

# 11th International Conference on the Dialogical Self

Barcelona 7-10 June 2021

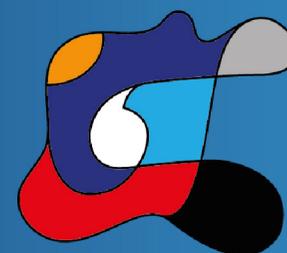
**Education &  
Development**

**Clinic &  
Health**

**Theory &  
Methodology**

**Culture &  
Social Community**

**Organizations**



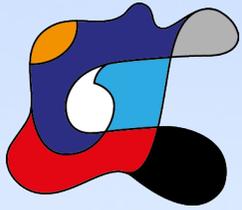
**“ICDS  
BCN 21**

## PROGRAM

[www.dialogicalself2021.com](http://www.dialogicalself2021.com)

#icds2021

@icds\_2021

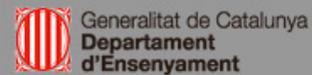


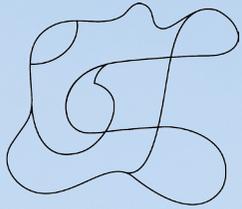
# 11th International Conference on the Dialogical Self Barcelona 7-10, June 2021

NOTE: every underlined text has interactivity

BARCELONA virtual tour 360°

Partners:





**ICDS**  
**BCN 21**  
XI Conference

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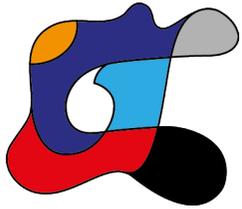
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Day-1: Monday, June 7th

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# Conference Overview

The purpose of the 11th International Conference on the Dialogical Self, is to explore how the Dialogical Self Theory can offer different approaches to changes in identity in multiple scenarios. Through the diverse activities along the conference, we expect to strengthen the conceptual and methodological bases of the research and intervention focused on identity issues, inspired by the DST. We invite psychologists, pedagogues, sociologists, philosophers, linguists, academics, and other social scientists to participate in this dialogue. All contributors are suggested to create a link between their own research and the **Dialogical Self Theory**.

The exploration of the **dialogical self** has a broad scope including such far-reaching areas as literary science, brain research, empirical psychology, and psychotherapeutic practice. It brings together different fields of psychology, such as personal, developmental, social, political, cultural, educational, and clinical psychology. Researchers increasingly use the theory to make meaning of their practices. Across these diverse fields, the concept of the dialogical self provides an interdisciplinary platform for innovative research, theory, and practice.

# Welcome

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On behalf of the organizing committee, it is our great pleasure to welcome you to the 11th ICDS-2021 in beautiful Barcelona.

Over the next four days, we hope you will have a great time, learning, participating, and being inspired by research, innovation, and creativity.

The #icds2021 has been adapted to a virtual format to offer an exciting week of presentations, workshops, and panel conversations where the world's leading researchers, policymakers, industry professionals, healthcare, and urban stakeholders will critically reflect on the Dialogical Self.

We thank all participants, workshop presenters, session chairs, keynote speakers, and plenary speakers for helping us shape this exciting program.

We look forward to welcoming you soon in the event rooms and sharing this wonderful meeting with you.

**Hubert Hermans, Carles Monereo, Crista Weise**  
Chairs

# Scientific Committee

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