties in addition to academic ones. To address this issue I have used the lens of dialogism to develop an intervention for young children. In this paper I present a model of how reading is self transformative and detail methods for an 8 week dialogical reading group which engages struggling readers using picture books. Results of a pilot study are presented which indicate that the reading motivation and read comprehension of 21 seven and eight year old participants improved after the intervention. Results also indicate statistically significant improvements in tests of the relational capacities of empathy and Theory of Mind which occurred independent of changes in reading capacity. Implications of a dialogical view of reading for educational theory and practice are discussed.

### Batiks: Contributes of an intercultural microproject to construct dialogical identities

*Lucília Teles & Margarida César* (Universidade de Lisboa, Portugal)

Dance school (EDCN) is a vocational school for dancers. Its curricula include an artistic component - the most important for the students and the dance teachers - and an academic component, often meaningless for students. Teaching mathematics in this school is a challenge. An intercultural mathematics education and a dialogical approach can facilitate students' engagement. The problem is the lack of meaning of mathematics knowledge to EDCN students. The research question is: What are the contributions of a dialogical approach, associated with an intercultural/pluridisciplinary microproject, to EDCN students appropriation of mathematics knowledge? An action-research project was developed, assuming an interpretative approach, inspired in ethnographic methods. It was based in two research projects: *Interaction and Knowledge* and *IDMAMIM*. Students worked collaboratively during a whole school year. Participants were a 9<sup>th</sup> grade class (n=16), its mathematics teacher/researcher and the Arts, the Portuguese and the History teachers. Data were collected through participant observation (audio and/or video taped), questionnaires (students and teachers), interviews (6 students and the drawing teacher) and documents. Results illuminate how school culture and the didactic contract implemented in mathematics classes contributed towards the construction of students' dialogical identities. The analysis of some interactive episodes and some students' reports illustrates these contributions.

Keywords: identity; culture; intercultural mathematics education; collaborative work; mathematics knowledge appropriation

**8:30 - 10:10**

**Paper Session 18**

### Health and therapy

Chair: *Helen Moore* (University of Stirling, UK)

#### Addressing the dialogics of depression by synthesising disparate complementary perspectives

*Joe MacDonagh* (Institute of Technology, Ireland)

Understanding and treating depression is one of the great challenges for 21<sup>st</sup> century academics and therapists. Those with depression often close off dialogue with others. But in dialogue there are no "last words" and, to paraphrase Gertrude Stein, in dialogue there should only be beginnings and beginnings and beginnings. This paper will use Bakhtin's dialogical perspectives in attempting to understand depression, to try and see how the depressed often lose the attentiveness to others that is central to authoring new selves, and responding to and answering others. Bakhtin's work will be linked to Heidegger's concept of "Dasein" in this regard, in the manner that each dialogical moment is filled with limitless possibilities, including those from our experience of the past, present and future. This paper will argue that therapy needs to allow for the possibility of re-authoring phrases, gestures and utterances in allowing those with depression to move away from the dialogics of despair that so

often characterises those with depressive illnesses. Such re-authoring allows those with depression to replace negative conditional self regard with dialogue that allows for possibilities of a self that can grow and can infuse every aspect of dialogue with new meanings and beginnings.

Keywords: depression; therapy; Bakhtin; Heidegger; Dasein

### **The application of the dialogical model within mediation: Operational praxis, stratagems, textual analysis and case studies**

*Simona Fanelli, Gian Piero Turchi, Valeria Gherardini, Elena Fogliata & Cristina Landi* (University of Padua, Italy)

This contribution intends to present the application of the dialogical model within mediation interventions in different fields. According to this operational model, mediation is defined as the action to insert among two or more parties that are in conflict or controversy. The conflict is considered as a dialogical process, in which two or more parties define a proper and exclusive reality which doesn't permit the possibility to pick out mutual elements. The aim of a mediation intervention is to change discursive modalities that build the conflict; that is to generate a third reality, not anticipated by the parties in controversy. The first methodological step is the analysis of the text produced by the parties involved in the construction of the "conflict" reality. Through exemplifications (written and oral text produced by the parties during mediation), it will be shown how the mediator can interfere with the stigmatization processes and modify them, collecting and managing these discursive practices. Through methodology exemplification, it will be possible to show the results obtained through interventions that apply to the dialogical model; the efficacy of these interventions referring to the aims of the mediation will also be shown.

Keywords: dialogical model; familiar mediation; textual analysis; conflict or controversy; stigmatization process

### **The architecture of services as a tool for health promotion within the territory**

*Valeria Gherardini, Angelo Mussoni & Gian Piero Turchi* (Prägmata SRL, Italy)

Assuming that health, as a construct, is a discursive configuration of reality, and constructed in a dialogical manner, the interconnection between social-health care services, and between these and the user is the focus for the architecture of services (AS) as a territory resource for health promotion. Different AS rooted in different operative models exist. At the present, interventions within the social/health care refer to an AS rooted in a medical model, thus reducing health to a 'physic' topic and the intervention to the 'hiring'. This contribution presents a critical analysis of the present AS and proposes an AS rooted in a model ("dialogical model") that refers to territory interventions aimed to promote health as a generation of discursive practices. Due to the intervention target of the health promotion, it does not respond to the 'working mechanism' of the body. The use of an AS rooted in a medical model is inadequate. Within the health ambit, and following the dialogical model, the objective is to generate/ to keep a reality that allows both to refer to the addressee and the social context in which he/she is rooted as resource for the generation of health.

Keywords: health promotion; social/health care services; theoretical-operative model

### **Recovery of self-reflective emotion in the therapeutic relationship**

*Masayoshi Morioka* (Kobe University, Japan)

The purpose of this study is to investigate on the possibility for the recovery of dialogue within oneself in which one can make reflective consciousness. For this purpose I take narrative analysis of a clinical case of severe self-injury. The act of self injury itself seems to be one of efforts for emotion regulation. So the client holds serious conflicts. Therapist elaborates his responses to the client and continues meaning making activity which can regulate client's negative emotion. This therapeutic conversation can activate the client's distorted internal figures of her interpersonal relationships. I shall examine about how the self-reflective emotion can be recovered and how the expression of emotion can be dialogical. In this study I will suggest on this theme from the dialogical perspective. The self-reflective emotion is achieved through a particular form of conversation. It reflects a specific kind of relatedness in which dialogical self is activated.

Key words: self-reflective emotion; internal figure; self-injury; third voice

**8:30 - 10:10****Paper Session 19****Ruptured selves in dialogue**Chair: *Tatsuya Sato* (Ritsumeikan University, Japan)**Dialogicality of emotions in conflict resolution***Krzysztof Kowalewski & Agnieszka Hermans* (Loydson Partners & International Institute for the Dialogical Self, Poland)

There are analyses showing that emotions play a central role in conflicts and negotiation (Maiese, 2005). The majority of studies are focused on a role of anger and strong emotions in conflict escalation (e.g. Kestner & Ray, 2002). This suggests an influence of strong emotions on the communication between parties involved in a conflict. Most research was interested in how features of emotions influence the relation with other persons in conflict, but there is no research on how interactions between emotions and between emotions and the self can influence the experience of conflict. We expect that stimulation of the dialogicality between feelings as described by Hermans & Konopka (in preparation) influences the preferences of strategies which people use in a situation of conflict. Each emotion is clearly connected with particular action tendencies and change in the self (Konopka, 2006). So, if the person is dominated by one emotion, taking monological power over the self, his or her repertoire of action tendencies becomes limited so that the range of possible solutions is restricted. Anger as a typical emotion in conflicts often limits dialogue between parties, because it motivates fight more than understanding. Some emotions (e.g., fear) close the person off from the other and form an obstacle for dialogue. The introduction of a counter-emotion and the stimulation of a dialogue between emotion and counter-emotion can help to reduce the tendency to fight and open the selves of parties for dialogical interactions. Dialogue from the perspective of Dialogical Self Theory (Hermans, 2006) has a potentially innovative character. At the same time Dialogical Self Theory (Hermans, 2000, 2001) offers a theoretical and methodological base for studying dialogical processes in affect. In this paper we explore the role of dialogical interaction between feelings in the process of conflict resolution and present the notion of dialogicality of feelings as part of a stage model (Hermans & Konopka in preparation). We are going to present a case study which shows how the dialogue between emotions influences emotional experience and the preferred strategies of conflict resolution.

**The threatened identity: Reinterpretation of significant life events as a dialogical process***Elwira Brygola* (The John Paul II Catholic University of Lublin, Poland)

The paper is an attempt at exploring the phenomenon of threatened identity that occurs because of significant, often abrupt changes in human life. As a result of some difficult experience, decision, change of cultural environment, loss of someone or something very important, an individual may feel he/she is someone different than before. Then, a person is faced with a difficult task of establishing the continuity and coherence of the own identity, trying to defend against disintegration. The aim of this study was to explore possible images of threatened identity and characterizing them from the point of view of narrative sequences, reinterpreted meanings, the affective level and manner of coping with the threat. The *Self-Confrontation Method* by H. Hermans was used in the research. Five types of threatened identity have been distinguished from the empirical evidence: (1) the constructive re-evaluation, (2) the key experience, (3) the stable narrative sequence, (4) the seeking for power and autonomy and (5) the loss of part of oneself. Results of the study show important role of dialogical processes in changing personal interpretation of significant life events and giving them new meanings. Changeable view of oneself and one's life story has an impact on the content of identity and makes it subject to negotiation processes.

Keywords: identity changes; coherence of identity; reinterpretation of life events; negotiation processes

**The Negotiational Self Theory: From mayhem and inner conflict to harmony and integration within a dialogical self***Dina Nir & Avraham, N. Kluger* (The Hebrew University of Jerusalem, Israel)

The Negotiational Self Theory (Nir & Kluger, 2006) proposes that whenever one experiences an inner conflict or needs to make a decision, the internal dialogue becomes a negotiation process among conflicting I-positions,

which actively represent diverse needs and drives. Hence, just as in inter-personal negotiation, the negotiations within the self can either lead to integrative outcomes, in which conflicting self-aspects are equally satisfied, or to distributive outcomes, in which dominant I-positions overpower weaker ones, leaving the needs of submissive voices lacking and unfulfilled. A study (N= 275) showed that decisions of inner conflicts can be clearly classified as either integrative or distributive, and that each creates a distinct emotional response. Additionally, a method was developed to help people construct integrative decisions, and a study with a sub-set of participants (N=50) demonstrated that subjects trained in the method, showed a sharp increase ( $F(2,49)=38.5$ ,  $p<.000$ , Wilks'  $\Lambda=.39$ ) in their ability to reach integration and satisfy conflicting needs. The negotiational self theory offers a novel approach to understanding the dynamics of the self in states of inner conflict and decision-making, and suggests how to recognize sub-optimal decisions, and direct the inner negotiation toward integrative solutions that create harmony and innovation within the self.

Keywords: negotiation; self; inner-conflict; decision-making; integration

### Individual crisis episodes and cultural transition: Finding the macrocosm in the microcosm

*Oliver Robinson* (University of Greenwich, UK) & *Jonathan Smith* (Birkbeck College, University of London, UK)

According to dialogical self theory (Hermans, 2001), individual identities reflect cultural and subcultural values, and appropriate voices and discourses from the social environment. Bronfenbrenner's (1979) systemic theory of human development similarly postulates that individual and social development occur in a symbiotic and interdependent fashion. It would therefore be predicted that individual changes in identity reflect macrocosmic changes in cultural values and social structures. The current study investigated narratives of crisis transitions within adults aged 25-40, by way of interviews with 22 participants. An intensive qualitative analysis showed that the narratives of crisis could indeed be viewed as individual manifestations of contemporary cultural changes. National statistics and academic research have documented in the UK substantial cultural shifts over the last twenty years including the lessening popularity of marriage, the rise of freelance and portfolio careers and the growth of accepted alternative gender roles. In individual crises, changes made over the course of the episode were invariably in the same direction as these social changes; towards flexible work patterns, non-marital relationships and redefined gender identities. Before the crisis, participants described their identity as bound into an established discourse of conventionality, a traditional sense of masculinity or femininity and a singular career role, while after the crisis alternative and fluid identities are explored, and identity is less defined by role and institution. These findings show that changes in the social macrocosm can be found in the individual microcosm, and therefore support dialogical self theory.

Keywords: crisis; transition; self; identity; dialogical; qualitative

**8:30 - 10:10**

**Paper Session 20**

#### Art in imagining selves

Chair: *Mariane Hedegaard* (University of Copenhagen, Denmark)

#### Culture, Dada, and the dialogical self

*John Scoville* (Columbus State Community College, USA)

Culture is humanity's primary adaptive mechanism. It directs collective and individual behavior by providing beliefs regarding what is good, what is bad, what should be looked at, what should be ignored, and how life should generally be lived. The artistic expressions of storied fiction, visual representation, and music have been, since the beginnings of culture, the manner in which society has educated and informed its members. The multiple aspects of culture is as much the self as the multiplicity of self is culture. Together they form a dialogic process that tests both beliefs and physical actuality in order to adapt to changing physical and psychological environments. The art of Dada first appeared in 1916 when a failing Western culture was enmeshed in an episode of self-destruction known then as the Great War. This presentation examines the artistic language and expressive intent of Dada as a dialogic interaction seeking to reintegrate a damaged and no longer viable culture with a newly emerging conception of the self.

### **The argumentative interpretation of a graphic image happens in a three party dialogue**

**Marcela Lonchuk** (Universidad de Buenos Aires-UBACyT, Argentina) & **Alberto Rosa** (Universidad Autónoma de Madrid, Spain)

The interpretation of complex graphic images (such as those including figures capable of producing moral interpellations) is a process of construction of symbolic objects. Such objects result from the dynamics of dialogical interactions of argumentative interactions aiming to solve a dispute or differences of opinion between different outlooks within the self arising from alternative I-positions. Following Bakhtin, such dialogues within the self involve the I as speaker, another I-position of the self, which acts as interlocutor, and a third party, which is the protagonist arising as an object from the uttered argument. The latter can also be personified, and so become another voice within the dialogue. This three party dialogue, in which the I moves among different I-positions, involves voices which produce interpretants carrying affective and ethical appraisals coming from previous socio-cultural-historical dialogues. Results from an experimental study involving the use of images symbolising the national identity and their positioning as citizens will be discussed.

### **The “Ox-Herding Pictures” as a unique cultural sign for cultivating the dialogical self**

**Wan-chi Wong** (The Chinese University of Hong Kong, China)

Bakhtin portrayed the essence of human existence as an immersion into a great dialogue that is cultural-historical, open-ended, and polyphonic. This insight, together with the idea of the changing positions of I at the conscious, non-conscious and unconscious levels, have been incorporated into a research paradigm of the dialogical self. The possibility of a dialogical self is indeed boundless but often under cultivated. It is proposed that a cultural sign originated from traditional China, namely the “Ox-Herding Pictures” and their related verses, could serve as a unique mediator for cultivating the dialogical self. Two versions of the “Ox-Herding Pictures”, developed by the Zen masters Kuo-an and Pu-ming, have appeared as historically effective. Both versions contain highly symbolic pictures and subtle verses that deal with the process of self-awareness, self-cultivation and self-transcendence. How would people with different cultural background and age difference engage in the mediation with this unique cultural sign? How would the hermeneutic glance of a cultural object be switched to a subjectivation? How would subjects’ conception of self develop from the implicit to explicit representation? What are the forms and contents of their development in dialogic self? To answer these questions, in-depth case studies that involved four phases of integrated internal and external dialogues are undertaken. First, subjects are asked to show their preference for one set of “Ox-Herding Pictures” between the two, and to put down all the thoughts and feelings in any form. Second, verses related to the “Ox-Herding Pictures” are provided to the subjects before they further express their thoughts and feelings. A dialogue between the researcher and a subject takes place in the third phase. The final phase is actualized with a written self-reflection that records the subjects’ inner dialogues. A Rorschach response is elicited at the beginning and the end of the research process. The proposed presentation will focus on analyzing the uniqueness of “Ox-Herding Pictures” as a cultural sign for cultivating the dialogical self, and on reporting preliminary results of the case studies.

Keywords: dialogical self; cultural sign; mediation; Ox-Herding Pictures; self development

### **Poems, songs and draw’s dialogically renewed - a non-formal educational constitutive resistance way to survive**

**Antonio Luís de Quadros Altieri** (GRUPERFE (UNINOVE) and GEMDEC (UNICAMP), Brazil)

In this essay, the starting point is the relation of one with herself and with the others: aspiring to face speakers, poets and singers adapting ‘the social languages to his or her meaningful and expressive personal tendencies’ (Bakhtin, Hermans and Dimaggio). The universe: the resistance movements and the constructed minds upon those situations. Examined in the expressed senses that are created and enunciated on those perspectives into which people are categorised; the renewed words, the designs and the songs are observed with new significance which grows in situations where one does not know the answers (Hermans and Dimaggio). As constitutive processes, the news - in this case, forced news - involves creation and answers, meaning and expressions in which the thinker’s brain throbs with learning. Moved by this curiosity and unconclusivity movement that we know as dialogue takes place (Paulo Freire, Hermans and Dimaggio) and becomes formed. In the battle which takes place, a non-formal (Gohn) educational process becomes established and a subject (one that leads the way, a process to survive) has been constructed. All this can be observed in some examples like revolutionary groups, resistance groups and children living in the streets (abandoned children).

**10:30 - 11:50****Panel Discussion 3****Dialogicality: What status?***Marie-Cécile Bertau* (University of Munich, Germany) & *Miguel M. Gonçalves* (University of Minho, Portugal)

Discussants: *João Salgado* (Instituto Superior da Maia-ISMAI, Portugal), *John Barresi* (Dalhousie University, Canada), *Giancarlo Dimaggio* (Third Centre of Cognitive Psychotherapy, Italy), *Judith Lysaker* (Butler University, USA), *Maria C.D.P. Lyra* (Universidade Federal de Pernambuco, Brazil) & *Per Linell* (Linköping University, Sweden)

The intended panel discussion aims at raising a basic question to be addressed in the DS framework from several perspectives involved through its multidisciplinary nature: what status is given to dialogicality? How do we, as dialogical scientists, understand dialogicality? Although some well-known thinkers have already addressed this question (e.g. Linell; Marková), it nevertheless seems still actual, especially when taking into account the developmental perspective (Bertau & Gonçalves, 2007). The outcome of this discussion won't need to be a completed and ever-valid definition, leading only to some dogma. Rather, it can demonstrate the different perspectives, simultaneously helping them to be firmly grounded in coherent theoretical arguments supported by empirical evidences of different kinds. Further, the outcome can delineate the perspectives from each other and thus give forthcoming investigations orientation. As a first approach to this delineation it is proposed to distinguish between the following foci with their corresponding application(s): a) on processes within the dialogical self (therapy); b) on processes within the developing dialogical self (investigating the mother-infant dyad, developmental psychology); and c) on processes within verbal activity of a dialogical self (narrations in general, short-stories as well as so called Sunday activities, autobiographical interviews). Concerning the form of this symposium, there should be a two-persons chair, leading through the symposium in terms of the proposed arguments and their relations, contradictions etc., as well as a couple of contributors (at least three, corresponding to a-b-c, above) offering first a statement, presenting their position and then entering the discussion with each other's view on the issue of dialogicality.

Keywords: self; dialogicality; development; narratives; therapy

**10:30 - 11:50****Paper Session 21****Globalization and the self**

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

**Ideologies of cultural diversity and the dialogical self in the Norwegian context: A longitudinal, social psychological perspective**

*Joshua Marvle Phelps, Erik Carlquist, Rolv Mikkel Blakar, Hilde Eileen Nafstad, & Kim Rand-Hendriksen* (University of Oslo, Norway)

One major consequence of globalization is the increased migration of various groups of people, often from vastly different ethnic or cultural backgrounds, across boundaries of nation-states. Since the 1970's, Norway has experienced a distinct rise in immigration, and is often referred to as 'multicultural'. In light of this development, new words and combinations of words referring to social representations grasping the "multicultural situation" have been brought into public discourse. In this paper we will present empirical data that examines language and changes in language use over time in the media (1984 - present) as indicators of ideologies and counter-ideologies of cultural diversity. These changes reflect complex power relations and taken for granted assumptions concerning interaction and communication in the multicultural society. They also detail the horizon in which individuals in the Norwegian context develop their present and future understandings of self and others, and thus must negotiate identities, social realities, and act in everyday situations. In terms of the dialogical self, our local Norwegian analyses provide evidence of 'glocalization' and the creation of several new voices and boundaries and, at the same time, the maintenance and dominance of others.

### Globalization, ideologies, social equality and justice

*Hilde Eileen Nafstad, Roiv Mikkel Blakar, Albert Botchway, Kim Rand-Hendriksen & Salman Türken* (University of Oslo, Norway)

Conceiving of globalization as an ideology, as a system of ideas circulating in the public realm influencing societies' and individuals' worldwide, thereby producing effects and changes, both at the individual and local level, we will analyze the character and influence of globalization in three societies: Ghana, Turkey and Norway. Our study will analyze the impact of the currently globalized neo-liberalist ideology with regard to the solidarity contract (concerning rights and duties) between the individual citizen and society/community and the value of social equality. We will demonstrate how ideological readjustments are taking place so that well-being and good life in Ghana and Turkey as well as in Norway increasingly have to be understood from the horizon of globalized neo-liberalist free market ideology. It is by means of language that communities and individuals internalize ideological assumptions and values. Consequently, language change is a powerful indicator of ideological developments. We will therefore analyze ideologies and ideological changes by analyzing language as used in public discourse, in particular media language. We have developed a non-obtrusive methodology that allows systematic identification of changes in language use over time. Electronic filing of newspaper reports available on the World-Wide-Web, provides comprehensive and representative data for all these three countries.

### Some ideological implications of the dialogical self: Identity and desire in a global economy

*Rachel Pollard* (Private practice, UK)

Whilst descriptions of the dialogical self influenced by Bakhtin, emphasise heterogeneity and diversity, implicit in these accounts is the underlying similarity of the needs and desires that respectively drive the quest for stability and security and status and identity, regardless of culture, religion and politics. Successful pursuit of these needs and desires in late capitalist societies requires a highly developed dialogical consciousness and the linguistic capital to negotiate and sometimes overcome the competing needs and desires of other individuals and social groups in a struggle for psychological and physical survival and social and political dominance. Drawing on studies in socio-linguistics (Coupland 2001, Tsitsipis 2004), sociology (Wilkinson, 2004) and economics (Frank 1986, Dupuy 1995) alongside the work of Bakhtin, this paper argues that the contemporary focus on valuing difference and heterogeneity can promote competition and conflict leading to steeper local and global hierarchies of power and wealth, and excessive, wasteful patterns of consumption that are detrimental to both human health and the environment. It will be further argued that an evolved dialogical consciousness is morally neutral and no guarantee of individual or societal well being and that the desires that inform the economic and political choices of individuals, social groups and governments need to be understood and challenged in order to begin to think about the ethical implications of dialogical interdependency.

Keywords: Bakhtin; competition; hierarchies; health; interdependency

**10:30 - 11:50**

**Paper Session 22**

### Dialogical self and education 2

Chair: *Anna Chronaki* (University of Thessaly, Greece)

#### Dialogical relationship between identity and learning

*M. Beatrice Ligorio* (University of Bari, Italy)

This paper highlights some connections between cultural psychology, educational psychology, and identity psychology. This aim is pursued through the constructivist view of conceptualized learning as knowledge building. It is contended that identities should be explicitly considered as part of this process. Useful approaches to explore the relationship between learning and identity are the Dialogical Self Theory (DST) and the Communities of Learning model (CoL) both of which demonstrate a shared interest in dialogue and constructivism. DST defines the self as being composed of a set of I-Positions, which are constantly in dialogue and constantly moving. The CoL model conceptualizes the classroom as a set of cultural contexts where dialogues permit the analysis of context and also shape it. Empirical excerpts of how relevant concepts such as

motivation, ZPD (zone of proximal development), and sense making related to learning can be viewed as innovation of the self will be discussed. These excerpts are selected by a few researches having in common the aim of sustaining identity development in classroom. All the projects consider technology as a way to extend the dialogue and to explore new I-positioning; therefore different types of software (i.e. blog, three-dimensional virtual environment, web-forum) are considered.

Keywords: learning; identity; school; community of learners; constructivism

### **Dialogicality, hybridity and learning identities in school mathematical practices**

**Anna Chronaki** (University of Thessaly, Greece)

The purpose of this paper is to discuss the role played by a teaching experiment in a mathematics classroom located in a small city in Greece. A main objective in writing this research text is to explore the possibility of engaging with a hybrid narrative concerning the 'learning identities' produced by/ for Greek Roma kids. Taking into account that dominant public narratives mainly construct fixed identities for Gypsy people (or Tsiganee) and describe in very restricted terms their possibilities for school learning, the main scope of this teaching experiment is to attempt a provocative challenge on the discursive basis of such storied identities. As such, the aim was to encourage gypsy and non-gypsy kids not only in taking a leading role in using Roma funds of knowledge as a resource for teaching/learning, but mainly as a means for facilitating dialogicality (i.e. enabling the incorporation of multiple voices) in the course of their narrative experiences in the mathematics classroom.

### **Between inclusion and exclusion: Understanding personal and collective change as performance**

**Sevasti-Melissa Nolas** (UCL & Anna Freud Centre, UK)

The paper presents findings from an ethnographic study of *Play On*, a national drugs education and youth inclusion programme for marginalised young people in England and Wales. Between October 2004 and April 2006 I was involved in the evaluation of *Play On* and the analysis presented in this paper comes from my doctoral dissertation written on the use of social psychological knowledge in practice. The *Play On* programme used sports, sports coaches and various other adult *role models* (Lewin, 1948; Schein, 1996) figures as a way of building *relationships* with vulnerable young people with the aim of facilitating their inclusion into areas of institutional life, such as families, school or work, from which they found themselves excluded. Meanwhile, the programme evaluation I was involved in drew heavily of Freirean (1970; 1974; 1994) ideas of *dialogue* as the key process through which transformation takes place. Taking a symbolic interactionist and cultural theory approach I look at the various ways in which such knowledge is *enacted* in practice. My main finding was that the work that goes into the building of relationships relies as much on verbal communication as it does on non-verbal communication and touch, neither of which feature as elements of the above social psychological knowledge of personal and collective change. In this respect, it is proposed that personal and collective change be thought of as a *performance* and my analysis focuses on the acting out of social psychological knowledge. The analysis is used to challenge the discursive view of dialogue. The aim of the paper is to extend theorizing of the practice of change, in particular the personal and collective transformation that is promised by such programmes of inclusion.

**10:30 - 11:50**

**Symposium 15**

### **Dialogical selves in developmental research practice**

**Pernille Hviid** (University of Copenhagen, Denmark)

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

Within the theory of Dialogical Self, multi-voicedness is assumed to characterise the becoming of the self in its meetings with socio-cultural conditions, institutions and relations. Meetings like these create experiences of positions "I" have at my disposal in this particular social situation, in social situations that resemble it, or in whatever social situation I am in. (Hermans and Kempen, 1993). When the subject of research becomes involved in research itself, (s)he enters one of these new social situations - i.e. research. The character of the dialogue

there will in a methodological sense determine the quality of the research, but also the experiences of being a researcher-person or a research-participant-person. It is precisely these dialogues and that particular practice, giving rise to new I-positions while preserving and perhaps connecting others that is the object of this session, putting different weight on its meaning to the researcher-person, the research-participant-person or the practise they are constructing mutually.

### **Toward a wholeness approach to the study of children's development**

**Mariane Hedegaard** (University of Copenhagen, Denmark)

G. W. F. Hegel, Max Wartofsky, Alfred Schutz, Peter Berger & Thomas Luckman, Lev Vygotsky, Vladislav Lektorsky, Vasily Davydov has discussed how a wholeness approach to the study of humans is possible. The conception one find in these theoreticians' work is that research about the object can never be separated from the subject neither in everyday life activities, nor in research projects. The subject and object defines each other. In the cultural historical theory there have been especially weight put on this relation as a mediated relation, instead of focusing on the mediation I think it is import to bringing in the concept of person's intentional relation to the practice they participate in. Here I am inspired by Alfred Schutz. What is special for research in human science according to Schutz is that the researcher as a person always has a relation to the person's s/he is researcher, as a subject. The researcher enters through his research into a subject -subject relation as well as the researcher also has an object relation when making interpretation of his research. This means that the researcher's perspective has to be taking serious as part of the social situation he is researching. The implication of the different perspectives and the researcher's double intentional relation makes implication for how validity and reliability in research can be conceptualised. This will be the topic of my presentation illustrated from a research project about "Children's participation across institutional practices and how this influences children's project's in their everyday life".

### **Development of I-positions in research-practice**

**Pernille Hviid** (University of Copenhagen, Denmark)

Dialogical Self Theory is a critical response to individualistic conceptions of the self. In development of the self, subjects' I-positions evolve through interactions with people of importance to them. Since research must to some extent be considered of importance for researchers as well as researcher-subjects, one must assume that their interaction produces new I-positions "in" both selves, while participating. This necessarily means that the data obtained is *produced* from new "researcher-I-positions" and "researched-I-positions" and thus must be incorporated into the methodology of research as, dialogically produced. Since researcher and researcher-subject join the activity of research from different positions, it is often assumed that these persons have different, although not necessarily conflicting interests in the interaction. The researcher is presumed to want data in order to create general knowledge and models while the research-subject is presumed to want to understand herself and her everyday local life. Schutz (2005), Hermans and Kempen, (1993). This presumption is in principal questionable within a theory built on the social nature of the self. Data on 12 year old children's experiences of their own development will be presented to shed light on the need for a dialogical construction of a research-agenda.

### **The dialogical self of the researcher-person dialogues with the dialogical self of the research-participant-person**

**Zachary Beckstead & Jaan Valsiner** (Clark University, USA)

Traditional psychological research tries to create conditions that reveal participants "authentic" attitudes, beliefs, feelings, etc. Research studies are designed through dialogical-self processes, i.e., through monologue. Conditions thus selected are those that convince the researcher they have eliminated the effects of outside influences, including familial, cultural, and societal bias. These efforts fail because all research entails an encounter between a researcher and participant: While the researchers have convinced themselves the research situation is neutral, it is bizarre and unusual from the perspective of the participant. In strange situations, people rely more heavily on familiar cues, but the researcher has tried to eliminate all obvious symbols. This requires the

participant to construct new I-positions, not to miraculously reveal old ones. Further, the interpersonal interaction of the research situation opens up the opportunity for the participant to surprise the researcher (that is, dialogical interaction between researcher and participant can produce results the researcher's dialectic intra-action could not anticipate). This emphasizes the need for research to be flexible to the actual happenings of the encounter, rather than being structured a priori. Hence a research that incorporates the participant thoroughly must be methodologically more sophisticated than its predecessors.

**10:30 - 11:50**

**Paper Session 23**

**Methodological advances**

Chair: *Thalia Magogliou* (EHESS, France)

**Phenomenological and correlation explorations of the dialogical self: Paradigms, findings, and implications**

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

The subject of this paper is twofold: phenomenological and correlation studies on the dialogical self. The first one is focused on exploration of a dialogical space using wheel diagram on which a person introduces his or her content and organization of inner I-positions and associated variety their voices. The I-positions, according to the theory are described by their names, typical expressions, and mutual relationships. The results of this study contains information about diversity of inner voices, average distances between different kinds of pairs of I-positions, and size of space for the internal dialogues. The second set of studies is focused on the correlates of internal dialogical activity defined in terms of engagement into the dialogues with imagined figures, simulation of social dialogical relationships in one's own thoughts, and confrontation of the points of view representing different I-positions relevant for personal or social identity. The Dialogical Activity Scale was constructed to measure this variable, and the scale consists of 7 subscales and a general result. The findings concerns some correlates of inner dialogical activity with: (1) personality traits (NEO-PIR), (2) temperamental traits (ERQ-R), (3) affective traits and states (STPI), (4) self-esteem (SES), (5) personality features and the self-concept (ACL), (6) identity dimensions (EIPQ), and (7) types of attachment (ECR-R).

Keywords: dialogical self, dialogical space, I-position, internal dialogical activity, personality

**Is psychology history? What can R.G. Collingwood do for psychology today?**

*Ivan Leudar* (University of Manchester, UK)

R.G. Collingwood provided an early, cogent and influential critique of psychology that sets itself as a natural science and claims to investigate higher mental processes such as thinking. Collingwood reported that psychology started in 16<sup>th</sup> century as a science of feelings and that at that time it complemented studies in logic, history and moral philosophy of 'self-critical' psychological processes, such as thinking. Collingwood was robustly critical of 'upstart' psychology that set out to investigate such psychological processes using methods of natural science and which assumed that results of its investigations would provide universally valid general characteristics of human mind. In fact, argued Collingwood, higher mental processes are constitutively self-critical, with reflections done in terms of criteria distinctive to periods in history. As a consequence, higher mental processes are historically contingent and need to be investigated using scientific *historical* methods. Natural scientific methods of psychology can only characterize mental processes specific to a historical period and even then they will obscure some of their essential characteristics. The talk will outline the essentials of Collingwood's critique of psychology. I will argue that Collingwood hit the nail on the head in insisting that psychology has to do justice to the character of its subject and to use methods that are adequate to its phenomena. Psychological phenomena are indeed historical and need to be investigated using methods that take their historicity on board. The talk will consider the extent to which the dialogical self paradigm escapes Collingwood's critique, both epistemically and methodologically.

## **Two stages participative generalization (2SPG): A methodology for studying dialogical self**

*Aleksandar Bauca!* (University of Belgrade, Serbia & University of Neuchatel, Switzerland)

The paper is motivated by a Hermans & Dimaggio (2007) conclusion that "For the future of dialogical self theory, it is of crucial importance to expand its empirical evidence to avoid gap between theory and research". The 2SPG will be presented as an approach to study dialog between different socially and culturally developed voices and self. The main goal of the first stage/phase is to map out kind of voices (genres of speaking) about certain topic existing in participants' socio-cultural context (for example, what are different ways of speaking/thinking/feeling about European and national identity young people are surrounded). Together with participants each voice is exemplified by concrete narrative. Furthermore, together with participants important social groups are enlisted as well as relationship between the voices and social groups are established (which group appropriate/oppose/ignore which voice). In this way, symbolical socio-cultural structure person is embedded in is mapped out. The second stage/phase is consisted of putting each participant in dialog with each voice to map out personal relationship to the voices (appropriation/oppose/ ignore) as well as internal dynamics between appropriated voices (how participant holds them together). Finally, based on such person-voices matrix it is possible to make different conclusions and generalizations.

## **Dialogical approach to analysis of media inteviews**

*Aleksandra Vinogradskaya* (Moscow State University, Russia)

We analyze various forms of discourse in mass communications interviews where a moderator discusses with the respondent positive and negative events in his life and the principles he is guided by. Normally, the respondent joins the discourse several times, thinking over and planning out the exchange. We present such interviews in the structure "Self - Other - Third": "Other" is the host and "Third" is the audience (readers, radio listeners or TV viewers). What is essential in our opinion is that the respondent half opens his inner world, his Self, not just to "Other", or the host, but also to "Third", or the audience, which has a psychotherapeutic effect, focusing the respondent's mind on the essence of life, his self-realization, the improvement of his psychic tonus, his psychic strength, and so on. Such psychotherapeutic effect is normally anticipated by the respondent. Using well-known methods, including those suggested by Cunha (2007), as the basis for expert dialogical research, we come to the following conclusions: first, the dialogue formulates or constructs the respondent's life position or problem, integrating it into relations within society; second, it offers criteria for the assessment the attitude of the Respondent's Self to his problem, his parents, friends and social media in general; third, using the above criteria, the respondent combines his personal problem with his social role in a way that gives him personal satisfaction, which has a certain psychotherapeutic effect. The analysis of speech forms in a discourse reveals the following: 1) the social effect of speech influence on a media audience; 2) specific rhythmic and emotional structure of messages; 3) the use specific metaphors; 4) the use of slang, including expressive phrases, quotations, anecdotes, etc. Generally, media interviews actualize specific speech patterns characterizing the respondent's life principles and personal psychological problems and his strive to win the audience's empathy in the form of readers' letters or response from radio listeners or TV viewers.

Keywords: dialogical approach; mass communications interview; "Self - Other - Third" structure; psychotherapeutic effect; life principles; discourse analysis; specific speech patterns

10:30 - 11:50

Paper Session 24

**Selves in context**Chair: *Paul H. Lysaker* (Indiana University, Roudebush VA Medical Center, USA)**Representational resources of feelings in the Japanese cultural context***Sean McGovern* (Setsunan University, Japan)

Japanese cultural behavior has long been considered sociocentric and collectivistic, notwithstanding more recent studies acknowledging the position of the self as being complex and varied. The model of the individual as a formation of multiple selves interacting with social others in a dialogical fashion is no less true in Japanese society, even though the sense of self may be configured and expressed in ways different from Western societies. This paper considers the dialogic relationship by examining the range of representational resources available in Japanese culture for achieving interpersonal expression. It focuses on the various modes of expression intended to foreground emotive dimensions of communication and share one's feeling self with others. As a culture with a long tradition of pictorial and other visual forms of expression being accorded high social value, I show how both verbal and visual means of expression, that can be considered particular to Japanese culture, are used to both share information and convey subjective attitudes and emotional states. As data, I show examples of various text genres including 'autobiographical timelines'. These are representations by Japanese university students of selectively chosen events and lived experience in visual display form, showing lifecourses as a purposeful trajectory of action.

Keywords: culture; Japan; subjectivity; emotivity; representational-resources

**Deconstruction and dialogue: Polyphony and paradox in everyday life***Mahmood Exirifard* (University of Tehran, Iran)

What constitutes the self? Classical approaches to self called for the presence of an inner self which is bound to the bodily borders and is gradually ripened through the process of aging. Yet, more recent theories of self denounce the centrality of self, proposing that the self is constituted by 'a' process of socialization and is survived through a growing range of contacts with an outside world. The first approach tries to attain immanence to the self, as if it is placed in an "inside", whereas the latter poses a transcendental outlook toward the self, as though it springs from an "outside".

Taking on a Bakhtinian trend of thought trailed after an ethics of deconstruction I suggest that self is neither "inside" nor "outside" but is shaped and entrenched in an inter-subjective dimension where it comes into a dialogue with the elements of its surrounding setting. The self becomes thus, neither static nor dynamic but undertakes a ghost-like and shadowy existence. The self is simultaneously active and passive, at center and at periphery, inside and outside, voicing and devoiced. In everyday practices of life the self, tries to act, to remain at center, and speak the voice of an inside; yet it is permanently forced every day to devoicing and submission to other voices in a marginal position when it finds itself in an outside. In this paper I am going to explore a new *dialogical logic* and its subsequent outcomes for self, interspersed with deconstructive moments in an everyday global environment.

**Doping practice and sport: Comparison of dialogical identities within different levels of sporting practice***Eleanora Braga, Gilberto Guastalla, Gian Piero Turchi, Valentina Cecchi & Luisa Orrù* (Pràgmata SRL, Italy)

This research employs the dialogical model. Doping, or the configuration of reality that adds to the use of doping substances to improve or maintain highest standards, represents a diffuse practice in the sporting context. The aim of this research is to investigate the knowledge of discursive processes, which generate doping practices. A questionnaire consisting of open- and closed-ended questions was administered to 809 people: 469 athletes, 50 sport technicians and 290 individuals belonging to the control group. Methodology for analysis of textual data

(M.A.D.I.T.) (Turchi, 2007) was used for data processing. The majority of research participants tended to condemn doping practices. Younger athletes have less information than the others about the deleterious effects of doping substances. The research revealed that all the research participants use discursive practices to justify and highlight the competition. The sporting role is dialogically founded by the narrative voices of the context. It is described as a configuration of reality that allows the use of the context rules. In this manner it is possible to generate some discursive practices that produce conformation within the context. In order to promote wellbeing, it is necessary to develop a dialogical identity of "athlete supporter with an ethical code for the other athletes".

Keywords: dialogical identity "athlete"; doping; sport; professional athlete; competition

**12:00 - 1:00**

**Keynote 3**

**The dialogical self: State of the art**

**Hubert Hermans** (Radboud University of Nijmegen, the Netherlands)

Dialogical self theory is a relatively young development in psychology and is finding its way on the interface of different disciplines and subdisciplines. The purpose of my keynote is to discuss some recent developments in psychology and related sciences that I see as particularly relevant for the development of the theory in the future. My central thesis is that dialogical self theory should be based on positioning theory. Therefore, the term "position" plays a central role in the conceptual system. I will present (a) some arguments why a positioning theory provides a solid basis for dialogical theory; and (b) some phenomena that can be seen as illustrations of the fertility of this basis.

**2:00 - 3:40****Interactive Lecture 2****Subjectivity and the diminishment of self experience in schizophrenia: A comparison of perspectives over the last 100 years through the lens of dialogism****Paul H. Lysaker** (Indiana University, Roudebush VA Medical Center, USA) & **John T. Lysaker** (University of Oregon, USA)

Psychosocial dysfunction among persons with schizophrenia has largely been discussed as a matter of biological and social forces impinging upon the lives of individuals. This research, which might be said to come from the third person perspective, has informed both theory and practice and broadened understandings of disability. Nevertheless an account of schizophrenia cannot be complete with a consideration of first person experience, that is, the view of person living in the world with schizophrenia. Authors from a wide range of theoretical orientation including psychoanalysis, phenomenology and existentialism have written about schizophrenia and alterations in self-experience. One barrier to the creation of a larger syntheses and application of this work, however is that it remains unclear to what degree these differing accounts of first person experience in schizophrenia are comparable with one another. To address this issue this interactive lecture will review accounts of the first person experience in schizophrenia from the schools of traditional psychiatry, existential psychiatry, psychoanalysis, phenomenology, and psychosocial rehabilitation. Through the lens of dialogism we will compare and contrast these perspectives and propose questions for future work for dialogical science that might complement the growing understanding of the social and biological realities of schizophrenia.

**2:00 - 3:40****Symposium 16****How voices make I-positions: An exercise in collective investigation****Livia Mathias Simão** (Universidade de São Paulo, Brazil)

Co-organizers: **Jaan Valsiner** (Clark University, USA), **João Salgado** (Instituto Superior da Maia-ISMAI, Portugal), **Brady Wagoner** (University of Cambridge, UK), **Alex Gillespie** (University of Stirling, UK) & **Tania Zittoun** (University of Neuchatel, Switzerland)

This interactive symposium continues the experiment of developing new organizational forms of convergence of different theoretical perspectives in the study of Dialogical Self that was started in Braga in 2006. The goal of the present symposium is to bring to all the participants the concrete ways in which researchers' reasoning in the process of analysis of complex phenomena of intra-psychological discourse into process units ("voices") and their consolidated - temporarily fixed - derivatives ("I-positions") are constructed. This is an effort to reveal different strategies in this inductive line of data derivation—and demonstrate how it becomes coordinated with the deductive line (theories of Dialogical Self → "I-positions" and their dynamics). For the participants interested in the empirical study of the Dialogical Self this symposium is expected to provide multiple—dialogically related—examples for the development of analytic research schemes. For the theoretically focused researchers the symposium will demonstrate how theoretical perspectives can be translated into empirical approaches (and, conversely—where such translation fails). We will select—and make available on the DS 2008 website—a short text that can be a common empirical target for all co-organizers (who will present their analytic solutions during the symposium). All the people who register for DS 2008 will get a personalized invitation to join this Symposium as discussants. The ones who register for that role will receive the solutions provided by the co-organizers before DS 2008 (and the solutions will be also posted at the DS 2008 website before the actual symposium). Thus all participants—the interactive ones (co-organizers and all registered discussants) as well as the rest of the DS 2008 audience have full access to the target material and its 6 analytic solutions before the actual symposium in Cambridge. The oral presentations at the symposium will be by the discussants only.

Keywords: I-position; voice; dynamics; integration; convergence of theoretical perspectives; methodology

2:00 - 3:40

Paper Session 25

**Intergroup relations**Chair: *Irina Kadianaki* (University of Cambridge, UK)**Negotiating Afrikaner whiteness in post-apartheid South African society***Charl Alberts* (University of Fort Hare, South Africa)

In the contemporary post-apartheid South African society Afrikaans-speaking whites, one of the most powerful and privileged groups in the apartheid era, seem to be dealing with social transformation in a variety of ways, varying from holding on to the ideologies and values of the past through to searching for new ethnic and racial identities that are more in harmony with the values of the new democratic dispensation. Using a social constructionist meta-theoretical framework, 12 family conversations with white Afrikaans-speaking families (including father, mother and at least one school-going adolescent young person) in the rural Eastern Cape province of South Africa were conducted in order to investigate Afrikaans-speakers' identities of being Afrikaans and white in contemporary society. A discourse analysis of Afrikaans-speakers' talk was conducted from the point of view of critical discursive psychology (for example, Edley, 2001; Wetherell & Potter, 1987), and interpreted within the theory of the dialogical self (Hermans & Kempen, 1993). The paper will highlight discursive constructions and tensions in relation to issues of race, ethnicity, change, power and the future between younger and older, as well as female and male white Afrikaans-speakers.

Keywords: identities; discursive; Afrikaansness; whiteness; post-apartheid

**Cosmopolitanism and the dialogical self***Rik Pinxten* (Ghent University, Belgium)

Cosmopolitanism is growing as an alternative to endless identity-driven battles. This contribution claims that such an alternative will only be feasible provided we conceive of individuals as partial persons. The model of the dialogical self opens an avenue here. Ethnographic interviews with Muslims and Christians of different generations yield insights into the notions of personhood they adopt. In the remaining parts of the paper different notions of person are checked against the new predicament of cosmopolitanism in urban settings. After a short resume of the insights from field interviews, an analytical search on feasible notions of person in the present-day predicament of urbanites is engaged in. The traditional (religiously founded) notion of 'full person' can be distinguished from that of 'partial persons', which is subjacent to the views of dialogical self. In a final section the educational and social benefits of the 'partial person' concept linked to procedures attached to the dialogical self theory, are outlined in the context of possible cosmopolitan perspectives. Qualitative research into the perception of the person as a 'full' or a 'partial person' opens the way to an appreciation of the dialogical self approach, especially in the context of an ever more urbanized condition of humanity. Against that background cosmopolitanism is being re-discussed (in altered formats) as a possible avenue for global society.

Keywords: cosmopolitanism; cultural diversity; dialogical self; intercultural learning; citizenship

**How identity is being renegotiated in English speaking Montreal: A explanation from the framework of the dialogical self***Paul Daanen* (University of Cambridge, UK)

Starting in the 1960's, and culminating in the mid to late 1970's, the rise of Quebec nationalism has profoundly transformed the political and social landscape of both Quebec and Canada. My research explores the impact that this transformation has had on identity in Anglophone Montreal. Drawing on selected examples, I will demonstrate how national identity is being renegotiated within this community. Considering recent work on the dialogical self, I will explain this renegotiation by arguing that Quebec nationalism has ruptured the dialogical relationship between Montreal Anglos and Canada as two intertwined 'self-values' (Hermans, 2000), resulting in a breakdown in the utility of I-positions associated with Canadian national identity. (e.g., I am Canadian; I am a member of the English speaking Canadian majority). In turn, this has provoked a state of ontological insecurity where Anglos now find themselves 'homeless' in their own 'homes' (e.g., Hermans and Dimaggio, 2007; Kinnvall,

2004). In order to alleviate this situation, I argue that many Montreal Anglos are now in the process of altering their identity by adopting new I-positions associated with a Quebec 'national' identity, and thus enter into a new 'self-value' relationship with Quebec instead of Canada.

### **Mediation as an instrument to manage conflicts: The generation of a third dialogical reality**

*Elena Fogliata, Gian Piero Turchi & Erica Bagni* (University of Padua, Italy)

The global scenario is characterized by continuous transformations of international communities (political, economical and socio-cultural aspects). This transformation is characterized by continuous encounters between different cultures and societies due to growing migration movements which characterise this era. The presence of different ethnicities in the same territory may represent typical critical aspects: plurality and differentiation of cultural referents can imply that each interlocutor understands his/her exigencies and reality from his/her point of view. The sanctionatory judicial system is put in place to resolve these conflicts: a third party external to the conflict (judge) manages and resolves the controversy, establishing who is guilty and who the victim is. There are, however, critical aspects within this system. The alternative proposed is to anticipate these critical aspects. Mediation, defined as the act between two (or more) parties in conflict, that generates a third reality not previously anticipated, is proposed as an instrument to manage conflicts. The new constructed reality is shared and common. The pragmatic effects of mediation in conflict management are: responsibility/delegation, victim/guilty and collaboration/counterparty components. Hence, it is possible that interactions emerge between different/unchangeable and reality/opinions: the other becomes a resource to manage and change the aims of social structures. A mediation culture is then promoted rather than a hostile culture.

Keywords: mediation; conflict; narrativistic paradigm; migration; third dialogical reality

**2:00 - 3:40**

**Paper Session 26**

#### **Inter-cultural contact**

Chair: *Joshua Marvle Phelps* (University of Oslo, Norway)

#### **Coconut culture and Jekyll-and-Hyde: A study of self dynamics among second generation British-Asians**

*Deepika Sharma & Brady Wagoner* (University of Cambridge, UK)

The self is composed of I-positions that become intelligible only within a given cultural framework, which can be thought of as the ground upon which figures appear. Thus, we arrive at a two level self-system, where I-positions (level 1) are organized by cultural frameworks (level 2) that subsume multiple positions within a generalized position (like Mead's "generalized other"). These levels correspond to what has been called polyphony and cognitive polyphasia, respectively. The former refers to particular voices through which we think/speak whereas the latter is about entire patterns of group thinking. To illustrate the relationship between polyphony and polyphasia we interviewed second generation British Asians, who simultaneously belong to two very different cultural groups. The subject, who we focus on in our analysis, uses multiple voices to answer the question if she would tell her mother about her smoking, but she also navigates between two distinct frameworks in the process, the Asian and the British. Self-dialogue can thus be understood not only at the level of particular I-positions, but also at a more general level of confrontation between these two frameworks.

Keywords: cognitive polyphasia; cultural frameworks; social structure; positioning; self dynamics

#### **The integration of traditional and western ideals of womanhood in Nepal: A dialogical analysis**

*Pragati Shah & Michelle H. Marnberg* (Hanover College, USA)

From a dialogical perspective, discourse about cultural products display shifting views of the self. Currently, Nepalese women live in a context where traditional values often conflict with Western values regarding gender-appropriate behavior. A study was conducted in which women from Kathmandu (N = 22), were asked about their

favorite Bollywood soap opera characters. Their self-narratives were obtained through open-ended, in-depth interviews about this widely-viewed cultural phenomenon. It was expected that interviewees would draw upon values from both cultures (whether portrayed by heroines or villains) to constitute their own selves. A dialogical analysis explored how speakers constitute the ideal female; given the multiplicity of cultural voices they attempt integrate. Conflicting senses of self experienced by women, engendered by globalization and its concomitant re-orientation of values, present a challenge to constituting an integrated identity during societal transition. Soap opera characters provide tools for constituting a meaningful self in the face of shifting social identities. Participants display an emerging dialogical self which straddles both traditional cultural views of women's roles and a modern, individualized self. Traditional values are called into question, but also maintained in a globalizing, westernizing, urban Nepal.

Keywords: dialogical self; cultural psychology; feminism; identity; popular culture

### **Construction and reconstruction of the concepts of war and peace connotations in Iranian "self"**

*Fatemeh Azimzadeh* (Tehran University, Iran)

Many political or cultural misunderstandings across the world are due to the different levels of connotations of specific words. The concepts of war and peace are not the same for people from different space-based cultures. This article will explain how a certain cultural and geographical space developed the connotations of war and peace within Iran through the Farsi language and Iranian history; and it will answer the question if the Iranian dialogue is more based on peace or war. Expressing one's self is through the languages; and languages carrying the connotations are based on cultures and cultures are based on certain spaces. Selves and identities are culture based and they are all based on spaces. The methodology of the article will be based on content analysis of Farsi language and Iranian history.

Keywords: self; connotation; languages; cultures; war; peace

### **"I've seen what I am": Dialogical identification strategies in a cultural contact zone**

*Ria O'Sullivan* (Oxford Brookes University, UK)

This study examines identification strategies used to alleviate uncertainty by individuals residing in a cultural contact zone. A qualitative interview study concerning cultural identity and future trajectories was carried out in Ireland with 44 individuals: immigrants, asylum seekers and Irish nationals. Dialogical Self Theory (Hermans, 2001) and Cultural Continuity Theory (Chandler, 2000) were combined to form the analytical framework. The results show that cultural contact aroused uncertainty for each group. Focusing on processes which enabled these individuals to alleviate uncertainty, two identification strategies emerged. The first, "I as a Human Being", was used by each group as a time and culture transcendent position allowing the creation of shared history and enabling new identification possibilities. The second, "I as a Good Person", a culturally bounded and exclusive identity, permitted the Irish nationals to reject the other by means of abnormalisation (Verkuyten, 2001). Dialogue was evident between the positions as individuals require identity positions that allow them to maintain continuity with their cultural past and future. Both strategies achieved this, but through different means. The implications of the strategies and the analytical framework will be discussed.

Keywords: cultural Identity; cultural continuity; contact zones; uncertainty; immigration

**2:00 - 3:40****Paper Session 26****Philosophies and dialogicality**Chair: *Emma-Loiuse Aveling* (University of Cambridge, UK)**Michel Foucault's theory of the subject: The dialectic of subject within Foucault's philosophical and ethical thoughts***Vince Hsieh Meng-Cheng* (National Taiwan Normal University, Taiwan)

The focus of this article is on the studies of Foucault's philosophical and ethical theory of humanist subject, especially on his later reflections on the area of ancient Greek and Roman ethics and philosophy. The paper seeks to explore two kinds of subjects of Foucault's concern--the "historical subject" as a discursive construct in various contexts and the "ethical subject" as a moral individual that can realize perfection through the exercises of ancient virtues. In a series of his earlier historical-philosophical researches, Foucault does not accept the idea of the human subject as a completely free and self-imposed individual. In his earlier works and lectures at college, Foucault characterizes the human individuals as fragmented, decentred subjects from various perspectives: psychiatry, medicine, criminology, disciplinary and punitive technologies. Interestingly, while he deals with topics such as the death of man, or with mechanisms of how subjects are regulated as a docile object in his earlier works, there is a dramatic return to the concern of the subject of ethical self-constitution in his later works that are different from his earlier claims. This seemingly self-contradictory but actually continuous line of reasoning makes Foucault an enigmatic scholar. Probably inspired by Nietzsche's aesthetics of living, Foucault diverts his attention to the appraisal of the subject's self-cultivation and self-mastery in his later works. According to Foucault's concept of the self, the individual self not only functions within power relations but also has its emotional basis in universal sympathy. Foucault's recuperation of the Hellenistic care of the self is to establish the subjects of self-cultivation as "a therapy that enabled them to remain composed in the face of the sufferings and losses of mortal life (Ure, 2007)." Foucault's critics also indicate that perhaps because of human mortality that shadows his whole life, Foucault himself finally returns to the philosophy from Epicurus to Seneca for spiritual therapeia (Ibid.). In a Foucauldian viewpoint, the self reflects the "intersection" of the three forces: personal autonomy, historical context and power relations, and different proportions of forces may cause different kinds of subjectivity. This self, I would argue in Foucault's theory, appropriates the voices of discursive regime from social institutions, and within the functioning of the "intersection" we find these voices in dialogue. Since the subject is the product of a certain form of power relations exercised by other subjects, the subject logically does have the will and freedom to engage in power struggles. The relationship of the subject to itself which Foucault called ethics is the self-cultivation and self-mastery, which can be understood to involve Nietzsche's claim of the "inseparability of 'will' (legislation) and 'power' (execution) (Ansell-Pearson, 1955)."

**Plato and the Invention of the Dialogical Self***Raffaella Santi* (University of Urbino, Italy)

Following Socrates, Plato thinks that human being is first and foremost characterized by his/her dialogical and inter-subjective dimension. Humans are essentially "dialogical beings", both internally and externally. In fact, as he points out in his dialogues (*Theaetetus* and *Sophist*), thought is to be considered as the self talking to itself, while the possibility of *dialogestai* - "dialectic" considered as interactive dialogue with others - is seen as the key to access the truth about things (moral and political values, as well as the mathematical structure of reality). Moreover, Plato is aware that social relationships do influence not only human behaviour, but also human interiority and the very nature of the self or - in Socrates' word - human *psuke* (soul) - note that Socrates' "mission" was to "convert" people to virtue, the key to well being and happiness (*eudaimonia*). The aim of this paper is to reconstruct the meanings of the dialogical self in Plato's thought, and to show how this concept is still interesting for us today.

Keywords: Plato; Socrates; dialogue; dialectic; soul/Psyche

### The dialogical self and the power of narrative: Lyotard and Rorty

*Nicholas O. Pagan* (Eastern Mediterranean University, Turkey)

This paper attempts to rethink the “dialogical” self in the context of a conversation between Jean-François Lyotard and Richard Rorty. In “Universal History and Cultural Differences,” Lyotard implies that a self may be “dialogic” to the extent that it is able to step outside of its culture and occupy the point of view of another. The model is particularly dialogic because there are only two positions—A can become more like B; B can become more like A. There is no third option—C. As A starts to understand and even transform itself into B it becomes more cosmopolitan and less ethnocentric. Rorty does not approve of this model because he refuses to acknowledge any kind of universal human nature. Although Rorty believes in the liberal narrative of the West’s progress, this progress has to rely on selves that are always “contingent” and “historical.” Rorty’s “hermeneutic and political ethnocentrism” (Mailloux) puts him at odds both with Lyotard and his American pragmatist predecessors (for whom “inner speech” suggests “dialogical self” (Wiley). Key questions then become: Does narrative always postulate a distinction between “us” and “them”? And can a self be contingent and historical and dialogic at the same time?

Keywords: narrative; pragmatist; cosmopolitan; ethnocentric; liberal

### Negotiating meanings: intimacy and autonomy

*Polona Curk* (Birkbeck College, University of London, UK)

The proposed paper examines how in an intimate relationship the meaning and sense of autonomy of each subject is negotiated. Stressing the complex embeddedness of the notion of autonomy in socio-historical discourses and issues of subjectivity, recent perspectives from feminist philosophy and psychoanalysis insist that autonomy is thought of within the concept of the self as relational; lest a seemingly irreconcilable split is created between the negotiable meanings of autonomy and intimacy. In response, autonomy and intimacy are here examined as co-created meanings in an intimate dialogue. A relational psychoanalytic perspective and Judith Butler’s theory of subjectivity are employed, adopting assumptions of a phantasizing subject, created and continuously formed through a medley of discourses and also in excess of them. This enables an understanding of intimacy as a complex play of fantasy and reality between two selves, and also as entangled with their identificatory and subjective states. Psychoanalytic theorists explain the ‘exchange of parts’ between the self and its important others on the basis of never abandoned narcissistic phantasies and injuries, evoking compulsive repetitions as well as possible transformations of the self through the other. Using psychoanalytic case studies, Barthes’ *A Lover’s Discourse* and film storylines, I look how each self responds to the fantasies of the other through a dialogical relation that takes place both in the inner and in the outer world, to create a shared ground of (intimate) fantasy/reality. The process of a continuous mutual negotiation of meanings installs the intimate partner as at the same time a potential support and fracture of one’s fantasy. The importance of the feeling of ‘entitlement to negotiate’ for both subjects is highlighted as the basis of one’s sense of autonomy in this intimate entanglement of selves.

Keywords: intimacy; autonomy; fantasy; negotiating meanings; psychoanalysis

**2:00 - 3:40**

**Paper Session 27**

### The self in new technology

Chair: *Guida de Abreu* (Oxford Brookes University, UK)

#### Blended self in blended learning activities

*Paola F. Spadaro & M. Beatrice Ligorio* (University of Bari, Italy)

Learning and identity are strongly related. Students experience internal and external dialogues also depending on the features of their learning environment. Blended Learning (BL) integrates off-line and on-line learning environments therefore could be a good setting where students can enlarge their set of I-Positions. This study aims to investigate students’ I-positioning in different learning contexts. A questionnaire was administered to 36 students attending a BL university course. Students were required to define themselves during: a) face to face

lessons with no technology; b) individual use of Internet; c) activities into the platform (Synergeia) used for the blended course. 324 utterances has been collected and categorized by a content analysis. Cognitive skills are the most quoted, regardless the context evoked by the question. Nevertheless, significant differences emerged when contexts were comparing. Descriptions of the self in Synergeia reveal more relational aspects, whereas during the face to face lesson students refer more to internal identity. Two I-Positions profiles were detected: a) Concrete students, and b) Emotional students. Findings show that different configurations of I-Positions appear depending on the context. BL seems to promote a “blended” identity where cognitive, relational and emotional aspects can merge.

Keywords: self perception; blended learning; on-line identity; off-line identity; university courses

### **eDentity: Renegotiating the community & the self online**

*Natalia Cherjovsky* (University of Central Florida, USA)

Could it be that in this globalized world, where national and personal identities are eroded and borders are less relevant, the local could be resituated in the digital world? Ironically, the Internet is both a force behind the wearing down of physicality and the solution to the need to recreate a sense of place or belonging. Web sites that feature chat rooms and forums offer a sense of community, which facilitates the forging of relationships, the production of meaning, and the cultivation of ideologies and identities. The Internet is a new arena where we renegotiate notions of community and self. These identities are now susceptible to interpellation by a previously inconceivable array of positions, both individual and cultural. This multiplicity is further compounded, as the online self, while irrefutably grounded in corporeality, is at its core a putatively disembodied, more malleable self, which can indulge in “trying on” traits of “otherness” with less consequences than in real life. This study probes how the ideology, values, behaviors, and attitudes that bestride American hip-hop music and its attendant culture are represented, consumed, and even appropriated by those who populate the mediated world of UK-based hip-hop web sites.

### **Inside and outside the web: Positioning in blended communities**

*Susanna Annese & Marta Traetta* (University of Bari, Italy)

The mixture of on line and off line interactions in blended communities represents a stimulating object of research for the peculiar psychosocial dynamics they activate. The research aim is to identify specific identity dynamics modulated according to the double interactive context of blended communities. The theoretical background merges the Dialogical Self theory (Hermans, 1996; 2001; Hermans, Kempen and Van Loon, 1992) with the “communities of practice” model (Lave and Wenger, 1991; Wenger, 1998) in order to conceptualize the intersubjective architecture of identity. Objects of analysis are the interactions of two blended communities of students attending a university course. I-positioning of students were analyzed by adopting Social Network Analysis in a qualitative way, more suitable to the exploration of social interactions in virtual communities. The results show that positionings are played on three different levels, marking the narrow interlacement between individual and community identity. Furthermore, the similarity of positionings’ networks in the double interactive context supports the idea of a “blended identity” as a specificity of blended communities.

Keywords: blended community; I-positioning; online identity; offline identity; network

### **Dialogical self in Massively Multiplayer Online role playing games**

*Tomasz Rowiński* (Cardinal Stephan Wyszyński University, Poland) & *Michał Lubczyński* (The University of Finance and Management, Poland)

In the age of globalization the Internet plays a crucial role. It takes part in individual’s life, especially in experiencing one’s own identity. People from different countries can meet each other and share their lives. They can also use special online game applications, which allow players to create their alter egos. These role play games (RPG) are relational and may have strong impact on participants’ lives. During our study we explored a personal repertoire of I positions of 40 Internet users being actively engaged in Massively Multiplayer Online (MMO) RPG. They were asked to complete both PPR and AWI questionnaire for dysfunctional internet use. We

analyzed dialogicality inside the system comparing users with different levels of experience and dysfunctional Internet use. We have discussed the role of external I position called the avatar in the system of dysfunctional and non-dysfunctional use. The implication of MMO RPG's impact on identity and healthy use of Internet will be presented.

Keywords: Massively Multiplayer Online RPG users; avatars; dialogical self; internet addiction

### **Dealing with ambiguity in practices of knowing: What current youth faces**

*Sanne Akkerman & Āli Leijen* (Utrecht University, the Netherlands)

In today's age of communication and information technology one faces the day waking up to a world that provides us instant waves of information when accessing our media devices. Youngsters show intensive use of digital media in their everyday lives and seem to adopt new approaches in communicating with others and in addressing information. The increasing complexity that comes along with the globalizing world involves dealing with ambiguity in social practices of knowing. This paper questions how they face and deal with ambiguity when being online and engaged in communication and information. By means of analyzing interviews with 14 pupils in which they show how they use interactive media, we can see that youth faces three challenges: maniness, multivoicedness, and dispersion. Based on identifying the challenges and characterizing the qualities of the current generation youth we will discuss how to deal with the three challenges and what implications these might have for the educational practices.

Keywords: ambiguity; youth; interactive media

**4:00 - 5:20****Paper Session 29****Time and change**Chair: *Anne-Nelly Perret-Clermont* (University of Neuchatel, Switzerland)**Dialogical construction of motherhood***Filipa Duarte & Miguel M. Gonçalves* (University of Minho, Portugal)

The present study assumes a discursive and dialogical perspective towards the processes of identity (re)construction during the transition to motherhood, and it relies on a methodology that invites the subjects to deal with the dualities of the dialogical self (Dialogical Articulation Task - DAT). Assuming that this transition is informed by a constant interplay between different and sometimes demanding identity positions, we explore the meanings constructed in order to elaborate this experience, focusing on the ways these women negotiate their new maternal identity and highlighting ambivalences and constraints due to the combination of different available cultural resources. Using Discourse Analysis and microgenetic methodologies, we illustrate the effort of these women in negotiating between two distinct identity positions - maternal and professional. Due to the novelty and transformation that transition to motherhood implies, paralleled with the high social attention and prescription that it triggers, this moment in women lives becomes a particular demanding task of self-definition and identity transformation, highlighting the nature of a multiple and diverse "I" that is negotiated in the interplay between ambivalent personal values and motivations, as well as between these and the social discourses that frame their experience.

Keywords: dialogical self; semiotic mediation; identity; life transition; motherhood

**Temporal confrontations within the self: Investigation of possible influence on meaning of life and identity***Piotr Oles, Anna Batory & Elwira Brygola* (The John Paul II Catholic University of Lublin, Poland)

Person existing in subjective past, present and future can occupy certain position in time and space. Identity - conceived as a life story as well as multivoiced entity - develops in subjectively experienced time. The paper will present few researches conducted on youths to examine the impact of the confrontation of different time perspectives on meaning of life (measured by Meaning of Life Trait-State Scale by P. K. Oles) and identity construction (measured by EIPQ, E. Balisteri et. al, Polish version by M. Oles). The results indicate that the confrontation of one's past, present and future appears to be important factor of the meaning of life construction. Temporal confrontation of important self aspects ("actual I" and "past I" as well as "actual I" and "future I") results in increase in meaning of life (concerned as a state). Changes can be initiated by temporal dialogues, as well as by narrative thinking activation. According to narrative approach, retelling one's history makes it possible to distance oneself to the present, and assume new interpretation of certain life events. The study showed that retelling life story from the imagined position "I as an old man" intensify identity exploration. Whereas constructing one's life story from the current position "I as a young man" reinforces meaning of life (as a trait).

Keywords: temporal perspectives; dialogical and narrative thinking; identity; meaning of life

**Identity of doctoral students in time perspective: Dynamics of dialogue***Anita Pipere* (Daugavpils University, Latvia)

This study focuses on identity as a dialogical model representing the network of multiple voices that in each moment allows for coexistence of identities' past and possible future. Dialogicity of identity voices can be displayed as a visual narrative. Fourteen doctoral students, who provided 20 descriptions of self before entering doctoral studies, at present and after the graduation, selected the three most important features from each time perspective, described their meaning, and graphically depicted their relationships. Social categories, professional

attributes, and self-evaluation were the most frequent both as the self-descriptions and for each visual narrative: identity voices interrelated in dialogue (holistic models), submissive to the more dominating voice (hierarchical models) or speaking successively and engaging in dialectic relationships (linear/spiral models). The present time shows the decrease of social and professional voices, essential growth of self-evaluation and research-related categories. At present, hierarchical models increase; holistic models decrease. The linear/spiral models prevail in the future. Holistic models associate with professional and social voices, less with self-evaluation, linear/spiral visual models - with existential conditions, while hierarchical models are connected with self-evaluation and research. The beginning of doctoral studies increases the need for self-reflection, research activities, but a lack of confidence manifests in striving for a stable identity stronghold and compliance.

Keywords: identity; dialogue; doctoral students; identity voices; time perspective

### **Self-realization and personal communicative competence**

*Alla Bolotova* (Moscow State University, Russia)

Cognitive behavior takes place in the social setting. Interpersonal relations always have time characteristics in terms of consequence, rhythm, interruptions, successions, etc. In our research we undertook the attempt to show those influences, to reveal the essential role of time a) in the context of development of interpersonal relations, b) in the communication and c) in the process of structuring of behavior. We would like to underline importance of ability to determine goals of life, future in general, awareness of continuity and content of future. Awareness of the time characteristics of human behavior and limits and dimensions of non-verbal expressions, for example, can enhance the personal communicative competence, helps to establish atmosphere of trust, understanding, acceptance in the relationships. On contrary, ignoring the specifics of time in development of relationships, for example time limits and adequacy of self-actualization and self-revelation can be one of the reasons for there destruction. It is important to note, that there are several consequent stages of development of interpersonal contacts in terms of time, such as: initial stage, the stage of intensification, integration, avoidance, and conclusions, etc. So, the time studies allow us to reveal possibilities and resources of self-organization and self-realization of human being in lifetime.

Keywords: communicative competence; time; interpersonal relations

**4:00 - 5:20**

**Paper Session 30**

### **Inner speech**

Chair: *Michael Billig* (Loughborough University, UK)

#### **The basic semiotic structure of dialogue as productive and authentic speech**

*Amanda DaSilveira & William B. Gomes* (Universidade Federal do Rio Grande do Sul, Brazil)

This study aims to describe productive and circular verbalized inner speech in order to understand the basic semiotic structure of dialogue as authentic speech or as sedimented discourse. Data was obtained by inner speech protocols in a problem solving context, provided by the Progressive Matrices of Raven Test (PMRT) and by the Rumination-Reflection Questionnaire (RRQ). The participants were two male and five female undergraduate students. They were taken from a pull of 23 participants, based on their extreme scores in the PMRT (time, number of verbalized words and performance) and in the RRQ (high levels of rumination and high levels of reflection). The participants were instructed to say out loud their thoughts while solving the PMRT. Their verbalizations were recorded and transcribed. A time interval between the fifth and the fifteenth minutes of these protocols were analyzed in a semiotic phenomenological perspective. The first appearance was two lines of dialogue: 1) the self talking to the task, and 2) the self talking to itself. The second appearance came out from the four modes of utterances, observed in both lines of dialogue: descriptive, reasoning, interrogative and exclamatory utterances. The third appearance disclosed the dialogue as productive speech, where the verb of being in interrogative and exclamatory utterances change to action verbs in interrogative utterance, transforming information into communication; and action verbs in the four modes of utterances change to verb of being in imperative utterances, transforming communication into information. Thus, sedimented discourse was the limitation of this movement in inner speech and the inability to move from digital to analogical reasoning. (Supported by CNPq/CAPES)

Keywords: inner speech; self-dialogue; semiotic phenomenology; authentic speech; sediment discourse

### **A dialogical conception of lay thinking**

*Thalia Magioglou* (EHESS, France)

The paper proposes a theoretical framework for the study of lay thinking based on the analysis of a series of non directive interviews, with young adults on Democracy. The conception of lay thinking used is inspired by the Social Representations literature (i.e. Moscovici & Hewstone, 1984), especially its dialogical current (Markova, 2003) and Billig's argumentative approach (1996). I suggest that lay thinking operates in a dialogical, question and answer style. Participants ask themselves questions that they tend to answer with opposing ideas, from a logical and ideological point of view. The questions concern the nature of a "good" society, and the different agents associated with it: those who help, who oppose, who are victimized in society. The question of the way to act and the possible means for action is also raised. The participants, both as individuals and as members of groups, try all the different roles that they suggest: that of the hero, the villain and the victim. Creativity, new meanings on Democracy, is one of the results of this internal dialogue that takes the form of a spectacle in the eyes of the researcher. The study adopts a qualitative methodology (grounded theory, Strauss and Corbin, 1990). The non-directive interviews are analyzed by four different methods: a content analysis (Bardin, 1977), a homogeneity analysis, a discourse analysis (developed by Carel and Magioglou, 2001 for the needs of this study), and a narrative analysis.

### **On the mechanism of inner dialogue development**

*Anatoly Volynets* (Scientific Research Institute of Psychology, Ukraine)

While all known models of psyche created within black-box methodology, the presented one is derived from proven fundamental processes: child's intoning the speech of others', following movement or contours of surrounding things with child's fingers', arms', pupils' while child's own speech, ear, etc. and behavior are forming (Spinoza, Luria, Leontiev). These processes allow re-thinking Vygotsky's interiorization. The primary interiorization leads to development of inner active independent agents: "images of people". Each agent aggregates the look, voice, etc. of its prototype. The agents form initial psyche, act and appear in child's behavior, particularly in speech. This, in turn, initiates child's secondary interiorization of his speech and other activities (while developing another inner agent: "image of self" communicating with the images of people) and change in milieu behavior, communication style and attitudes toward child. The changes in milieu and child's behavior determine a crisis which starts a new cycle of child's development under the same scenario. Autonomous, egocentric, inner speech logically derives from the dynamic of double interiorization. Inner speech masks voices of images of people in self perception. Hence, the images of others make subconsciousness and mechanism of unavoidable dialogue of Self with itself.

Keywords: intoning; interiorization; images of people; image of self; inner speech

### **Self becomes dialogical in the making of and by the third**

*Larysa Bogachyk* (Research Laboratory for Psychoanalytic Psychology of Kiev & Center "Dialogue of cultures XXI", Ukraine)

It is essential for aims of psychoanalyses (inner structural changes) to comprehend inner speech as the mechanism of such changes. Inner speech appears as Self and the mechanism of Self-forming. It is considered the phenomenology of Self-forming (Lacan's, Klein's psychoanalytical conceptions, Bibler's, Vygotsky's ideas). Inner speech is described through relations developing in it, characteristics (partial, total, etc.) of participating objects. Referring to inner speech as Self and mechanism of Self forming it is natural to comprehend Self as dialogical one. It develops as a result of relationships, is totally dependent on the Other. However, I find it necessary to differentiate such primary Self and the secondary Self, which understands itself as a consequence of relationships. Only the latter is really dialogical Self taking active position in relationships and thus changing them. The Bakhtin's thought distinguishing between relationships and dialogical relationships is important here. Dialogical relationships presume the Third, 'Above-Addressee' (Bakhtin), 'intersubjective analytical Third' (Ogden), 'Big Other' (Lacan). Self may resist to understanding itself as dialogical one, while keeping it

wholeness. Addressness and self-identity conflict. This conflict turns into a fundamental feature of human Self in the space which is constituted by the Third where two intentions are in dialectical relations.

Keywords: self; dialogical self; dialogical relationships; the third; addressness

**4:00 - 5:20**

**Paper Session 31**

### **Empirical studies**

Chair: *Hannah C Hale* (University College Dublin, Ireland)

#### **A medico's story: Dialogical analysis**

*Santhanam Srinivasan* (Indraprastha Apollo Medical Centre, India)

Doctor-Patient relationships, throughout history, have been acknowledged as having an important therapeutic effect, irrespective of any prescribed drug or treatment. What are the factors, besides the place and the time of practice that influence the relationship? Talcott Parsons was the first social scientist to theorize the doctor-patient relationship, and his functionalist, role-based approach defined analysis of the doctor-patient relationship. This study's central tenet is that the processes of healing by the metro-doctor require a dialogical conceptualization of his self and identity. Ten doctor-patient interaction narratives were analysed in-depth to delineate the dialogic processes. The individual, cultural and politico-economic voices are involved in continuous interchanges and negotiations. The gender, personality, technical training, religious beliefs are some of the individual factors; doctor's family lineage, caste and institutional affiliation, are some cultural factors; while politico-economic influences imposed by increased buying power of the client, entry of transnational corporations in medicare and medical insurance driven practices are some of the global factors that interplay. The conflicting positions arising within the three orientations create tensions but are reconciled providing complementarity through the dialogical processes. In the middle of the century when science and technology emerged, interpersonal aspects of health care were overshadowed. There is currently a renewed interest in medicine as a social process. A physician can do as much harm to a patient with the slip of a word as with the slip of a knife. There is need for the doctor to move closer to the patient, interpret modern medicine keeping in view the patient's predicament and even make crucial decisions on his behalf which may be seen as out of sync with the assumed role of a tech savvy, powerful, unemotional modern doctor. The paper attempts to unravel the construction of the self of the doctor through doctor-patient interactions and the processes of healing.

#### **Analyzing the self through stories: Methodological spots to the dynamics of narrative organization of dialogical self**

*Maria Cláudia Santos Lopes de Oliveira & Tatiana Yokoy de Souza* (University of Brasília, Brazil)

Along last decades psychology has experienced a crisis regard to most of the positivist epistemological basis of the field. According to different theoretical lines, some of the main psychological concepts and categories have been criticized and revised. This is particularly true in the case of categories such as subject, self and subjectivity. Originally conceived as static entities, representing substantive psychological attributes, in the context of socio-cultural and constructionist perspectives they are converted in dynamic and open-ended dialogical processes, continuously organized and transformed in time, in the context of communicative practices and according to trajectories that are only partially comprehensible. For most of the new theoretical lines on subjectivity, that is a point that self is an integrative stance of psychological life, narratively organized and socially negotiated. Nevertheless, it remains as a puzzle how to approach subjectivity through discourse without reducing it to verbal reports. Using extracts of research interviews, we present here some of the latest developments of an analytical perspective on the development of the self in which we have been working on. The principles of this perspective are: (a) the temporal and interpersonal organization of the self; (b) the narrative character of the sense of oneself; (c) the analytical potential of some of the personal narratives to inform on the present organization of the self positions as well as on the process of change in time; (d) the necessity of adopting a micro-analytical and multi-level approach in order to reach a comprehensive frame of the development of the self. We see this perspective as fertile methodological contribution for the perspective of Dialogical Self.

Keywords: narratives; small stories; development of the self; dialogical self

### **Mobility in Stockholm and Edinburgh and the spirited capacities of the self**

*Kesi Mahendran* (Open University, UK)

Drawing from the first phase of the D-MIC formative project, this paper presents findings on the polemical and rhetorical capacities of the dialogical self, when discussing mobility and non-mobility as well as EU policies on migration. The project involves a Bakhtinian dialogical analysis where dialogue is analysed at four levels from the micro I-positions of the dialogical self to the macro-level social representations and discourses within the public sphere. 24 participants, both migrants and non-migrants, in Edinburgh and Stockholm took part in interviews and focus groups. They were asked to (i) discuss their mobility and integration and (ii) debate the European Union's priority on the integration of migrants as articulated in The Hague programme. The findings demonstrate the spirited capacities of the multi-voiced self in the form of tactical and creative capacities in making sense of identity, mobility and interconnectedness and polemical and rhetorical capacities in the context of debates on migration, integration and citizenship. This suggests the efficacy of a dialogical analysis in enhancing dialogue between the systems of government and the lifeworld of citizens.

Keywords: dialogical self; rhetoric; citizenship; migration; governance

**4:00 - 5:20**

**Paper Session 32**

#### **Youth transitions**

Chair: *Pernille Hviid* (University of Copenhagen, Denmark)

#### **Studying teenagers' problem field: Approaches and results**

*Irina A. Mescheryakova* (Moscow State University, Russia)

Recent experiences (perezivaniyas) infrequently are a subject of empirical research. Realizing presence of a terminological problem and wishing to be understood as it is possible better, I use expression "experiences (perezivaniyas)" in the value close to "emotional experience". Nevertheless the urgency of the direction is determined both perezivaniyas` role in development and functioning of person (in particular, abilities to reflection, self-control, internal dialogue) and necessity of comprehension of another person` perezivaniyas (as essential components of private world) in a view of adequate social perception, interactions and external dialogues. The suggested approach is based on L.S.Vygotskiy's idea about psychological essence of perezivaniyas (as units of analysis of the person and the situation) and is concretized in concept of problem field, which elements are experiences of significant features of person` vital situation. More than 800 Russian senior pupils took part in the research. Heterogeneity of problem field` structures found out. The most intensive perezivaniyas (experiences) are concerned with domain of Future Self, the weakest ones - with Physical Self, Social Self and household problems. School problems, Spiritual Self and Mental Self cause perezivaniyas of moderate intensity. Rather steady character of structure and the contents of senior pupils` problem field is shown. Established facts support the enough invariant character of Russian teens` problem field that strengthens interest to cross-cultural researches in this area.

#### **The double formation process in adolescent identity formation in decentralized dynamics**

*Shinichi Mizokami* (Kyoto University, Japan)

In Japan, the economic situation has drastically changed since the beginning of 1990s and has influenced the recruitment and education of young people. This change has also influenced young people's daily lives and future perspectives. In this presentation, I will present the result of theoretically having reviewed articles and books on this topic in Japan over past three decades. One of the results suggests that adolescents in colleges and universities before the 1980s regarded the moratorium merely as a life break, not as a time for identity exploration. Since the beginning of 1990s, however, this function collapsed and Erikson's true moratorium began. Now, adolescents have to explore and find their self-definitions in the occupational domain like their western counterparts. Despite the similarity, I considered that it was also important to pay attention to new life roles emerging in the 1990s in Japan. Due to them, adolescents have had to find not only self-definitions in the occupational domain but also self-formation modes (values and beliefs) to overarch such self-definitions as

family, friendship, lifestyle, etc. It seems the dialogical exchange of voice among several I's. From the above consideration, I conclude that Japanese adolescents engage in a double formation process for their identity formation in decentralized dynamics. In other words, they find both self-definitions in specific domains and self-formation modes to overarch them on specific-domain levels.

Keywords: self-formation mode; the dialogical self; adolescence; identity formation; socio-historical context

### **Dialogical learning: A mediation tool for the emergence of thinking spaces and the (re)construction of at risk teenagers' identities**

*Isolina Oliveira & Margarida César* (Universidade de Lisboa, Portugal)

We assumed a flexible approach of the curriculum putting an emphasis in dialogic learning as a conversational interaction to a mutual comprehension through a shared process of inquiry. We examined the influence of an alternative curriculum in which the emergence of thinking spaces (Perret-Clermont, 2004) was privileged in transitional work, namely in the (re)construction of the identities of fifteen at-risk students, i.e., teenagers at-risk and experiencing school underachievement. Following a sociocultural approach, young students' past experiences were collected in two moments: (1) one year after the alternative curriculum; (2) three years later. We aimed at analysing: (a) memories of their experiences in the project; (b) how they perceived the impact of this alternative curriculum on their social representation of the school and of their future. The analysis draws on students' interviews, observations, accounts, photographs, documents and students' protocols. The affective relations with the teachers, the psychologist and their participation on a learning community are main points in students' narratives. This alternative curriculum played the role of a mediational tool shaping transitions that contributed to processes of (re)positioning the students in their social and symbolic fields, enabling them to project their future.

Keywords: thinking spaces; mediation; transitions; dialogic learning; identity

### **Self City: Combining the theory of the dialogical self with other fields of research**

*Ronald Hünneinan* (Private practice, the Netherlands)

In project Self City developments from psychology, neurobiology, philosophy and serious gaming are combined to provide a remedy for youngsters with a poor social behavioural repertoire. The core idea is based on the theory of the dialogical self. We hypothesize that youngsters with a social impairment, for what ever reason, possess a position repertoire which isn't rich enough to deal with complex social situations. The goal of project Self City, therefore, is to enrich the position repertoire with at least one position. In order to accomplish that goal we have developed a computer game, apply called Self City, in which the youngsters will have to deal with a broad array of social situations with a varying degree of complexity. In Self City the youngsters are accompanied by a daemon which gives them advice and encouragement. Slowly, over the course of many hours of game play, we gracefully diminish the role of the daemon, thus hoping the youngsters will come to fulfil the role of the daemon themselves. Some support of this hypothesis is lent by the neurobiological notion of emulation. Emulations are neurological simulations of phenomena in the outside world. Such emulations guide our expectancies and make the planning of actions possible. We also possess emulations of our significant others, to enable smooth social interaction. This type of emulation can be regarded as a dialogical position as soon as the emulation is used to initiate behaviour, instead of just enabling understanding and foresight. (This resembles the functioning of the so-called mirror neurons in the brains of humans and other primates. Mirror neurons are active during the observation and instantiation of intentional actions.) Of course, the youngsters, because of their social impairment will have difficulty with the creation of a rich emulation or dialogical position. We attempt to enhance this creation process by using two techniques. One is drawn from the theory of serious gaming, the other from the philosophy of extensionalism. In serious gaming the term immersion denotes the intensity with which a player experiences the elements of the virtual world of the game. The deeper a player is immersed in the game, the more the elements of the game will leave their traces behind in the mind of the player. Or, to put this into more neurobiological terms, the stronger will be the emulations that guide the behaviour of the player. So, using research on games and gaming, we are trying to make the immersion into the world of Self City as deep as possible. Immersion and the development of a novel position in the repertoire are, however, by themselves no guarantee that the youngster will employ this position in real life. So, in order to further develop the dialogical position and to enhance the transfer to real life we use an usb-bracelet. The workings of this bracelet are based on the philosophical theory of extensionalism. Functions of the mind (brain) can also be performed by devices outside the human body provided that the interaction with these devices is transparent, that is, does not require

much effort on part of the brain. The clearest example for transparency is the wrist watch. The usb-bracelet will guide the youngster inside and outside the virtual world of Self City. The guidance inside Self City is determined by the parameters of the game itself. We are still investigating how such guidance can also be brought about in the real world. Built-in biometrical devices offer some possibilities, although simple advice on demand by the youngster seems so far to be the most promising option. In thus combining the best of diverse fields of investigation we hope to alleviate the social and emotional stress of a very vulnerable group of young people.

Keywords: dialogical self; social impairment; gaming; position repertoire; externalism

**4:00 - 5:20**

**Paper Session 33**

### **Agency and responsibility**

Chair: *Paul Daanen* (University of Cambridge, UK)

#### **Interviews as dialogues: The work of co-constructing a responsible self.**

*Michelle H. Marnberg* (Hanover College, USA)

Interviews are inherently dialogical processes, yet often, psychological studies of psychotherapy primarily examine the Participants' language. A developmental study was conducted in which a clinical-style interview format was used to inquire about responsibility for problems in Participants' intimate relationships. Intervention questions were used in an attempt to identify what might enable Participants to tell more developmentally advanced accounts about their responsibility for problems in their intimate relationships. Transcripts of the participants' answers were coded along a monological-dialogical continuum. Monological representations of responsibility were seen as less developed, while dialogical and contextualized representations were seen as more developed. Somewhat unexpectedly, participants' talk across all conditions improved in developmental level from pre- to post-intervention. From a Dialogical Self perspective, it is interpreted that the interviewer was helping Participants to construct meaningful responsibility agency in ways unrelated to the contrived study intervention questions. It is thus apparent that all the interviewer's talk, rather than selected questions, interactively serves to co-construct responsibility with the participant. Implications for psychotherapeutic training and supervision are discussed in terms of clinicians' awareness of their own linguistic contribution to therapeutic formulations of responsible agency.

Keywords: dialogical self; clinical interviews; meaning construction; agency; responsibility

### **Ethics of I-positioning and citizenship**

*Alberto Rosa* (Universidad Autónoma de Madrid, Spain), *Fernanda González* (Universidad Nacional de Educación a Distancia, Spain) & *Ignacio Brescó* (Universidad Autónoma de Madrid, Spain)

How can we explain the I-position an individual takes before a social situation? This is a question which addresses the issue of agency, as well as having ethical implications. This is something that shows particularly in ambiguous and ambivalent dilemmatic situations in which the individual has to take a particular stance. The present study examines ways in which the agency of action is distributed between the individual psychological resources, the symbolic means (images, narratives) involved in the action, and the interpretation the individual makes of the situation, which also includes how s/he judges the self to be at stake in that particular situation. When this happens the self becomes an agency for the actions of the chosen I-position. This is exemplified by the discussion of results from a study in which individuals have to choose what to do before a social situation which demand their active positioning as citizens.

### The creative self in dialogue: A question of mutual responsibility and negation

*Gerald Cipriani* (Tama University, Japan)

The question of the formation of the 'self' has become paramount in the global context of economic and cultural exchanges of all kinds. Of course, the idea of the self is not confined to persons. Communities, cultures, and indeed nations have a sense of self. In other words, both individuals and groups develop a self-identity in one way or another. At the same time, whatever entity is at stake, history shows that self-formations never take place without relating to other entities, whether these are human, natural, or divine. Then, and crucially, we have to wonder how this notion of 'relation' ought to be negotiated in order to avoid overpowering and destruction as well as subversive self-centeredness. From the reading of the philosophies of Kyôto School thinker Nishida Kitarô (1870-1945) and French phenomenologist Jean-Louis Chrétien (1952-) on the topic, the paper will stress the increasingly vital need to understand the formation of the creative self in terms of non-hierarchical dialogical relationship with the 'other', whereby mutual responsibility and negation are two necessary conditions.

Keywords: identity; responsibility; negation; Nishida; Chrétien

**4:00 - 5:20**

**Symposium 17**

### Early dialogical practices: Time-sensitive forms with changing content as realizations of dialogicality

Chair: *Marie-Cécile Bertau* (Universität München, Germany)

The proposed symposium aims at understanding the way dialogicality emerges and gets formed through early infant-caregiver interactions. This symposium thus explores situations where one of the partners is far beyond any symbolic means, i.e. verbality, thus addressing the challenging question of how to research the developmental processes of the dialogical self prior to the development of language. The stance taken here is that dialogicality exists from the beginning of life, and even before; dialogicality would not exist nor develop without concrete social others oriented towards the becoming person (Bertau & Gonçalves, 2007). This stance will be discussed by the contributors following three related pathways. Garvey relates to emotions which are seen as an essential component of self development as they simultaneously foster a sense of connection with and differentiation from others. Gratier explores the intersubjective organization of the mother-infant interaction through their vocal exchanges, a means with which a link is built between timing and sharing of both affect and interest. Lyra describes the emergence of self-organization patterns within the mother-infant communication system, each pattern belonging to typical manners of dialoguing: establishment, extension and abbreviation. Abbreviation is seen to occur as a dialogical achievement in which one can identify the emergence of a dialogical self and the seeds of symbolic functioning.

### Emotions and the early emergence of self development in dialogical contexts

*Andrea P. P. Garvey* (American River College, USA)

The presentation is grounded on the premise that emotions are an essential component of self development as they simultaneously foster a sense of connection with and differentiation from others. Emotions are viewed as holistic as they dynamically involve the whole body and emerge in dialogical contexts. Emotions involve experiences that are dynamically lived and developed over time through co-regulated dialogues with others. It is our contention that the study of early emotions in dialogical contexts constitutes a viable avenue to study how young infants develop their early sense of self. A case study of a mother-infant dyad's co-regulated experiences is presented with the goal of illustrating the theoretical and methodological contributions of examining self and emotions as dialogically and dynamically evolving over time.

### Improvised dialogue and polyphony in interactions of 2-month-old infants with their mothers

*Maya Gratier* (Université Paris X - Nanterre, France)

This study presents the results of an acoustic analysis based on high quality audio recordings of spontaneous playful interaction between mothers and their 2-month-old infants. The temporal organisation of vocal

expressions is examined in particular through an analysis of pulse, phrasing and narrative. We show that positive social engagement between mother and infant is rooted in musical and improvisational patterns of interpersonal negotiation of expressive sound. Our analyses also suggest that vocal exchange with preverbal infants is both dialogical and polyphonic in that mothers and infants vocalise in turn but also frequently vocalise together, often with what sounds like shared purpose and concerted effort. We pay special attention to these episodes of turn-taking and co-vocalisation and try to distinguish purposeful polyphonic co-vocalisation from unintended moments of vocal co-occurrence. This distinction is based on the overall temporal and prosodic patterning of the exchange. If co-vocalisation occurs at a point in time that supports the temporal organisation of the interaction, or what we can be called its 'narrative orientation', it is considered to be harmonious and intentional. Thus, we will present empirical findings and discuss their theoretical underpinnings within and outside psychology.

### **The constructive power of joint actions**

*Maria C.D.P. Lyra* (Universidade Federal de Pernambuco, Brazil)

This presentation elaborates upon the constructive power of joint actions in early life. The microgenetic analysis of mother-infant dialogical practices allows identifying three historically constructed self-organized developmental patterns: establishment, extension and abbreviation. Abbreviated dialogues are particularly explored as exhibiting the simultaneous emergence of self positioning and a pre-symbolic space of functioning in infancy. Three characteristics of these dialogues exemplify this simultaneous emergence: (a) the infant's capacity to abstract and generalize the abbreviated format as distinct from the specific content of the each dialogical event; (b) the role reversal activity during the give-and-take exchanges and (c) the holistic character of the shared dyadic understanding of their relationship dynamic. Mother-infant abbreviated dialogues are discussed as exhibiting the seeds of a genuine language phenomenon in which the other is apprehended in his/her complexity, including the historically co-constructed affective-emotional atmospheres. Earlier abbreviations suggest that the capacity to communicate about something may have an antecedent historical construction where this "about" is not an object, like in the sign-signifier relationship valid in symbols, but a commonly negotiated way of acting/communicating.

**4:00 - 5:20**

**Poster Sessions 2**

### **Dialogical self and health**

#### **Dialogical sense-making processes through narratives between dementia patients and the caregiver in the Japanese nursing home**

*Ryoko Onodera* (University of Oulu, Finland)

According to Bruner (2002), narrative is one of the basic tools for communication and interaction. Although dementia is a multiple cognitive impairment, previous researches have shown that dementia patients and caregivers can jointly make narratives related to their activities (Ota, 1996; Graham & Bassett, 2006; Onodera, 2007). However, few investigations have been conducted on the meaning and role of these narratives. To examine this point, following research questions were addressed: 1) what kind of narrative forms were used in the interaction between patients and caregivers and 2) how caregivers could support patients' activities through narratives. The data were collected from interviews with one experienced occupational therapist and observations on his care sessions of two dementia patients in the Japanese nursing home for 25 days. Narratives were described and analyzed based on sociocultural perspectives (Vygotsky, 1978; Wertsch, 1991). The result indicates that the caregiver and patients dialogically and improvisationally made emergent narratives (Mattingly, 1998). The caregiver actively created the sense of the therapy, the possible and positive images of the patient or her life through narratives. With the narratives, the patients could easily learn the appropriate activity during the session. It suggests that the caregiver created the zone of proximal development for the patients.

Keywords: dementia; occupational therapy; sense-making; narratives; the zone of proximal development

### **Experiencing recurrent miscarriages and its repercussions on the self: a case study with Brazilian women**

*Vivian Volkmer Pontes & Ana Cecilia Bastos* (Federal University of Bahia, Brazil)

The roles played by women and the feminine identity have been historically constructed around motherhood, the latter being viewed as a natural outcome of the feminine condition. From 20th century on, with the emergence of the feminist movement, this naturalized understanding was questioned, enabling the comprehension of motherhood as one of the available choices to the feminine constitution. However, what happens when a woman chooses to be a mother, but, instead of this experience, she goes through constant miscarriage? Such phenomenon is designated in obstetrics as recurrent spontaneous abortion (condition characterized by a reproductive history of three or more successive and spontaneous abortions, occurred before the twentieth week of pregnancy), which might reflect on changes in the self position and on this woman's social and personal meaning systems, such as those related to motherhood, femininity, and self perception. The purpose of this case study, based on two sources of evidence (narrative interview and hospital records), is to present an analysis of the different I-positions expressed in the narrative of a research participant chosen as an example. When going through successive miscarriage experiences, important changes happened toward a greater affirmation of her personal meaning systems, if compared to the collective meaning systems which frame women's narratives. (The authors are grateful to CNPq and FAPESB for their financial support to this study).

Keywords: recurrent miscarriages; motherhood; narratives; I-positions; dialogical self

### **The efficacy evaluation of interventions with tobacco's consumers: An action that modifies the discursive configuration**

*Dalila Barbanera, Gian Piero Turchi & Eleonora Pinto* (University of Padua, Italy)

This research employs the narrativistic paradigm, in accordance with the dialogical model. The research aim is to point out how the "smoker" dialogical identity is constructed in virtue of his/her participation in interventions to quit smoking. Moreover, it is studied how taking part in these interventions, could or could not influence the dialogical construction of a "smoker"/"non smoker". The methodology used is MADIT: raising texts produced by administering a questionnaire to subjects, who are objective of the study and analysing them in order to survey the reality configurations produced by "smokers", before/after the intervention to quit "smoking". What has been pointed out through this intervention's efficacy evaluation, is that the "smoker"/"not smoker" dialogical self is constructed and changes - not in virtue of taking part in a defeating intervention, but the course becomes an opportunity to justify a change in the participants speech (smoking cessation). The content was already present in persons who participate to this kind of course. Therefore, the discursive change of a tobacco consumer, takes configuration by what "smoker" says in a discursive way and each occasion (even a course) can be efficacious if it works on anticipation, not of prevention, on the "smoker" identity construction.

Keywords: efficacy evaluation; dialogical identity change; textual analysis; tobacco consumers; discursive practices survey

### **The psycho-oncology: the generator power of narrations in the sick identity construction**

*Erica Bagni, Gian Piero Turchi, Eleonora Braga & Enrica Vitali* (University of Padua, Italy)

The theoretic and epistemological frame of this research is the narrativistic paradigm; so this work moves by the epistemological assumption of "health as a construction", that is dialogically generated by all the "voices" of a specific context. The research aim is to describe the discursive modalities used to narrate "oncological sickness" by different people that play a role to construct it. To accomplish the aim, this research has involved 3 different samples: people actually afflicted with a tumour; people afflicted in the past with a tumour; healthy people, never afflicted with a tumour ("common sense" sample). The tool used is an ad hoc questionnaire with open questions; the answers have been analysed through MADIT methodology. The results point out that "common sense" discursive practices configure tumour afflicted person identities alluding to "sickness" even more than the "oncological patients" discursive practices. In this way, they construct and keep biographic careers of "sick person" who needs medical attention. This implies that health promotion interventions can't be efficacious if they are attuned only to one of the discursive poles; instead this label is generated/kept by all three. In fact, intervention efficacy becomes increased if the transformation process involves all "narrating voices" that generate discursive reality configurations of health.

Keywords: psycho-oncology; narrativistic paradigm; discursive repertoires; health; dialogical identity

### **The ageing from “disease” to biographic processes: The intergenerational program as a strategy for health promotion**

*Luca Fattori, Angelo Tesi, Gian Piero Turchi & Elena Fogliata* (AltreStrade, Italy)

This poster is based on the observation of our society in which “young” and “senior” labels are set up as different and separate discursive realities: young people’s condition is evaluated from the standard of typical youthfulness. The process of increasing age is considered as something to slow down, an unrelenting decline process, associated with pathologies and exhaustion of resources. This has involved an increase of “generational divide” with enormous social cost. To face this it is necessary to provide an efficient, effective, affordable intervention. This example illustrates an intergenerational programme: a health promotion project in which these discursive shapes are dialogically connected. With coherent assumptions of the dialogic model, the intervention target is dialogical “senior” identity. The strategy used to intervene is to promote the dialogue in young-senior couples through the cohabitation. A team of experts followed the cohabitation process. The project, from a health promotion point of view, has allowed the modification of discursive processes about the discursive shape of “seniors”. Moreover, it has encouraged the increase of modalities which have allowed a shift to a culture in which increasing age is not configured as a decline process but as a biographic process.

Keywords: health promotion; intergenerational programs; aging; dialogical model; biographic process

### **Depression construct as generative of the identity of “sick”**

*Cristina Landi, Chiara Monaco & Gian Piero Turchi* (University of Padua, Italy)

This research is founded upon the “dialogical identity theory”, considering identity as generated by the dialogue between “discursive polarities”. The aim is to analyse how the diagnostic label of “depression”, as configured in DSM-IV and BDI, impacts upon the construction of the dialogical identity of the “depressed”. The first part of the research concerns the analysis of how the construct of “depression” is defined in DSM-IV and BDI texts. The second one pertains to the administration of BDI to the following groups: 320 diagnosed as having “Major Depression”; 320 without any diagnosis, asking them to compile BDI in reference to three different configurations: compiling it “Make reference to yourself”, “Like a ‘depressed’ person” or “Like a ‘normal’ person”. It emerges that both groups (with and without diagnosis) obtain the same scoring: minimal when they identify themselves with the label “normal person”, maximum when they consider themselves as “depressed”. It is possible to highlight how interviewed identity is constructed in a dialogical way by the assigned label. Considering the identity as a dialogical construction, it is possible to underline that, in clinical interventions the use of the diagnostic label of “depression” contributes to the maintenance of the “depressed” identity and not to its dialogical transformation.

Keywords: dialogical identity; diagnostic label; depression; BDI; sick identity

### **The generation of discursive configurations of drug addicts: A comparison between Italy and the Netherlands**

*Roberto Fumagalli, Simona Fanelli, Dalila Barbanera & Gian Piero Turchi* (University of Padua, Italy)

The aim of this research is to analyse the generation and maintenance of the stereotype ‘consumer of illegal drugs’ through the comparison between two different normative and culture contexts: Italy and the Netherlands. Moreover, it presents the influence that normative has on discursive productions of consumers and sellers of psychoactive substances in these two different countries. The theory adopted is the narrativistic paradigm, where the discursive configuration of the drug addict is built by the dialogic interaction between the “voices” of the context. The voices taken into account in this research were consumers of psychoactive substances, the sellers, and also the police forces. Also the normative texts concerning the regulation of use of psychoactive substances

have been considered, because these characterize a voice that contributes to the generation of the discursive configuration of the drug addict. The research is divided into two steps: 1) administration of 238 open-ended questionnaires to the consumers, sellers, police forces, and the analysis according to the methodology M.A.D.I.T.; 2) Italian and Netherlands law texts analysis by the M.A.D.I.T. From the analysis of the collected questionnaires, the discursive configuration of drug addicts is similar with the discursive modalities found in the law texts. These modalities are different between the two countries so the result allows commenting that there are two different discursive configurations of drug addicts. Concerning the implementation of interventions upon consumers it is necessary to consider all the voices, as they contribute to maintain/ generate this discursive configuration.

Keywords: consumer of psychoactive substances; Italian law, Dutch law; dialogical identity; text analysis; discursive process

### **Developing an inventory designed to assess relational depth**

*Susan Wiggins* (University of Strathclyde, UK)

Mearns and Cooper (2005), in presenting their concept of relational depth, state that their aim is 'to outline and develop a particularly dialogical approach to psychotherapy (xiii)'. The aim of the current study was to explore what relational depth type experiences are associated with each other in order to later guide the creation of subscales for a questionnaire. As this relational depth approach to psychotherapy is arguably dialogical in nature, the research presented here not only explores the concept of relational depth, but also serves to explore the dialogical self. Respondents (both clients and counsellors) were asked to describe an important event in therapy and then asked to rate this event using 64 relational depth-type descriptions. In order to understand the different dimensions of relational depth, factor analysis was performed on the resultant scores. Groupings of questionnaire items found that 'intimacy', 'being at one with the other' and 'mutuality' were associated with each other. However, feeling 'transcendent' 'magical', 'in an altered state' and 'spiritual' were grouped separately (in a separate factor). These results indicate that experiences involving close dialogue and communication (intimacy etc) with another, are a separate experience to those involving feelings associated with transcendence. This suggests that during important events in therapy, the dialogical part of the self may be a different aspect to the transcendent, spiritual part of the self but that though these two aspects are also both part of a single dimension of relational depth. These results, as well as informing us about the different dimensions of relational depth, will help guide the creation of subscales for when a Relational Depth Inventory is created.

### **The association "I Ragazzi della Panchina": The construction of the discursive configuration of the "drug addict" and the relation with their territory**

*Sara Checchin, Eleanora Pinto, Gian Piero Turchi, Gilberto Guastalla, Alessandro Zamai & Gigi Dal Bon* (AltreStrade, Italy)

According to the narrativistic paradigm, for which "reality is a discursive configuration generated by discursive practices" (Turchi, 2002), the aim of this research have been to describe the modalities through which the Association "I Ragazzi della Panchina", in Pordenone, redefined the discursive configurations of "drug addicts", generated by the talkers' community. The starting hypothesis is that the activities of the Association could have changed the discursive processes used by those who attend them, which could generate a discursive configuration of the social stereotype of the "drug addict". Two questionnaires with open questions were used, to detect the modalities of knowledge constructing the identity of "drug addicts". They were given to all the persons 'narrating' that identity, i.e. the "drug addicts" and non-addicted citizens. Results show that the discursive configuration of the "drug addict" is built up by the whole talkers' community. Different discursive elements were used by people acquainted with the activities of the Association and by people who did not. It was found that the modalities generating the "drug addict" are epistemologically grounded. A new definition of interventions of prevention as "interventions of promotion of discursive repertoires towards the discursive configuration of health" can be advanced.

Keywords: narrativistic paradigm; discursive configuration of "drug addiction"; discursive modalities; territory; health

**HIV: A reality generated by the “dialogical meeting” between self-description and self-narrations: an example of health promotion intervention and its efficacy evaluation**

*Tommaso Bertinotti, Massimo Alemanno, Gian Piero Turchi & Leonardo Battisti* (University of Padua, Italy)

To be HIV positive is not only a medical issue (due to the implications that HIV has on the organism) but it also concerns the health field because of the psychological and social implications that the medical condition has on the construction of the people's biography. So the identity is considered as a dialogical construction: it is generated by discourses that built the definition about the person as “HIV-positive”. This work shows the efficacy evaluation of a health promotion intervention meant for HIV-positive people. Intervention aim was to interfere with the modalities of description that a person uses to describe oneself as a person with HIV and to generate a definition about oneself using the discursive elements of health, independently of their medical condition. For the evaluation of the efficacy of the intervention an ad hoc questionnaire has been used. Texts of respondents have been analysed with M.A.D.I.T. This methodology permits the comparisons of discursive practices before and after the intervention. Results show changes between descriptions detected before and after the intervention. This attests that the intervention is efficacious and that the aim of change of self-descriptions is practicable although a medical recovery remains impossible.

Keywords: dialogical identity; HIV; M.A.D.I.T.; health promotion; efficacy evaluation

**Relational depth in the therapeutic encounter: Clients' experiences of specific moments**

*Rosanne Knox* (University of Strathclyde, UK)

Relational depth is a term developed in the person-centred field (Mearns, 1997) to describe moments of dialogical encounter between two persons, synonymous with Buber's concept of dialogue and Stern's 'moments of meeting'. This study was a qualitative exploration of clients' experiences of relational depth with their therapists, focusing on the moment by moment experiencing of a specific event and the changing interpersonal and intrapersonal relational dynamics during that event. Participants' perceptions of the psychological effects of those moments are also described. Interviews were conducted with 14 participants who had been clients of predominately person-centred counselling. During moments of client-therapist dialogical encounter participants described feeling alive, transparent, real, open and able to express a plurality of intrapersonal voices. Participants experienced their therapist as accepting, real and understanding them almost as if they were a part of them. The relationship was described as an intense meeting with a sense of co-reflexivity, and the moment itself as unique and 'in a different dimension.' Such events were seen by participants as highly significant with an enduring positive effect, providing evidence that moments of meeting can make a significant contribution to psychological development.

Keywords: relational depth; clients' experiences; dialogical self; qualitative research; person-centred therapy

5:30 - 6:30

Keynote 4

**Dialogue and transcendence: The problem of the alien-psyche in the light of existential semiotics****Eero Tarasti** (University of Helsinki, Finland)

The principle of dialogism certainly means that the place where significations occur in the human communication is the social field of interaction. Mikhail Bakhtin was aware of this early in his career, when he studied the structure of dispute in his stay in the Baltic area after the revolution. Philosophically dialogue evokes the immanent origin of meanings. Yet from Bakhtin several avenues originate in the history of semiotics. One of the newest one is the existential semiotics. It aims for studies of communication and signification as an interaction between what Heidegger and Jaspers called *Dasein*, Being-There, and transcendence. The latter category cannot be found in the average and classic semiotic vocabulary, say, in encyclopedias by Sebeok, Posner, Nöth or Bouissac. Yet its introduction to semiotic studies means a radical renewal of even categories of signs - as Peirce, Saussure and other classical semioticians put it. The diagram representing a dialogue as a transmission of signs between Mr. A and Mr. B. in Saussure's famous *Cours de linguistique générale* from 1916 is a basic model of communication. However, the empty space between the two persons is not an area devoid of anything meaningful, this gap is filled by what Greimas and the Finnish philosopher v. Wright called modalities. Yet every act of communication every dialogue constitutes a transcendental act, in which one tries to cross over this gap and reach the other subject. The Other is thus a transcendental entity which the communicator by his talks tries to reach. Yet for him/her this Other is an alien-psyche subject whom one can only suppose to be something similar as oneself. Like the phenomenological sociologist Alfred Schütz - following Bergson - has said: the only certain thing is our own stream of consciousness, what happens inside the Other is only a hypothesis that it reminds of what happens in us. However, if so far the existential semiotic model has been mostly based on a theory of one subject - leading however already in its applications to the social field of ideologies, postcolonial studies and theory of resistance - the principle of dialogism leads us to take into account also other subject instead of a solipsist view of subjectivity. Thus in the side of the Hegelian category of *an-sich-sein* and *für-sich-sein*, and their 'existential' transformations into *an-mir-sein* etc we might sketch the case of a dialogue with *an-dir-sein*, i.e. being-for-you. What this means can be easily illustrated by cases from different artistic practices, even by such abstract art as music. Music is inner dialogue among its actorial units, 'themes', in the level of musical enunciation, i.e. text, score; but it is also outer or external dialogue between musical text and musical subject, be it composer, performer or listener, i.e. in the musical enunciation. In temporal arts like music the signification is always processual, linear, unfolding and taking place as a dialogue between its different entities. How such a process is related to the category of the transcendental as the virtual place of pre-signs, values etc. is a new direction in which the theory of existential semiotics has to develop.

**Friday, August 29th, 2008**

**8:50 - 10:30**

**Symposium 18**

**Dialogue, perspective-taking and co-ordination in the interfaces between different knowledge systems**

*Flora Cornish* (Glasgow Caledonian University, UK), *Emma-Louise Aveling* (University of Cambridge, UK) & *Sandra Jovchelovitch* (London School of Economics & Political Science, UK)

In complex social systems, characterised by asymmetries of power, differentiated roles and divisions of knowledge, people need to interact and co-ordinate with others who have very different perspectives to themselves. A dialogical self is a self which reflects and responds to the different social positions within their social system. Skilled social actors, and actors whose role is to mediate between groups, can dialogically take the perspectives of those with whom they interact, in order to co-ordinate their joint activity. For instance, a family doctor with a richly developed dialogical self helps her patient to interpret a biochemist's report, using her understanding both of the biochemist's and the patient's perspectives. A community organiser applying to a grant-awarding donor for funding tries to take the perspective of the donor, and thus orient to the donor's priorities and criteria. This symposium focuses on the dialogical (and sometimes anti-dialogical) processes of co-ordination within social systems. How do institutions permit and obstruct opportunities for dialogical interactions between their members? What dialogical tensions are created for those whose role is to mediate between competing perspectives, and how do they manage these tensions? How do the eventual activities of a project reflect the dialogical tensions under which they were constructed? We will explore these issues, using examples from fieldwork where communities confront powerful government bodies or private institutions.

**The dialogical dilemmas of field officers: Elaborating knowledge encounters in a Cambodian HIV prevention program**

*Emma-Louise Aveling* (University of Cambridge, UK)

Development interventions can be viewed as emerging from the negotiation, exchange and interaction between differently stakeholders, including donor representatives, NGO staff, volunteers and 'beneficiaries'. The form and outcomes of the intervention depend upon dialogue and perspective taking between these social actors. Different stakeholders hold diverse representations in relation to the intervention, supported by different levels of power to assert their representations. The actors themselves find themselves represented, and positioned in power-laden ways, creating the potential for conflict within their dialogical selves. The work of the development practitioner thus involves a particularly critical task of perspective taking, mediating between diverse stakeholders and their representations while positioning herself in relation to the project. This paper examines how the competing representations of an intervention are reflected in the dialogical selves of participants, and the dialogical tensions which emerge within and between participants. The analysis is based on an ethnographic case study of an HIV/AIDS intervention in Cambodia, involving observations and interviews with participants at all levels of the program. I suggest that conceptualising the self as dialogical - encompassing multiple, and differentially dominant, representations and corresponding positions - allows an elaboration of the social psychological processes surrounding encounters between representational systems, and that this has important implications for the outcomes of interventions dependent on the continued cooperation and engagement of diverse stakeholders.

Keywords: representations; health intervention; dialogical tension; power

**Dialogue and non-dialogue in the community/state interface**

*Sandra Jovchelovitch* (London School of Economics & Political Science, UK)

The proliferation of knowledge encounters in de-traditionalised public spheres foregrounds processes of dialogue and non-dialogue between different representational systems. Whereas encounters between knowledges are an

inherent condition of complex social systems, communication, perspective-taking and collaboration are not. There are multiple solutions available to actors when they meet the representational systems of others. These can be of a dialogical or a non-dialogical kind. In this paper I examine the social psychological processes at stake when grassroots participatory movements meet the institutional arrangements of the state. What is the dynamic of this interface and how alliances and partnerships develop under conditions of asymmetry in the public sphere? Drawing from the experience of participatory movements in southern Brazil I will seek to show that while dialogical solutions are complex and difficult to obtain, they are nevertheless achievable, and can enhance the quality of the interface state/community for the development of citizenship and consolidation of radical democratic solutions in unequal public spheres.

Keywords: dialogical encounters; public sphere; participation; asymmetry

### **Social representations and homelessness: a study on the dialogical construction of expert knowledge**

*Alicia Renedo* (London School of Economics & Political Science, UK)

This research develops a social representational approach to understanding expert knowledge on homelessness. Research with homelessness professionals (HPs) working in the UK voluntary sector shows that homelessness is a contested and contradictory notion. Expert representational fields are simultaneously identity and knowledge struggles, sharply characterized by dialogical tension and cognitive polyphasia. Their contents and dynamics are drawn from the dialogues and battles between the voluntary and the statutory sector and the public at large. HPs are located at the intersection between different spheres of knowledge, moving locations from the front-line of homelessness to the spheres of policy and the public. The socio-ideological and political battles of the context of service provision, the obstacles to the realization of their interventions and their struggle to engage others with their approaches, produce dialogically-structured knowledge and identity. The dynamics of their polyphasic representational field help us understand how clashes between different systems of knowing impact on the construction of dialogical knowledge and the dialogical self, and on the definition and resolution of social problems. Although HPs' representations contain promising ideas about dialogical responsibility and humanizing approaches to homelessness, they also point to the worrying consequences that interventions subdued to statutory institutionalism have for the identity, wellbeing and possibilities of inclusion of homeless people.

Keywords: dialogically-structured knowledge; expert knowledge; homelessness; identity; social representations

### **Dialogical and monological relations in the activity of aid-granting**

*Flora Cornish* (Glasgow Caledonian University, UK)

Current development policies prioritise people's participation in and ownership of the development process, emphasising that communities are partners in development, along with donors, governments, and implementing agencies. This paper begins from the proposition that effective partnerships call for dialogical relations, which facilitate the development of richly elaborated dialogical selves and perspective-taking among partners. Drawing on interviews, project ethnography and document analysis, the paper examines the communicative relations in the activity of aid-granting-and-receiving in the context of HIV prevention in India. It focuses on the dialogical selves and relations of three key groups: 'beneficiaries' (the local community), intermediaries (professional development workers), and providers of funding. Findings reveal divergences in perspective between these groups, particularly regarding their project goals of concrete health-focused targets versus more general quality of life. Intermediaries' dialogical selves engage actively with, and mediate between, beneficiaries' and funders' perspectives. The dialogical selves of the beneficiaries and funders, however, orient to their local audiences rather than to each other. Asking who is represented in the various dialogical selves and why sheds light on the processes that limit or facilitate dialogical exchange. Two processes are discussed: Power relations position partners differently in relation to how much they need to take each others' perspectives in order to achieve their goals. The media of communication in a relationship can offer more or less opportunities for dialogical exchange.

Keywords: dialogical communication; partnerships; perspective-taking; power relations

**8:50 - 10:30****Workshop 6****Foundations of dialogical self: Tension between potentials of the future and the unity of the past***Tatsuya Sato* (Ritsumeikan University, Japan) & *Jaan Valsiner* (Clark University, USA)

Dialogical Self is made possible by continuity in irreversible time. Time and space are central in all psychological existence. We need to incorporate both time and space into human life studies. But for long time, there has been a tradition in psychology to view these categories as separate. Traditional personality psychology has been time-free—and it is only through the focus on Dialogical Self that time-dependency becomes recognized in personality research. Even in developmental psychology, time might be regarded as an auxiliary line to understand the change and stability of human development. Quantitative change is rather easy to depict, but it is rather difficult to grasp qualitative transformation with time. On the other hand, in cultural psychology, the diversity and un-sameness of human development is easily stressed. But it takes little light of historicity of each cultural tradition. The cultural-historical view of development is now needed but it doesn't have effective tool to treat qualitative transformation of human development. The Trajectory Equifinality Model (TEM) focuses on the diversity of life within irreversible time. The equifinality point (EFP) is the research focus in which researchers have interest, e.g., entering higher education, infertile experience of married women, an occasion for authentic reflection of delinquent adolescent, decision to go study abroad and so on. For research participants, the EFP is an alluded goal and to which they orient to. But goals are not always clear and easily achieved. And there are possible trajectories to reach the EFP. So the notion of Dialogical Self takes an important role to understand and depict the life with time. In this workshop, Sato explains the TEM and Valsiner maps what we know of Dialogical Self on the TEM. General discussion will follow.

**8:50 - 10:30****Paper Session 34****Dialogical disorders**Chair: *Martin Weegmann* (Henderson Outreach, UK)**The dependent self-position in personality disorders***Giancarlo Dimaggio, Giampaolo Salvatore & Antonino Carcione* (Third Centre of Cognitive Psychotherapy, Italy)

DSM IV characterizes the dependent personality disorder (DPD) as a pervasive and excessive need to be taken care of that leads to submissive and clinging behavior and fears of separation. Clinical observation shed light on a self position characteristic of DPD: a dependent-empty self which in this disorder typically faces an absent caregiver. The dependent self is characterized by a lack of desires and purposes and deep suffering. We contend here that this dependent self-position is also present in other personality disorders (PDs). According to our observations of therapy transcripts, it is possible to underline the presence of a dependent-empty self in at least three other PDs: Narcissistic, Histrionic and Borderline. The difference among the disorder is not the dependent self, but the way it enters in a dialogical relationship with different positions of the other. It is important to recognize the dependent position in the context of a patient's functioning because it tends to be reproduced in the therapeutic relationship putting sometimes the treatment at risk, and because it is an important target of the psychotherapeutic treatment. In this presentation we describe the interplay of the dependent position with the positions of others in session transcripts and diary excerpts of patients with different PDs. We recognise the dependent self and the dialogical relationship patterns in the different personality disorders. We examine some implications for the psychotherapeutic strategy.

**The "mental disease" as a discursive configuration***Amina Pizzala, Gian Piero Turchi, Dalila Barbanera & Elena Fogliata* (University of Padua, Italy)

The objective of the research is to describe the process of construction of the dialogical identity as user of a Mental Health Center (CSM). Dialogical identity theory is used as the reference here, according to which identity is generated by discursive practices. The research strategy was to conduct the textual analysis using MADIT on texts collected through interviews with service users, operators and citizens. They contribute to the generation of

the dialogical identity of the CSM user. Discursive modalities indicate that discursive configuration of CSM user is generated by the use of discursive constructions related to illness and deviance. Equal discursive constructions emerge in discursive processes of operators and users, CSM users describe themselves and are described as ill people that need medicines. Analysis indicates how, in the CSM as well as outside of this service, a process of labeling the ill person has been generated: the user is identified as sick by all of the CSM voices. Pragmatic effects are generated by such practices: confirmation of the configuration of chronic disease, a real biographical career. In operational terms we propose to train operators to use rhetorical artifices that contribute to the generation of an unsterotypical configuration of reality, different from that of the chronically ill, and consider biographical change as a possibility.

Keywords: dialogical identity; MADIT; rhetorical artifices; change

### **The efficacy evaluation of the interventions applied to people with “eating disorders”: The change of identity**

*Chiara Monaco, Gian Piero Turchi & Martina Sarasin* (University of Padua, Italy)

The research is based upon the narrative paradigm in which the identity is generated by discourses produced by different voices (dialogical identity). The aim of this research is to evaluate the efficacy of interventions addressed to people with "eating disorders" diagnosis. For this, the changing knowledge modalities used by service users, operators and citizens to portray this kind of service users (in retrospective, current and anticipatory terms) will be described and analysed. The sample is composed of 120 people including 34 service users, 36 service operators and 50 members of the general public. The analysis tool is an ad hoc questionnaire composed of four questions. The research shows how the knowledge modalities used by speakers to describe service users in the various phases of their treatment does not change, but remain the same for all three categories of respondents. According to the narrativistic paradigm, the aim of the intervention is the change of discursive processes and efficacy which is certified by regarding a change/impact process in action. Therefore, interventions described in this research are not efficacious because the discursive processes remain the same during all phases of treatment and contribute to maintain the same biographical career.

Keywords: dialogical identity; efficacy evaluation; eating disorder; narrativistic paradigm; change

### **The reconstruction of self-dialogues in psychosis: Discourse analysis of a systemic therapy**

*Evrinomy Avdi & Haroula Karatza* (Aristotelion University of Thessaloniki, Greece)

In this study we focus on shifts in the constructions of the referred patient's subjectivity through the process of therapy. More specifically, we employ discourse analysis to study transcripts of seven systemic family therapy sessions -drawn from the beginning, middle and end phases of therapy, respectively- with two families in which a member has a diagnosis of psychosis, and which were deemed by the family team as successful in terms of outcome. The analysis focuses on aspects of the patients' subjectivity, and more specifically on agency, self-reflection and the flexibility and organisation of subject positions. The analysis is discussed in the context of a dialogical-self perspective for psychosis. Broadly speaking, in the initial phase of therapy the patients are constructed primarily in relation to the psychiatric discourse; moreover, the family members assume rigid, absolute and limited subject positions. In the middle phase, the patients are more readily represented in terms of agentic and reflexive subject positions, and more 'voices' of the self emerge in their talk. In the final phase of therapy, the patients often resist being positioned in terms of the psychiatric discourse, negotiate the meaning of their actions and symptoms and participate actively in the unfolding dialogue, displaying a multiplicity of 'voices' in dialogue.

### **Interactive dimension of hallucinations' experiences: Positional analysis of a patient of paranoid schizophrenia and her voices**

*Javier Saavedra* (University of Seville, Spain)

It has paid little attention to social characteristics of the relationships between schizophrenics' patients and their voices (auditory verbal hallucinations). Most of the investigations have been focused on the attributions' problems of inner speech that the patients show. This paper presents a study of a schizophrenic patient case. The

observational material was obtained through a research in progress about changes in life narratives of psychotic patients. Concretely, the social interaction between the patient, one of her voices, and the interviewer is analyzed. It is used a positional analyse in order to interpret the transcriptions of voice-patient-interviewer dialogue. It is concluded that the voice present personal features and a very concrete world perspective according to of Bakhtin's definition. Despite of the voice interruptions, we can observe how the patient tries to maintain the communicative contact with the interviewer. Finally, from a sociocultural perspective, it is suggested that pathological social interaction can cause a dysfunctional internalisation of some kind of utterances. These utterances could reappear in an uncontrolled way as auditory hallucinations. Therefore, it is emphasized the need of a qualitative research about the relationship between patients and their voices and a psychotherapy that increases the patients communicative abilities.

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**8:50 - 10:30**
**Paper Session 35**
**Dialogical self in contexts of transformation**

Chair: *Joshua W. Clegg* (City University of New York, USA)

**Forced migration and creativity as an expression of resilience: an intensely dialogical process**

*Maroussia Hajdukowski-Ahmed* (McMaster University, Canada)

The impact of globalization on self and identity is indeed a crucial contemporary issue, and the processes involved are intensely dialogical (Hermans and Dimaggio, 2007). It is even more so the case with refugees whose experience of forced displacement confronts their self with new contexts, new voices, locating it in a constant "in-between" dialogic subject position. While gradually inclusive of cultures and gender, a medicalized trauma discourse still prevails that identifies refugees as victims. This is exemplified by the use of the Harvard Trauma Questionnaire or the Hopkins Symptoms Checklist (Mollicam et al., 1992; Horowitz, Wilner and Alvarez, 1979). Such an approach stands in dialogical tension with a psycho social approach that emphasizes the agency and the resilience of refugees identified as survivors, and with a dialogical approach to counselling (Loughry, 2008, forthcoming; Hermans and Lyddon, 2006). In our paper, we shall focus on creativity as an expression of resilience of refugees as survivors. Based on experiential knowledge (examples of collaborative art work and popular theatre will be viewed), on more recent developments in research on the dialogical self (Bhatia and Ram, 2001; Hermans and Dimaggio, 2004), and on theories of resilience (Masten, 2001; Ungar 2004; Waller, 2001; Hajdukowski-Ahmed et al., 2008), this paper will discuss the creativity of refugees as an expression of resilience shaped through a dialogical process that contextually involves factors such as their past experience, their gender, their body, their culture. While creativity is a form of resilience conducive to the well being of refugees themselves, and (dialogically) contributes to the enrichment of art and culture in the host society, it also elicits new questions on the relationship between identity and socio-cultural diversity.

**The dialogical self of migrants: Understanding the thematic nature of self-narratives**

*Maríel Sanchez-Rockliffe* (Swinburne University of Technology, Australia)

According to Hermans and Kempen's (1993) theory of the dialogical self, people have multiple I-positions. One way in which a new I-position may be brought into existence is through a life-changing event such as migration. This study explores whether or not migrants have separate I-positions for their country of origin and their host country, and if so, what the relationship is between them. Thirty-eight migrants to Australia were selected who perceived themselves as having two identities: 'one [that] retains aspects of how they were in their country of origin; [and] the other [that] relates to their new country.' Participants were interviewed using Hermans and Hermans-Jansen's (1995) Self-Confrontation Method (SCM). For each participant, the SCM elicited valuations relating to the participant's I-positions both in country of origin and in Australia. Two sets of indices were then computed, one for each I-position, each consisting of four indices: the self-enhancement motive, the union-with-the-other motive, positive affect and negative affect. Cluster analysis revealed four participant types that differed in the percentage composition of their valuations when classified by the following themes: 'strength and unity', 'unity and love', 'unfulfilled longing', 'powerlessness and isolation', 'aggression and anger', and 'autonomy and success' (Hermans and Hermans-Jansen, 1995). Four case-studies are discussed to illustrate the psychological impact of migration on self and identity.

Keywords: dialogical self; self-confrontation method; self-narratives; cultural I-positions; self and identity; acculturation

### **Exploring the dialogical arena of a British-Muslim adolescent's cultural identities: Fahim's case study**

*Evangelia Prokopiou* (University of Northampton, UK)

By drawing on recent theoretical approaches in cultural developmental theory (Valsiner, 2000) and in dialogical self theory (Hermans, 2001) this paper presents a case study approach which aims to provide insights into the dialogical processes through which ethnic minority young people- who live in diverse contexts- construct their cultural identities. The case study that will be presented is that of Fahim, an 18 years old British-Muslim adolescent who lives in a multiethnic town in England. Fahim was one of 16 young people who took part in an episodic interview and a drawing task. The findings suggest that Fahim is moving towards a multivoiced hybrid identity through a dialogical negotiation of aspects of differences/ similarities and belonging within his majority and minority communities as well as living in a multicultural society. For Fahim, often, this negotiation is a struggle shaped by issues of racism and religious discrimination. This case study was chosen for the purpose of this paper because Fahim is a young person who has demonstrated clearly how his cultural identities are constructed and re-constructed through a constant positioning and re-positioning within his communities and a continuous interaction with himself and with others.

### **Adolescent identity: A dialogical analysis of the role of significant others.**

*Lisa Whittaker* (University of Stirling, UK)

Mead (1934) states that the way we see ourselves and construct our identity is influenced by our interactions with those around us. Adolescence is a time of great change and as each young person moves from one social context to the next how they see themselves will also change and adapt. In order to understand adolescent identity it is necessary to find out who young people consider the important people in their lives. These people will form the internal dialogue in a young persons mind or their dialogical self (Hermans, Kempen, & Van Loon 1992). The Scottish Government has defined one group of young people as NEET (Not in Education, Employment or Training) and this group also receives a lot of stigma in the popular press. Twenty-two young people defined as at risk of becoming NEET (The NEET Strategy 2006) by the government took part in a series of discussion groups. A dialogical analysis using Atlas/ti revealed several significant others; teachers, parents, employers, the media, other people in the community and their peers. Furthermore, analysis revealed the main source of positive recognition for these young people comes from within their own peer group. The education system places a great deal of emphasis on academic achievement resulting in some young people receiving very little positive recognition. With a focus on exploring the way in which recognition is produced within the dialogical self this research also has an applied emphasis which calls for alternative sources of recognition such as more vocational subjects within schools and also recognition of informal learning.

**8:50 - 10:30**

**Panel Discussion 4**

### **The unfinished dialogue: The dialogical self and literacy education**

*Bob Fecho* (University of Georgia, USA), *Judith Lysaker* (Butler University, USA) & *Stergios Botzakis* (University of Tennessee, USA)

In writing about Dostoevsky's polyphonic novels, Bakhtin (1984) noted that "thought is not impelled toward a well-rounded, finalized, systematically monologic whole. It lives a tense life on the borders of someone else's thought, someone else's consciousness. It is oriented toward an event in its own special way and is inseparable from a person" (p. 32). In contrast to the complex, social, and open-ended nature of this description of meaning making, literacy policymakers in the US and UK have tended, over the last decade, to characterize the learning of reading and writing in narrow, rote, and standardized terms. The result is that a generation of readers and writers are being systematically disconnected from viewing learning as an existential act, as means for developing deeper understandings of self in relation to the larger society. In this symposium, Fecho, Lysaker, and Botzakis discuss the implications of examining literacy education through the lens of the dialogical self. They raise the question of what bringing a meta-awareness to self and society means for supporting the language learning of children,

particularly learners who are members of populations marginalized from access to social, economic, and political power venues. They offer in response, a vision of learning that encourages learners to use their communication skills to enter into an ongoing endo- and ecto-dialogue that develops understandings of self and society that remain in a process of becoming throughout one's lifespan. After framing remarks—Fecho will describe one conception of a writing classroom developed around concepts associated with critical dialogue; Lysaker will focus on dialogism as a means of understanding the importance of reading in development; and Botzakis will focus on how readers dialogue with and respond to texts to develop their sense of self—the panelists will deepen their conceptions through an open dialogue on the issues raised.

Keywords: education; literacy; dialogue; Bakhtin; meaning making

### **The dialogical self and the writing classroom**

**Bob Fecho** (University of Georgia, USA)

Over the last two decades, the educational pendulum in the field of writing instruction has swung from personal and emotive writing advocated by whole language classrooms back to the formulaic and emotionally distant genres favored by advocates of standardized curricula and assessment. Critics of the former suggest that classrooms are not places where students need to spill all their emotions onto paper while critics of the latter argue that writing that appears devoid of self enriches no one. Basing his discussion on work by Bakhtin, (1981), Freire (1970), and Kamler (2001), Fecho argues for a writing classroom that builds from self, yet pitches those understandings in the service of generating more complex understandings of self within society. Suggesting that teachers who embrace the Bakhtinian concept of heteroglossia—the nexus where unifying and individualizing tensions intersect—create a space where self and other can dialogue, he imagines a writing classroom that, reflecting the influence of Freire, is both self- and other liberatory even as it seeks to interrogate self and other. The resulting writing, as Kamler suggests, represents facets of self without being seen wholly as self.

Key words: education; writing; Bakhtin; heteroglossia; liberatory

### **Reading as a dialogical process**

**Judith Lysaker** (Butler University, USA)

Learning to read and write is often cast as a process whereby children master a particular set of cognitive and linguistic tasks. Yet when children are learning to read, we often sense that something more is happening than the simple mastery of skills. Indeed language theorists and psychologists make the claim that language events like reading shape our thinking and being. In this presentation I explore the potential of dialogic theories of self to help us understand why reading is transformative and in what particular ways reading might contribute to self-development. First I offer a multidisciplinary model of dialogism grounded in hermeneutic, relational, psychological views and argue that dialogism allows us to reclaim the person who reads as integral to the reading process. Then using a case example of a child engaged in wordless picture book reading, I offer an analysis of how the reading process might be considered dialogical, and the ways in which that dialogic process may lead to self transformation and contribute to development. In particular, I suggest that dialogism allows a view of learning to read as the development of relational capacity and the teaching of reading and writing as relational and moral work.

Keywords: literacy; self-development; hermeneutics; dialogism; learning

### **“To be a part of the dialogue”: Bakhtinian reading practices**

**Stergios Botzakis** (University of Tennessee, USA)

Increasingly, distinctions between low culture and high culture are being blurred (Purves, 1998), and educators are advocating the inclusion of popular culture in schools (e.g. Alvermann, Moon, & Hagood, 1999). Botzakis takes Bakhtin's concepts of carnival and response to illustrate the possibilities of using such texts in meaningful manners. The carnival experience offers a “chance to have a new outlook on the world, to realize the nature of all that exists” (Bakhtin, 1984, p. 34). Instead of being destructive, forays into the popular, what Bakhtin called the

“folk,” are productive opportunities for renewal and reflection. Part of what makes this experience meaningful lies in the notion that any utterance, even a carnivalistic one, “is inherently responsive” (Bakhtin, 1986, p. 68). Using data from an interview study conducted with twelve adult comic book readers, Botzakis describes how participants saw themselves involved in a world where language interactions helped shape social realities and where dialogic response was a fundamental activity. Moreover, they demonstrated ways to take seemingly inconsequential texts and use them to examine themselves and their worlds, and for at least one, comic books became a Bible.

Keywords: education; literacy; carnival; Bakhtin; meaning making

**8:50 - 10:30**

**Paper Session 36**

### Theoretical innovations

Chair: *M. Beatrice Ligorio* (University of Bari, Italy)

#### Spelling the “self” in Bakhtinian tradition

*Alexey Ulanovsky* (Moscow State University, Russia)

With regard to the increased popularity of M. Bakhtin’s ideas in psychology, it is interesting to indicate one important nuance in his treatment of the term “self”. For a very long time it was common for the Russian philosophical and psychological literature to use in writing the term the upper-case, capital letter, without quotes: Self, I (in Russian: Я). Even today most of Russian-speaking authors use it this way. But despite the orthodoxy of such a designation, it has very serious drawback: it mystifies the concept, transforming self to some kind of exceptional essence, with obscure ontology. After Bakhtin in Russian philosophical and psychological literature a new tradition was established: using of usual lower-case, small letter in writing the word, marked out by quotes or italics: “self”, “i”, or self, i (in Russian: “я”, or я). This eliminates all sorts of metaphysical interpretations of the concept, which are evoked by the word in upper-case (Self, I). The latter in philosophical context refers rather to the classic, modern treatment of Self, which comes from cartesianism to neokantianism and phenomenology: concept of Self (or I) as some kind of super-empirical, transcendental agent, as a monadic self-centered structure. Dialogical tradition of Bakhtin criticized exactly such understanding and was in opposition to it. In general, small letter writing of this concept reflects the sharp turning into prosing of philosophical language, which appeared in 1930-s and influenced almost all of the main trends in philosophy.

Keywords: self; writing; classic concept; Bakhtinian tradition

#### The architectonics of consummation in Bakhtin

*Aydin Behnam* (University Sains Malaysia, Malaysia)

As Valeri Tiupa asserts in his “Architectonics of Aesthetic Discourse”: “Bakhtinian consciousness [is] concerned with its own internal answerability before the ‘other’” (p. 96). Different voices dialogizing in a text, sometimes lead to chaos. Thus in a quest for consummation, the main aim of this paper is not to add to the outward growth of this snowball of Bakhtinian commentary, but to take a microscopic, inward approach and attempt to take a new look at some less-attended-to concepts in Bakhtin. The researcher intends to take the two ‘centrifugal’ and ‘centripetal’ tendencies, inject them into any given concept or motif in a literary text thus ionizing a single entity with the possibility of a dual function of centralizer and/or de-centralizer, and so arrive at a consummation or rather a method for achieving equilibrium in a literary text. Hence in this paper a deconstructive stance will be drawn on not as an approach for analysis but rather as a vaccine against deconstructive instability itself, introducing a dual function, a binary nature into any given motif or pattern in a text. By thus providing the chosen motif or element with enough elasticity (or “plasticity”), any chosen concept in a text of literary nature can first succeed in consummating the internal “self-other” battle within itself and thus arrive at a balance, hopefully preventing its internal and external chaos temporarily. There will also be a sample analysis on William Faulkner’s A Fable.

Keywords: architectonics; consummation; centrifugal; centripetal; finalization

### Reflections on a dialogical psychology

**B. Georgina Flores Mercado** (Universidad Autónoma del estado de Morelos, México)

In this paper I present a theoretical reflection on the place occupied by Psychology as a scientific discipline as it intervenes in any group or community. In these reflections I consider that a community can be understood as a polyphonic concert, that is to say, a space where different voices with different tones and roles coexist. We can then ask what role is occupied by Psychology in this polyphonic concert? This will be one of my leading questions in the first part of this paper. In second place I reflect on the scientific identity of Psychology and its relationship with everyday knowledge. This second part is guided by the question of whether Psychology can recognise that its theoretical corpus has been constructed from the voices of popular knowledge and not only from scientific knowledge. Through this question I explore how the scientific essence of Psychology sustains itself as differentiated from everyday knowledge. As a counterpart in this paper I propose that Psychology and its identity are dialogical and polyphonic. To carry out these reflections I draw a parallel with music and make use of Bakhtin on the dialogical, Rossi Braidotti on feminine identity and Donna Haraway on situated knowledge.

Keywords: psychology; polyphony; dialogical; music; identity

### Subjectivity as the external extension of the dialogical self

**Carlo Galimberti & Francesca Cilento Ibarra** (Università del Sacro Cuore, Italy)

Dialogue is the inner soul of the Self, considered as “a dynamic multiplicity of voiced positions”. It also has to be considered the link between the Self and the Others. Every interaction blossoms from the Self, but it doesn't always change it. In addition, a coherent representation of the Self is not always shown outside. This is particularly true for computer mediated communication. The absence of the body creates new forms to present ourselves through the style of language; avatars, icons and so on. We call Subjectivity the fluid and narrowed image proposed outside, a portion of what we are, based on our Self. The purpose of Subjectivity is to communicate “who I am” and to be understood by interlocutors. Achieving this goal implies that Subjectivity may change some of its features to adapt itself to the characteristics of the context and the interlocutors' feedback. Its nature is fluid, connectivistic and dialogical, and it is possible to investigate it via Conversational Analysis. While changing to fit with the outside, the Subjectivity supplies new cues for the inner dialogue, supporting the inner Dialogical Self and, at the same time, enhancing the comprehension between interlocutors.

Keywords: self; subjectivity; dialogue; connectivity; CMC

### The hypertextual and the postcolonial - are information technology and culture on the same page?

**Ananya Gosha** (English and Foreign Languages University, India)

The postcolonial and the hypertextual represent two distinct manifestations of the topology of postmodern information culture where grand narratives are being replaced by local narratives and local knowledges. In a postmodern condition, where the comfort and stability of first principles of any kind are slipping away, information technologies are having a profound impact on our literary and aesthetic practice by creating a new aesthetic that involves a rapid transition from the linear, univocal, authoritative aesthetic of passive encounters to one of open, dialogic and nonhierarchical aesthetic of active encounters. The intertextual hypertext to a large extent resembles a postcolonial cultural experience where the constantly shifting, interpenetrating dynamic interaction between bodies and texts are foregrounded in relation to history, politics and culture. The hypertextual environment blurs traditional boundaries between the personal and impersonal, and raise questions about the locus of the self itself. In my paper, I want to focus primarily on the contradictions and multiplicities inherent in the hypertextual environment, both computer and cinematically generated, which resemble different modes of representation of subjects in postcolonial texts and will foreground the relationship between technology and self in the study of dialogue. But along with that I would also like to explore, if technology has been able to provide for us a clean virtual space where categories of race, gender and class are irrelevant and whether such a claim towards complete freedom of total disembodiment in virtual media is ever possible when postcolonial discourse acknowledges the necessity of locating the embodied self in a web of power relations. From this perspective, an interesting issue to look at might also be whether our access to this vast field of virtual knowledge is liberating us with greater capacity for communication or whether we are navigating in the city of texts only in the spirit of possession and control always tied to the modes of consumption and those of embodiment.

**10:50 - 11:50****Symposium 19****The dialogical construction of the alienated social identity***Joshua W. Clegg & Valerie Futch* (City University of New York, USA)Discussant: *Joao Salgado* (Instituto Superior da Maia - ISMAI, Portugal)

A primary thesis of the Western intellectual tradition is that alienation is fundamental to human experience, particularly in the modern and post-modern age. Hegel first foregrounded the profound alienation between self and world in the modern era, a thesis further developed through his theoretical posterity. Marx, for example, analyzed the alienation of society, Sartre of human experience, Heidegger of modern life, and Fromm of the psyche. The humanist tradition later extended this thesis to a positive requirement for human well-being - i.e., the need to belong - a need that has been investigated extensively in empirical psychology. This symposium operates within this broad intellectual tradition, focusing specifically on social alienation and how it can function as an element of identity. Presentations will consider the development of alienated identity in both theoretical and empirical terms, focusing particularly on the dialogical character of these identity constructions.

Keywords: alienation; identity; dialogical; belonging; social

**Alienated identity as an internalized hyper-regulatory social discourse***Joshua W. Clegg* (City University of New York, USA)

In this presentation, I will use examples from my empirical work to demonstrate how one basic class of alienated identity is rooted in an internalized hyper-regulatory social discourse. A hyper-regulatory social discourse is one where the fear of, reactivity to, or expectation of exclusion leads to the inhibition of social behavior in one interlocutor while the resulting disjointed social behavior leads to censorious or inhibited social behavior in others. The frequent repetition of this basic social discourse can lead an individual to interact under a continual fearful expectation of social exclusion. This, in turn, engenders a social vigilance that further displaces the 'thrown' rhythmicity of everyday social interaction. In this displaced, anxious, self-conscious state, the individual interprets and remembers social behavior as threatening to inclusion, independent of whether the possibility of exclusion is salient to other social actors. This continual sense of a precarious social existence leads the individual to a stable hyper-regulation of exclusion threat through the inhibition of social behavior. This pattern of hyper-sensitive awareness and disjointed and inhibited social behavior makes effective social interaction more difficult and thus further confirms the original expectation of social exclusion. Over time, such alienating experiences can internalize the hyper-regulatory discourse as a fundamental element of identity.

Keywords: alienation; discourse; anxiety; regulation; identity

**"Traveling power" as a dialogical response to alienation***Valerie Futch* (City University of New York, USA)

Building theoretically upon Herman's metaphor of the "self as traveler" (2004), this study utilizes empirical data from group interviews with 18 men and women, ages 18-30, who immigrated to the United States during their adolescence and attended schools designed specifically to serve their needs. This study investigates how social discourses that support a positive construction of identity during adolescence are able to "travel with" the young adults as they encounter new situations and environments, and investigates when they recalled and relied upon these previous dialogical interactions to cope with difficult situations. Interview transcripts as well as visual data representations in which individuals "mapped" their journeys show unique instances of a multi-voiced self and the power of social discourse to influence an individual's perception of a new environment (in terms of supportive or detrimental). The data speak to both the temporal and spatial organization of the dialogical self, particularly during transitional life periods. Findings support the idea that meaningful dialogical interactions serve a supportive role when an individual feels alienated; the findings can also inform the creation of environments with the power to scaffold adolescence with such discourse and influence their decisions in future settings where they may feel alienated.

Keywords: travel; alienation; dialogical; discourse; adolescence

**10:50 - 11:50**

**Paper Session 37**

### **Self-regulation as dialogue**

Chair: *Mariann Märtsin* (University of Bath, UK)

#### **Three dimensions of self-regulation - a dialogical reinterpretation**

*Waclaw Bak* (John Paul II Catholic University of Lublin, Poland)

The paper presents a dialogical reinterpretation of the theory of “three dimensions of self-regulation” - a new theoretical proposition concerning the structure and regulative functions of the self-system. Based on conceptions of Higgins, Markus, and Ogilvie the self-system was defined as a cognitive structure, composed of different self beliefs (e.g. ideal-self, ought-self, undesired-selves, can-self, impossible-self) and discrepancies between them. Empirical exploration of such a complex self-structure (N=247) resulted in formulation of the theory of three dimensions of self regulation, which postulates that the self-system can be described in terms of three dimensions: “negative-self-standards”, “positive-self-standards”, and “can-self-standards”. It is proposed that they can be useful in explaining different aspects of psychological functioning. A dialogical reinterpretation of such a cognitive model will be proposed.

Keywords: self-discrepancies; self-regulation; dialogical reinterpretation

### **Self-understanding in early adolescence: Developmental changes captured in short autobiographical stories**

*Petr Macek & Jan Vančura* (Masaryk University, Czech Republic)

This study focuses on changes in self-perception (reflecting self) and self-presentation (social perspective of dialogical self) in early adolescence. We use data from the Czech subsample of the longitudinal study ELSPAC. As a part of complex psychological examinations at the age of 13 and 15, probands (75 girls, 70 boys) also were to write a short story about themselves. In autobiographical stories adolescents tell about themselves from their own personal perspective and also from the perspective of others. By using these data, we can try to identify dialogical processes of their self-reflections. They reflect themselves in the stories which are part of their own identity (Mc Adams, 2006), and choose aspects of their life for self-presentation designated for others. As preliminary results reveal, in the stories collected it is possible to distinguish short story lines (personal memories) which have particular importance in one's reflections about the self and in which the respondents are the main characters (e.g. fight with parents, time spent with a close friend, an important event at school, extraordinary experience, etc.). Other responses are more likely self-representations. This more frequent category of responses includes personal characteristics, status and relationship characteristics, and also characteristics expressing personal possessions. The last category of responses includes theories of self, which contribute to the interpretation of oneself. We presuppose that the occurrence and importance of this category of responses is likely to increase with age and that it will offer the adolescents a basis for the sense of identity.

Keywords: self-development; adolescence; longitudinal research; narrative; autobiographical stories

### **Onlooking as systems self-reflection in activity regulation: Theoretical considerations and empirical evidences**

*Dmitry A. Leontiev* (Moscow State University, Russia)

In different contexts we find contradictory evidences as to whether self-reflection, that is making oneself the object of one's attention and cognition, is favorable for activity regulation. Some authors (V. Frankl, J Kuhl) claim that turning back to oneself from the task in the outside world distorts healthy individual-world relationships.

Others (A. Laengle, S. Luybomirski) find that self-cognition and self-awareness are beneficial for one's well-being and healthy fulfillment. To resolve this contradiction, we have distinguished several patterns of attention distribution between oneself and external situation: (1) Nonreflection, forgetting oneself in a total penetration into the external situation; (2) Self-focusing, sticking to oneself, narcissistic self-absorption at the expense of the view of the external situation; (3) Systems self-reflection, the awareness of oneself in the context of a situation; (4) Losing the focus, flight to abstract reasoning or focusing on something outside the situation. These patterns have been revealed using two different methodologies: psychometric (Differential Self-Reflection Inventory) and qualitative-phenomenological (essays "Onlooking at myself"). The results are strikingly similar and allow speaking of the above patterns as stable dispositional strategies related to variables of personality and activity regulation. In particular, systems self-reflection, the division of attention between the "conceiving I" and "conceived Me", maintaining simultaneously both in the extended focus of attention, seems to enhance autoregulation capacities, unlike self-focusing, responsible for harmful consequences.

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**10:50 - 11:50**
**Paper Session 38**
**Absent dialogue**

Chair: *Alex Gillespie* (University of Stirling, UK)

**Losing one's voice: Dialogical psychology and the unspeakable**

*Matt Adams* (University of Brighton, UK)

The portrayal of the self as constitutionally dialogical is fast becoming an established and familiar feature of the psychological landscape; it is making inroads too into sociological terrain and the expanding interdisciplinary space in between. With growing influence and recognition comes a necessity to engage with critical dialogue, which has marked the concept's more recent development. Drawing on insights in a number of fields within psychology, this paper will argue that the linguistic and narrational connotations of the dialogical self may be limiting a more complex understanding of the intersubjective constitution of selfhood. It is argued that pre-reflective intersubjectivity, 'unspeakable' aspects of self-dialogue, and processes of reflexive disavowal raises profound cultural and psychological questions about the role of the 'voice' in the dialogical achievement of selfhood.

**Embedding the process of uncertainty. Expansion or reduction of multiplicity: Opportunities, risks and consequences for individual and organizational development**

*C.R.M. van Huijgevoort* (Private practice, the Netherlands)

The concept of the dialogical self (Hermans, 2001, 2002, 2006) presents the self as an entity consisting of different parts, called I-positions. Flexible movement between positions, but also multiplicity of positions is seen as important for a healthy self (Hermans, Hermans- Jansen, 1995). Recent research on the effect of SCM coaching (see Self Confrontation Method, Hermans, Hermans- Jansen 1995; van Huijgevoort, 2005 ) confirms this insight. Considering the self as multi-voiced and dialogical, provides a conceptual framework for distinguishing different positions in the self. It also offers a possibility to study assessment and change of the valuation systems associated with these positions. In this paper I will share my insights and clinical experience regarding strategies and principles which govern effective use of dialogical skills by the coach in sessions with clients. In particular I will pay attention to the process of taking up suppressed or neglected voices into the dialogical process. This is important because suppressed voices will limit personal development. In my presentation I also will connect this individual process with the effect on organizational development. I will illustrate this with the results of a study in a large ICT organization. Self investigations with managers who are responsible to the organization for retention of their employees form the basis for this study. Data showed that expansion of multiplicity on the part of managers is visible in the development of more variety in feelings and behavior in uncertain situations.

**Alienation revisited: A broken dialogue***Evgeny Osin* (Moscow State University, Russia)

The contemporary theories of existential meaning are steadily recognizing the idea that meaning arises from engagement into interaction with the world (S. Maddi, M. Csikszentmihalyi & J. Nakamura). According to Russian tradition (L. Vygotsky, M. Bakhtin, A. Leontiev, S. Rubinstein), the concept of meaning is dialogical by nature: meaning reflects a certain actual or potential relationship between the subject and consciously represented world's phenomena (objects, other people, etc.). Whatever has meaning, connects the subject to a wider context, providing his/her life with perspective, and only the actions that implement this relationship possess subjective meaning (D. Leontiev). The span of the diversity of meanings (actual and potential ways of interacting with the world) available to the subject is related to personality development and adaptive flexibility; it enhances one's capacity for the development of a unique individual lifestyle. This approach to meaning gives a new breath to the long-established concept of alienation (K. Marx, E. Fromm). The subjective phenomena related to alienation arise when an individual's network of actively pursued relations with the world is narrow and barren, compared to the much wider system of potential relationships, which can be used to describe the mysterious concept of 'human nature' or be defined in terms of universal human 'basic needs' (E. Fromm). Alienation becomes apparent as an individual's inability to perceive values and meaning that justify other people's lives or to experience these meanings from the works of art, inability to discover and implement one's own meaning in the world. It is a rupture of dialogue with the world. In contrast to the more traditional Marxist approach (E. Il'yenkov), it can be argued that the concept of alienation is related not only to external, but to inner activity as well. Existential tradition (M. Buber, V. Frankl, A. Laengle, S. Rubinstein) views human as an essentially dialogical being, capable of containing and transforming meanings within his inner world. The re-establishment of broken dialogue with the world can be accomplished by means of re-establishment of broken dialogue with one's human self, which leads to transformation, coherence arising in the domain of the individual's external activity. This path, once rejected by Marx, is followed by existential psychotherapy. Steps towards empirical validation of the proposed model of alienation have already been taken. The psychometrically sound Russian version of Alienation test (S. Maddi, S. Kobasa, M. Hoover) demonstrates statistically significant correlations with meaning-related variables and measures of psychological well-being, as well as participants' occupation. A specific version of Alienation test for students was also developed and successfully validated, allowing to measure alienation in academic sphere.

**10:50 - 11:50****Paper Session 39****The dialogical body**Chair: *Brady Wagoner* (University of Cambridge, UK)**Health in the territory as a shared responsibility***Eleonora Braga, Gian Piero Turchi & Sara Checchin* (AltreStrade, Italy)

This contribution moves by the narrativistic paradigm, for which reality is constructed by the discursive modalities used. The aim is to describe the relation between health promotion and illness prevention, primarily thinking about the epistemological differences between these practices. The sample of the research consists of 250 interviewees: 4 categories of health operators and one operator not related to health. Methodology comprises the use of MADIT, administering open-ended questionnaires. The software Spad-T has been used to carry out the textual analysis. Research points out that each operator category uses discursive modalities that configure health promotion like illness prevention. So, the interventions are incoherent with the epistemological level to which health belongs and are methodologically incorrect. The proposal consists of interventions, involving the territory in which dialogical identity has been constructed. This identity is configured by the ways used by a person to describe oneself, and by other persons and all speakers to describe one. The intervention has the aim of promoting ways of describing itself and ways to encourage the other person towards health, sharing the responsibility to generate health inside the territory.

Keywords: discursive practices; M.A.D.I.T.; dialogical identity; health promotion; territory

### The physical and the social: Exploring the origins of dialogue

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

According to Bakhtin, the way human bodies interact should be considered as dialogue, whether in friendship or in hostility, whether in respect or in disregard of the humanity of the other's body. Such a view violates the common sense understanding of the concept of dialogue. An alternative, however similar view, is offered by Fogel, who proposes that interaction between persons is co-regulated, also whether in friendship or hostility. The main difference is that co-regulation does not only occur between persons, but also between a person and a thing. These views are discussed relative to the origin of dialogues, as commonly understood. Examples are drawn from video recordings of mother-infant interaction including a toy. It is proposed that the emergence of self in dialogue presupposes social co-regulative interaction between an adult and a newborn child. The child is biologically prepared for such interaction, however, such preparation does not guarantee emergence of self in the child. Self is content related, that is, depends on concrete experiences of the child shared with the social other. Multiplicity of social others is also the basis for multiplicity of voices in self, and, in extension, the basis for internal dialogues.

Keywords: dialogical self; infancy; intentionality; co-regulation; shared experiences

### The science of physiognomy: A showcase of intercorporeal monologue

*Nora Ruck* (Johns Hopkins University, USA) & *Thomas Slunecko* (University of Vienna, Austria)

Dialogical self theory is increasingly becoming a platform of studying cultural psychological phenomena. The question how culture influences concepts of the body and bodily encounters between individuals is hardly investigated, though. Western culture is often described as being pervaded by a fundamental split between mind and body. The science of physiognomy - widely practiced in 19th century Europe and epitomized by the works of the Swiss pastor John Caspar Lavater (1741-1801) - presents an especially fruitful case to study modern European concepts of bodily dialogue. Lavater proposes a strict harmony between body and character, describing a beautiful body as the seat a beautiful soul. The goal of physiognomy is to provide a psychological taxonomy based on physical characteristics. Under a body-theoretical perspective, we will discuss Lavater's physiognomy in the light of the relation between body and mind. We will further apply a dialogical perspective to questions of dominance between the physiognomist and the bodies s/he seeks to analyze. In this, we follow Mikhail Bakhtin's critique of "the West" as essentially monological. We will especially focus on questions of (monological) dominance in the encounter of the physiognomist with physical otherness: the monstrous body, the "national" body, and the female body.

Keywords: cultural psychology; body/mind dualism; dialogue; otherness; physiognomy

10:50 - 11:50

Paper Session 40

### Music, dance and dialogical self

Chair: *Eero Tarasti* (University of Helsinki, Finland)

#### Context, self and dialogue with music: A grounded theory research on students

*Dariush Boostani, Ebrahim Eskandari & Nasibeh Zanjari* (Shiraz University, Iran)

The purpose of this qualitative study was to examine the interplay of students and music, to explain the process of redefining, reshaping and reconstructing participant's meaning system and music taste. 20 students (male and female) of Shiraz University (Iran) participated in the study. Grounded theory methodology was used for data analysis. Data was collected by in-depth interview with participants who were selected by purposive sampling. Findings showed that dorm space, age experiences, collective identity, global music market, acted as a context that influenced the dialogue of participants' meaning system and music. The main consequence of this dialogue was identification of participants with the content of music. They interpreted music based on their experiences. Participants projected their mental image to the storyline of music. These strategies helped them to communicate with music, change their taste and know themselves.

Keywords: self; music; taste; context; dialogue; identification; projection

### **The dialogical dance: Positioning and identity construction in Argentine tango dancers' community**

**Luca Tateo & Giovanna Ammaturo** (University of Salerno, Italy)

Argentine tango dancing is a phenomenon involving hundred thousands people worldwide. According to psycho-social and anthropological research, tango is not just a playful activity rather a discipline, an holistic life's philosophy. It involves several dimensions such as mind and body consciousness, empathy, gender relationships, technical performance and life's attitudes. For these reasons tango is often used in dance therapy. The dance is performed without prearranged choreography, within different triadic relationships - in Marková's sense - between the Ego, the Alter and a third object which is from time to time the music, the spectators and the significant Others. This contribution presents the first results of an ethnographic study in an Italian community of dancers. Data are gathered by brunerian semi-structured interviews and video observations. Significant episodes in both sets of data are selected and compared. Analysis focuses on the dialogical identity construction in novice, expert and professional dancers and their positioning with respect to the dancers' community and their other I-positions outside the community. Results show how participants construct their identity in a dialogue between their I-positions inside and outside tango community. Besides, throughout initiation, peripheral and central participation, dancers construct different sense of their whole life experiences.

Keywords: identity; performing arts and dialogue; positioning; gender relationships

### **Identities made of brass. Traditional Purepecha music as a source of meaning in cultural identity**

**B. Georgina Flores Mercado** (Autonomous University of Morelos State, Mexico)

In this paper I present ethnographic research carried out in Mexico with members of brass bands on the construction of Purepecha cultural identity and traditional music. Simon Frith (1996) considers that music builds groups, articulates meanings and contributes to the construction of identities. Some musical forms denote gender, ethnic and social borders and permit a distinction between inside and outside. The Purepecha people have historically constructed forms of resistance and traditional music can be understood as one of them. We consider traditional music to be a source of meaning for Purepecha identity at a collective and individual level. In this paper I intend to answer questions such as: What role is played by traditional music in the definition of belonging amongst the Purepecha? How does traditional music dialogically organize the self? In what ways does traditional music permit the construction of Purepecha cultural identity?

Keywords: cultural identity; folk music; indigenous people; brass bands; tradition

**10:50 - 11:50**

**Interactive Lecture 3**

### **The dialogical imperative: Ideal or reality in the contemporary public sphere?**

**Sandra Jovchelovitch** (London School of Economics & Political Science, UK), **Paula Castro** (ISCTE & CIS, Portugal) & **Ivana Marková** (University of Stirling, UK)

This interactive lecture aims to develop a critical reflection about the practice of dialogue in contemporary public spheres. It seeks to probe the Habermasian hypothesis that the universal foundations of human communication lie on the search for mutual understanding. While we can agree that dialogue offers a much needed ontology for our understanding of mind, self and all social phenomena, its realization as a practice remains open to scrutiny. Indeed many would question whether it is possible at all; Needham famously remarked that "once outside a given form of life, man is lost in a wilderness of forms". Be it because of the existential anxiety associated with the uncanny other, or the conditions of deep asymmetry found in unequal public spheres, the dialogical encounter between self and other has been seen more as an ideal than as a practical possibility. This interactive lecture will reflect on the clashes between the actual and the possible in dialogue, examining it as a social practice through research on perspective-taking and representational development in a variety of contexts. Contributors will present a reflection paper drawing from both conceptual and empirical resources.

Keywords: dialogue; public sphere; perspective-taking; self-other relations; Habermas

**12:00 - 1:00****Keynote 5****The debate between dialogism and individualism in history: John Locke and the third earl of Shaftesbury****Michael Billig** (Loughborough University, UK)

This talk will present themes from Michael Billig's recently published book 'The Hidden Roots of Critical Psychology'. This explores the historical roots of dialogical ideas about the mind, paying particular attention to British philosophy in the early modern period. The third earl of Shaftesbury has been an unjustly forgotten figure. Not only did Shaftesbury produce an early, important reaction against the individualism of Locke, but also his personal ties with Locke make the story doubly fascinating. In this tale, philosophy, politics and personal feelings are deeply mixed. In many respects, Shaftesbury's ideas pre-figure those of Bakhtin and this is important for understanding both the origins of dialogical ideas and their ideological basis.

## Conference Delegates

Second name	First name	Email	Affiliation	Country
Abbey	Emily	eabbey@ramapo.edu	Ramapo College of New Jersey	USA
Abreu	Guida de	gabreu@brookes.ac.uk	Oxford Brookes University	UK
Adams	Matthew	Matthew.Adams@brighton.ac.uk	University of Brighton	UK
Affleck	Dhuana	dee-affleck@ukonline.co.uk	Edinburgh Traumatic Stress Centre	UK
Ahammed	Shaima	Shaima.Ahammed@uaeu.ac.ae	UAE University	United Arab Emirates
Akkerman	Sanne	S.F.Akkerman@uu.nl	Utrecht University	Netherlands
Alberts	Charl	calberts@eastcape.net, calberts@ufh.ac.za	University of Fort Hare	South Africa
Albornoz	María Teresa del Río	mrdelrio@uc.cl	Universidad Alberto Hurtado	Chile
Altieri	Antonio Luís de Quadros	aaltieri@uol.com.br	GRUPERFE (UNINOVE) and GEMDEC (UNICAMP)	Brazil
Appetecchi	Antonella	antonellappetecchi@tiscali.it	Third Centre of Cognitive Therapy	Italy
Appolonia	Alessia	appolonia@callcentre.it	University of Padua / Prágmata SRL	Italy
Avdi	Evrinomy	avdie@psy.auth.gr	Aristotelion University of Thessaloniki	Greece
Aveling	Emma-Loiuse	emmilie_may@yahoo.co.uk	University of Cambridge	UK
Azimzadeh	Fatemeh	Azimzadeh_mf@yahoo.com	Tehran University	Iran
Bak	Waclaw	wabak@kul.lublin.pl	The John Paul II Catholic University of Lublin	Poland
Baker	Jackie	Jackie.Baker@nwmhp.nhs.uk	NHS	UK
Baptista de Novais	Rita	wonderland_5_7@hotmail.com		Venezuela
Barbanera	Dalila	barbanera.dalila@gmail.com	University of Padua	Italy
Barone-Chapman	Maryann	mbchapman@btconnect.com	private practice	UK
Barresi	John T	jbarresi@dal.ca	Dalhousie University	Canada
Bastos	Ana Cecília	elainepr@clas.com.br	Federal University of Bahia	Brazil
Batory	Anna	batory@kul.lublin.pl	Catholic University of Lublin	Poland

Battisti	Leonardo	leonardo.battisti@libero.it	University of Padua	Italy
Baucal	Aleksandar	abaucal@f.bg.ac.yu	University of Belgrade, University of Neuchatel	Serbia
Bellgard	Taryn	taryn.bellgard@gmail.com	Spalding University	USA
Bertau	Marie-Cécile	bertau@psycholinguistik.uni-muenchen.de	Universität München	Germany
Bhargava	Vinita	vini.bhargava@gmail.com	Lady Irwin College, University of Delhi	India
Billig	Michael	M.G.Billig@lboro.ac.uk	Loughborough University	UK
Blakar	Rolv Mikkel	r.m.blakar@psykologi.uio.no	University of Oslo	Norway
Bogachyk	Larysa	lbogachik@yahoo.com	Research Laboratory for Psychoanalytic Psychology of Kiev	Ukraine
Bolotova	Alla	noncom@mail.ru	Moscow State University	Russia
Bolstad	Christine	chris@innerwesttherapy.com.au	The Inner West Therapy Centre	Australia
Botzakis	Stergios	sbotzaki@utk.edu	University of Tennessee	USA
bouwer	johan	j.bouwer@wanadoo.nl	Alba-University	Netherlands
Braga	Eleonora	ele.braga@libero.it	University of Padua	Italy
Brygola	Elwira	elwira.brygola@kul.pl	The John Paul II Catholic University of Lublin	Poland
Carlquist	Erik		University of Oslo	Norway
Carson	Denise			USA
Cassidy	Wanda	james211@shaw.ca	Wanda Cassidy Counselling Services	Canada
Cervone	Daniel	dcervone@uic.edu	University of Illinois at Chicago	USA
César	Margarida	macesar@fc.ul.pt	Universidade de Lisboa	Portugal
Chak	Amy	awchak@ied.edu.hk	The Hong Kong Institute of Education	China
Chaplin	Jocelyn	jochaplin@yahoo.com	Serpent Institute	UK
Cherian	Isaac	isaac.cherian@hct.ac.ae	Ministry of Health, UAE	United Arab Emirates
Cherjovsky	Natalia	natcherjovsky@aol.com	University of Central Florida	USA
Choi	Sang-Chin	choi@cau.ac.kr	Chung-Ang University	Korea

Chronaki	Anna	chronaki@uth.gr	Department of Early Childhood Education, University of Thessaly	Greece
Chrzastowski	Szymon	szymonch@poczta.onet.pl	Warsaw University	Poland
Cilento	Francesca	francesca.cilento@gmail.com	Università Cattolica del Sacro Cuore	Italy
Cipriani	Gerald	cipriani@tama.ac.jp	School of Global Studies, Tama University	Japan
Cipriani	Mrs			Japan
Clegg	Joshua W.	jclegg@jjay.cuny.edu	John Jay College of Criminal Justice, CUNY	USA
Cole	Tomas	cole@stud.ntnu.no	Norwegian University of Science and Technology (NTNU)	Norway
Cooper	Mick	mick.cooper@strath.ac.uk	University of Strathclyde	UK
Corcoran	Tim	T.D.Corcoran@sheffield.ac.uk	University of Sheffield	UK
Cornish	Flora	flora.cornish@gcal.ac.uk	Glasgow Caledonian University	UK
Cortés	Mauricio	mcortes@puj.edu.co	Universidad del Valle	Columbia
Costa	Ana	ana.nobrega4@gmail.com	Universidade de Lisboa	Portugal
Cresswell	James	jdc3@ualberta.ca	University of Alberta	Canada
Cubero	Rosario	rcubero@us.es	University of Seville	Spain
Cunha	Carla	ccunha@ismai.pt	University of Minho & ISMAI	Portugal
Curk	Polona	p.curk@psychology.bbk.ac.uk	Birkbeck College	UK
Daanen	Paul H	pd285@cam.ac.uk	University of Cambridge	UK
Del Percio	Monica	monica.delpercio@unine.ch	University of Neuchatel	Switzerland
Dervin	Fred	freder@utu.fi	University of Turku	Finland
Desai	Falguni Piyush	psdesai69@yahoo.co.in	V.S.Patel College of Arts & Sc. Bilimora	India
Deyab	Mohammad	mohamed_shabban@yahoo.com	Taibah University at Madinah Munawwarah	Kingdom of Saudi Arabia
Di Maso	Annalisa	dimaso@callcentre.it	University of Padua / Pràgmata SRL	Italy
Dillon	Lisette	lisetted@iinet.net.au	Queensland University of Technology	Australia

Dillon	Timothy			Australia
Dimaggio	Giancarlo	gdimaje@libero.it	Third Centre of Cognitive Psychotherapy	Italy
Doria	Nilson Guimarães	ngdoria@uol.com.br	State University of Rio de Janeiro / University of São Paulo	Brazil
D'Silva	Lavina	Lavina_dsilva@wsahs.nsw.gov.au	Sydney West Area Health Service	Australia
Duveen	Gerard	gmd10@cam.ac.uk	Univeristy of Cambridge	UK
Edelmann	Achim	ae272@cam.ac.uk	University of Cambridge	UK
Engelbert	Jiska	engelbert@fhk.eur.nl	Erasmus University Rotterdam	Netherlands
Eskandari	Ebrahim	e.eskandari@gmail.com	Shiraz University	Iran
Fan-yu In	Anita	jih@cc.ctu.edu.tw	Feng Chia University	Taiwan
Fattori	Luca	lu.fattori@gmail.com	University of Padua	Italy
Fecho	Bob	bfecho@uga.edu	University of Georgia	USA
Fogliata	Elena	spyetra@hotmail.com	University of Padua	Italy
Foster	Juliet	jlf1000@cam.ac.uk	University of Cambridge	UK
Futch	Valerie	vfutch@gc.cuny.edu	City University of New York	USA
Galanova	Olga	ogalanowa@yahoo.com	TU Dresden European Graduate School	Germany
Galimberti	Carlo	carlo.galimberti@unicatt.it	Università Cattolica del Sacro Cuore	Italy
Garvey	Andrea P. P.	garveya@arc.losrios.edu	American River College	USA
Gasseling	Erica	GAC_egasseling@hetnet.nl	GAC Assessment & Motivatie	Netherlands
Gherardini	Valeria	gherardini@callcentre.it	University of Padua	Italy
Gillespie	Alex	alex.gillespie@stir.ac.uk	University of Stirling	UK
Gomes	William B	wbgomes@gmail.com	Universidade Federal do Ro Grande do Sul	Brazil
Gonçalves	Miguel M.	mgoncalves@iep.uminho.pt	University of Minho	Portugal
González	Fernanda	fgonzalez@psi.uned.es	Universidad Nacional de Educación a Distancia	Spain
Goodbody	Louise	louise.goodbody@canterbury.ac.uk	Canterbury Christ Church University	UK

Gratier	Maya	gratier@gmail.com	Université Paris X - Nanterre	France
Grión	Valentina	valentina.grión@unipd.it	University of Padua	Italy
Guilfoyle	Michael	guilfoym@tcd.ie	Trinity College Dublin	Ireland
Guimarães	Danilo Silva	daniolosg@usp.br	University of São Paulo	Brazil
Hajdukowski-Ahmed	Maroussia	ahmedm@mcmaster.ca	Université McMaster	USA
Hale	Hannah	hannah.hale@ucd.ie		UK
Han	Gyuseog	ghan@chonnam.ac.kr	Chonnam National University	Korea
Haye	Andrés		Pontificia Universidad Católica de Chile	Chile
Hedegaard	Mariane	Mariane.Hedegaard@psy.ku.dk	University of Copenhagen	Denmark
Hermans	Agnieszka	multiculturalcoaching@home.pl	Loydson Partners & International Institute for the Dialogical Self	Poland
Hermans	Hubert	hhermans@psych.ru.nl	Radboud University, Nijmegen	Netherlands
Higuchi	Katsuya	khiguchi@withe.ne.jp		Japan
Hill	Janette	janette@uga.edu	University of Georgia	USA
Huijgevoort	Toos van	toos@reflection-action.nl	Private practice	Netherlands
Hunneman	Ronald	tomdoes@xs4all.nl	Private practice	Netherlands
Husain	M Ghalib	prhusain@yahoo.co.in	Jamia Millia Islamia	India
Hviid	Pernille	Pernille.Hviid@psy.ku.dk	University of Copenhagen	Denmark
Iacopoizzi	Roberta	iacopoizzi@callcentre.it	University of Padua / Prágmata SRL	Italy
Inamori	Ryoko		Nara University of Education	Japan
Inoue	Hiroko	hinoue@soka.ac.jp, h902661@hotmail.com	SOKA University	Japan
Jaspers	Carol	carol@thejaspers.net	University of Stirling	UK
Jensen	Povl	pojul@igrin.co.nz	Northland Health, Hauora o te Taitokerau	New Zealand
Jensen	Eric	ej229@cam.ac.uk	University of Cambridge	UK
Jesus	Paulo	paulorenatus@gmail.com	University of Oporto	Portugal

Joao da Mota Bernardes	Mario			Venezuela
Joerchel	Amrei	amreijoerchel@hotmail.com	LSE	UK
Jones	Carolyn			UK
Jones	Raya A.	JonesRA9@cardiff.ac.uk	Cardiff University	UK
Jovchelovitch	Sandra	s.jovchelovitch@lse.ac.uk	LSE	UK
Kadianaki	Irini	eik21@cam.ac.uk	University of Cambridge	UK
Kang	Yeon-Haun	yeonhaun.kang@gmail.com	Sung Kyun Kwan University	Korea
Kartsen	Andrea	andrea.karsten@kalyfe.de		Germany
Katz	Carmit	ck360@cam.ac.uk	University of Cambridge	UK
Kerr	Ian B	dr.ian.kerr@ukgateway.net	Coathill Hospital	UK
Keshet	Shira	s.keshet@lse.ac.uk	LSE	UK
Kinnvall	Catarina	Catarina.Kinnvall@svet.lu.se	Lund University	Sweden
Knox	Rosanne	Rpearce103@aol.com	University of Strathclyde	UK
Kobylińska	Dorota	dorotak@psych.uw.edu.pl	University of Warsaw	Poland
Komatsu	Koji	komatsu@cc.osaka-kyoiku.ac.jp	Osaka Kyoiku University	Japan
König	Jutta	kea00012@planet.nl	Van Ede and Partners Consultancy	Netherlands
Krawczyk	Stanislaw	krawczykstanislaw@gmail.com	Adam Mickiewicz University	Poland
Kullasepp	Katrin	katrink@tlu.ee	Tallinn University	Estonia
Landi	Cristina	cristina.landi@hotmail.it	University of Padua	Italy
Langhelle	Karen	karenlanghelle@gmail.com	Royal Holloway College, University of London	UK
Léchet	Caroline		University of Lausanne	Switzerland
Lee	Lois	ll317@cam.ac.uk	University of Cambridge	UK
Legius	Marja	m.legius@fontys.nl	Fontys Hogeschool Verpleegkunde	Netherlands
Leijen	Äli	a.leijen@uu.nl	Utrecht University	Netherlands

Leitão	Selma	selma_leitao2001@yahoo.com	Federal University of Pernambuco	Brazil
Lejeune	Ans			Netherlands
Lejeune	Wolf	wolf.lejeune@planet.nl	Instituut Z8	Netherlands
Leontiev	Dmitry	dleon@smysl.ru	Moscow State University	Russia
Leudar	Ivan	ivan.leudar@manchester.ac.uk	University of Manchester	UK
Ligorio	M. Beatrice	bealigorio@hotmail.com	University of Bari	Italy
Lindegger	Graham	Lindegger@ukzn.ac.za	University of Kwa-Zulu Natal	South Africa
Linell	Per	per.linell@liu.se	Linköping University	Sweden
Lloyd	Julie	julie.lloyd4@ntlworld.com	NHS Learning Disability Service	UK
Lonchuk	Marcela		Universidad de Buenos Aires-UBACyT	Argentina
Low	James	james.low@slam.nhs.uk	NHS	UK
Lubczynski	Michal	michal.lubczynski@gmail.com	The University of Finance and Management in Warsaw	Poland
Lutz	Nadia		University of Neuchatel	Switzerland
Lyra	Maria C.D.P.	marialyra2005@yahoo.com.br	Universidade Federal de Pernambuco Recife	Brazil
Lysaker	John T	jlyaker@uoregon.edu	University of Oregon	USA
Lysaker	Hilary Hart			USA
Lysaker	Judith	jlyaker@butler.edu	Butler University	USA
Lysaker	Paul H		Indiana University School of Medicine	USA
MacDonagh	Joe	joe.macdonagh@it-tallaght.ie	Institute of Technology	Ireland
Magioglou	Thalia	thalia_magioglou@yahoo.fr	Maison des Sciences de l'Homme	France
Mahendran	Kesi	K.Mahendran@open.ac.uk	The Open University	UK
Mahmoud	Hala	hwm21@cam.ac.uk	University of Cambridge	UK
Maida	Margarita			Chile
Malhotra	Lowleen	lmk_122@rediffmail.com	Uttar Pradesh Technical University, A.I.C.T.E.	India

Malloy	Lindsay	lindsay.malloy@gmail.com	University of Cambridge	UK
Mamberg	Michelle H.	mamberg@hanover.edu	Hannover College	USA
Markovà	Ivana	ivana.markova@stir.ac.uk	Univeristy of Stirling	UK
Marsico	Giuseppina	gmarsico@unisa.it	University of Salerno	Italy
Märtsin	Mariann	M.Martsin@bath.ac.uk	University of Bath	UK
Maslov	Kirill	kirill.maslov@googlemail.com		UK
Matos	Marlene	mmatos@iep.uminho.pt	University of Minho	Portugal
Matsumoto	Kakuko	kakukom@gmail.com	Nara Womens' University	Japan
Mazzotti	Franco	mazzotti.franco@gmail.com	University of Padua	Italy
McGovern	Sean	mcg@cocoa.ocn.ne.jp	Setsunan University	Japan
Meira	Liliana	liliana.meira@gmail.com	University of Minho	Portugal
Mendes	Inês	inesmendes88@gmail.com	University of Minho	Portugal
Meng-Cheng	Vince Hsieh	vince1b2c@yahoo.com.tw	National Taiwan Normal University	Taiwan
Mercado	Georgina Flores	posgrado.comunitaria@gmail.com	Autonomous University of Morelos state	Mexico
Mescheryakova	Irina	psy@uni-dubna.ru	Moscow State University	Russia
Michielin	Elisa	elaisamici@libero.it	University of Padua	Italy
Minslow	Sarah	tigergurl715@yahoo.com	University of Newcastle	Australia
Mizokami	Shinichi	smizok@hedu.mbox.media.kyoto-u.ac.jp	Kyoto University	Japan
Molina Pavez	María Elisa	memolina@udd.cl	Universidad del Desarrollo	Chile
Monaco	Chiara	kiarina_80@yahoo.it	University of Padua	Italy
Moore	Helen	helenmooreuk@yahoo.co.uk	University of stirling	UK
Morioka	Mizuho		Tokyo	Japan
Morioka	Masayoshi	morioka@cc.nara-wu.ac.jp	Kobe University	Japan
Mottram	Pauline	paulinemottram@hotmail.com		UK

Mourão	Bernadete de Lourdes	b.mourao@uol.com.br	Federal Fluminense University	Brazil
Mussoni	Angelo	mussonia@psy.unipd.it	University of Padua	Italy
Nafstad	Hilde Eileen	h.e.nafstad@psykologi.uio.no	University of Oslo	Norway
Nakama	Reiko	reiko@educ.fukushima-u.ac.jp	Fukushima University	Japan
Nameda	Akinobu	a.nameda@lancaster.ac.uk	University of Lancaster	UK
Nehmad	Annie	annie_nehmad@yahoo.com	NHS	UK
Niessen	Theo	T.Niessen@fontys.nl	Maastricht University	Netherlands
Nijnatten	Carolvan	C.H.C.J.vanNijnatten@uu.nl	University of Utrecht	Netherlands
Nir	Dina	fournirs@bezeqint.net	The Hebrew University of Jerusalem	Israel
Nolas	Sevasti-Melissa	s.nolas@imperial.ac.uk	Imperial College London	UK
O'Sullivan Lago	Ria	rosullivan@brookes.ac.uk	Oxford Brookes University	UK
O'Halloran	Sean	sean.ohalloran@btinternet.com	Irish Centre for Alcohol Research	Ireland
Oles	Pjotr	oles@kul.lublin.pl	John Paul II Catholic University of Lublin	Poland
Oliveira	Isolina	isoliveira@netcabo.pt	Universidade de Lisboa	Portugal
Oliviera	Maria Claudia	mcsoliveira@gmail.com	Universidade de Brasilia	Brazil
Onodera	Ryoko	ryoko.onodera@gmail.com	University of Oulu	Finland
Osin	Evgeny	E.Osin@uel.ac.uk	Moscow State University	Russia
Pagan	Nicholas	nicholas.pagan@emu.edu.tr	Eastern Mediterranean University	Turkey
Paulin-Campbell	Annemarie	ignatian@telkomsa.net	University of Kwa-Zulu Natal	South Africa
Perret	Jean-Francoise		University of Neuchatel	Switzerland
Perret-Clermont	Anne-Nelly	Anne-Nelly.Perret-Clermont@unine.ch	University of Neuchatel	Switzerland
Phelps	Joshua Marvle	j.m.phelps@psykologi.uio.no	University of Oslo	Norway
Pinto	Eleanora	eleonora.pinto@studenti.unipd.it	University of Padova	Italy
Pinxten	Hendrik	Hendrik.Pinxten@ugent.be	Ghent University	Belgium
Pipere	Anita	anita.pipere@du.lv	Daugavpils University	Latvia

Place	Morag	m.a.place@stir.ac.uk	University of Stirling	UK
Pollard	Rachel	rachepollard06@yahoo.co.uk	Private practice	UK
Popescu	Cristian	cristian.popescu@sciences-po.org	Fondation Nationale des Sciences Politiques	France
Potter	Steve	stevepotter@googlemail.com	Private practice	UK
Poulie	Margreet	margreet@reflection-action.nl	Private practice	Netherlands
Prokopiou	Evangelia	Evangelia.Prokopiou@northampton.ac.uk	University of Northampton	UK
Rabinovich	Elaine Pedreira	elainepr@brasmil.com.br	Catholic University of Salvador	Brazil
Radu	Miruna	mradu@avancianegocia.fr	Paris Chamber of Commerce and Industry	France
Raggatt	Peter	peter.raggatt@jcu.edu.au	James Cook University	Australia
Reddy	Vasu	vasu.reddy@port.ac.uk	University of Portsmouth	UK
Renado	Alicia	alicia.renado@mac.com	LSE	UK
Ribeiro	A.K.R.	analiakeila@yahoo.com.br	Centro Federal de Educação tecnológica de Pernambuco	Brazil
Ribeiro	António	antoniopereira@piattaforma-export.com	University of Minho	Portugal
Risdell	Nicholas Matthew	nmrisdell@yahoo.com.mx	National School of Anthropology and History	Mexico
Robinson	Oliver	o.c.robinson@gre.ac.uk	University of Greenwich	UK
Rosa	Alberto	alberto.rosa@uam.es	Universidad Autónoma de Madrid	Spain
Rosenbaum	Philip	aram1836@gmail.com	Yeshiva University	USA
Rowan	John	Inforowan@aol.com	Private practice	UK
Rowinski	Thomasz	t.rowinski@uksw.edu.pl	Cardinal Stephan Wyszynski University	Poland
Ruck	Nora	nora.ruck@univie.ac.at	Johns Hopkins University	USA
Ryle	Anthony	a.ryle@btinternet.com	Westerlands Lodge	UK
Saavedra	Javier	fjsaavedra@us.es	University of Seville	Spain
Saban	Mark	msaban@ntlworld.com	Private practice	UK
Salgado	João	jsalgado@docentes.ismai.pt	ISMAI	Portugal

Salguero	Alejandra	alevs@servidor.unam.mx	Universidad Nacional Autónoma de México	Mexico
Sammut	Gordon	G.Sammut@lse.ac.uk	LSE	UK
Sanchez-Rockliffe	Mariel	mariel@bigpond.net.au	Swinburne University of Technology	Australia
Santhanam	Srinivasan	dr.s.srini@gmail.com	Indraprastha Apollo Medical Centre	India
Santi	Raffaella	r.santi@libero.it	University of Urbino	Italy
Sato	Tatsuya	satotster@gmail.com	Ritsumeikan University	Japan
Scardigno	Rosa	scarosa@libero.it	University of Bari	Italy
Schrijver	Peter	z8@kpn-officedsl.nl	Instituut Z8	Netherlands
Schureman	John C	johnschureman@verizon.net	Private practice	USA
Scott-Smith	Emma	emma.scott-smith@stir.ac.uk	University of Stirling	UK
Scoville	John	jscovill@csc.edu	Columbus State Community College	USA
Sharma	Deepika	deepikasharma.moraje@gmail.com		India
Shekhawat	Prahlad Singh	prahl24@yahoo.com	C-Scheme	India
Simao	Alvaro Duran			Brazil
Simão	Livia Mathias	limsimao@usp.br	University of São Paulo	Brazil
Skowron	Christine	christine.skowron@peelsb.com	Peel District School Board	Canada
Sluiter	Leo	tomdoes@xs4all.nl	Private practice	Netherlands
Stemplewska-Żakowicz	Katarzyna	kstemple@swps.edu.pl	Warsaw School of Social Psychology	Poland
Styła	Malgorzata	mjedrasik@swps.edu.pl	Warsaw School of Social Psychology	Poland
Surgan	Seth	Seth.Surgan@worchester.edu	Worcester State College	USA
Suszek	Hubert	hubert@psych.uw.edu.pl	University of Warsaw	Poland
Sutil	Antonia Larraín	alarrain@uahurtado.cl	Universidad Alberto Hurtado	Chile
Szymczyk	Bartosz	bartosz.szymczyk@swps.edu.pl	Warsaw School of Social Psychology	Poland
Tarasti	Eero	Eero.Tarasti@helsinki.fi	University of Helsinki	Finland
Tateo	Luca	ltateo@unisa.it	University of Salerno	Italy

Teles	Lucilia	lrrt@hotmail.com	Universidade de Lisboa	Portugal
Ter Avest	K.H.	kh.ter.avest@psy.vu.nl; kh.ter.avest@inter.nl.net	VU University of Amsterdam	Netherlands
Tesi	Angelo	angelo.tesi@altrestrade.it	University of Padua	Italy
Thommessen	Cecilie	cthommessen@gmail.com	Copenhagen	Denmark
Torre	Claudia Della	claudia_dellatorre@libero.it	University of Padua	Italy
Traetta	Marta	trmr01gb@uniba.it	University of Bari	Italy
Tsuchiya	Asuka	gotobiki@yahoo.co.jp		Japan
Türken	Salman	salman.turken@psykologi.uio.no	University of Oslo	Norway
Tyler	Ben	bentyler@hotmail.com	Stirling	UK
Ulanovksy	Alexey	ulany@mail.ru	Moscow State University	Russia
Valsiner	Jaan	jvalsiner@gmail.com	Clark University	USA
van Doorn	Frida	C.H.C.J.vanNijnatten@uu.nl	University of Utrecht	Netherlands
van Hijum- Postma	Tjaltje	mensenorgasnisatie@plane t.nl	Bureau voor Mens en Organisatie	Netherlands
van Kempen Vossen	A. A. M	info@appa.nl		Netherlands
Vančura	Jan	vancura@fss.muni.cz	Masaryk University	Czech Republic
Varhegyi	Vera	vavera@gmail.com	Université de Caen Basse Normandie	France
Vedeler	Dankert	Dankert.Vedeler@svt.ntnu.no	Norwegian University of Science and Technology (NTNU)	Norway
Vinogradskaya	Aleksandra	alvi.90@mail.ru	Moscow State University	Russia
Vitali	Enrica	enrica.vitali@gmail.com	University of Padua	Italy
Volet	Kara	c.vloet@fontys.nl	Fontys University of Applied Sciences	Netherlands
Volynets	Anatoly	av@total-knowledge.com	Scientific Research Institute of Psychology, Kiev	Ukraine
Voogt	Antonius	ton.voogt@snr.nl	Schouten & Nelissen Group	Netherlands
Voorhorst	Els	els@voorhorst.nl	GAC Assessment & Motivatie	Netherlands
Wagoner	Brady	bw249@cam.ac.uk	University of Cambridge	UK

Weegmann	Martin	martin.weegmann@swlstg-tr.nhs.uk	Henderson Outreach	UK
Wensing	Enrico	ejwensing@ecosphere.net	Ecosphere Net	USA
Whittaker	Lisa	sw25@stir.ac.uk	University of Stirling	UK
Wiggins	Susan	spwiggins@googlemail.com	University of Strathclyde	UK
Wong	Wan-chi	wanchiwong@cuhk.edu.hk	The Chinese University of Hong Kong	China
Woods	Ruth	ruth.woods@canterbury.ac.uk	Canterbury Christ Church University	UK
Yannick	d'Ascoli	yannick.dascoli@unine.ch	University of Neuchatel	Switzerland
Yilmaz	Mandy	m.yilmaz@dundee.ac.uk	University of Dundee	UK
Zahav	Ronit Even	ronitez@post.tau.ac.il	Tel-Aviv University	Israel
Zalewski	Bartosz	bartosz.zalewski@swps.edu.pl	Warsaw School of Social Psychology	Poland
Zanjari	Nasibeh	zanjuri_nz@yahoo.com	Shiraz University	Iran
Zeedyk	M. Suzanne	m.s.zeedyk@dundee.ac.uk	University of Dundee	UK
Zittoun	Tania	tania.zittoun@unine.ch	University of Neuchatel	Switzerland
Zomer	Peter	peter@zomer-cornelissen.nl	Zomer & Cornelissen	Netherlands

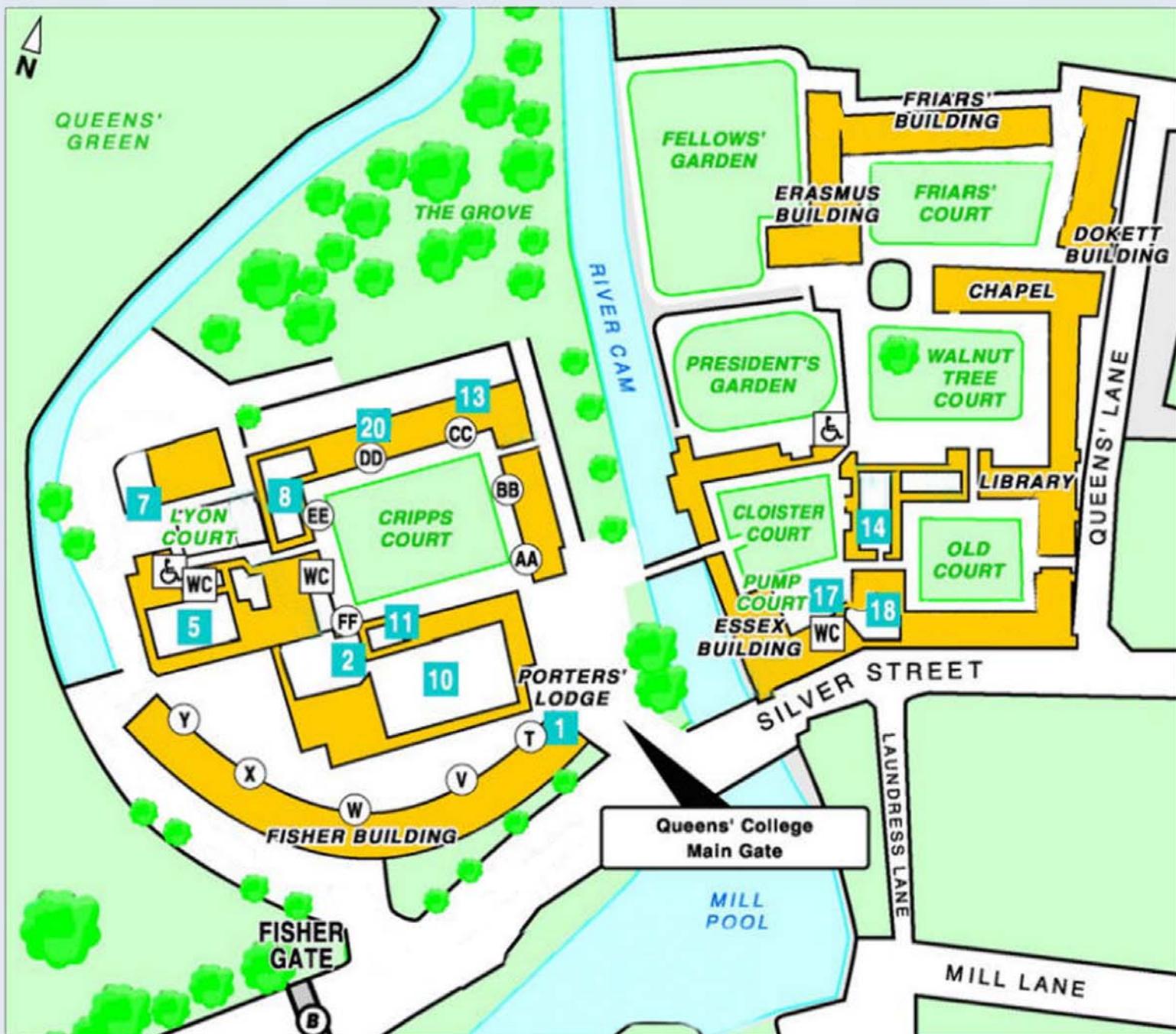












#### Information, Drinks & Food

- 1 - Porters' Lodge
- 2 - Conference Registration & Information Office
- 8 - Conservatory & Bar (Tea, Coffee & Juice)
- 10 - Cripps Dining Hall (Breakfast, Lunch & Dinner)
- 13 - Housekeeping Office
- 14 - Old Hall (Gala dinner)

#### Presentation Rooms

- 5 - Fitzpatrick Hall
- 7 - Bowett Room
- 11 - Armitage Room (1st Floor)
- 17 - Old Kitchens
- 18 - Erasmus Room (1st Floor)
- 20 - DD47

- DD** Stairways to bedrooms
- Y** Stairways to bedrooms
- Disabled Toilet
- WC** Toilet

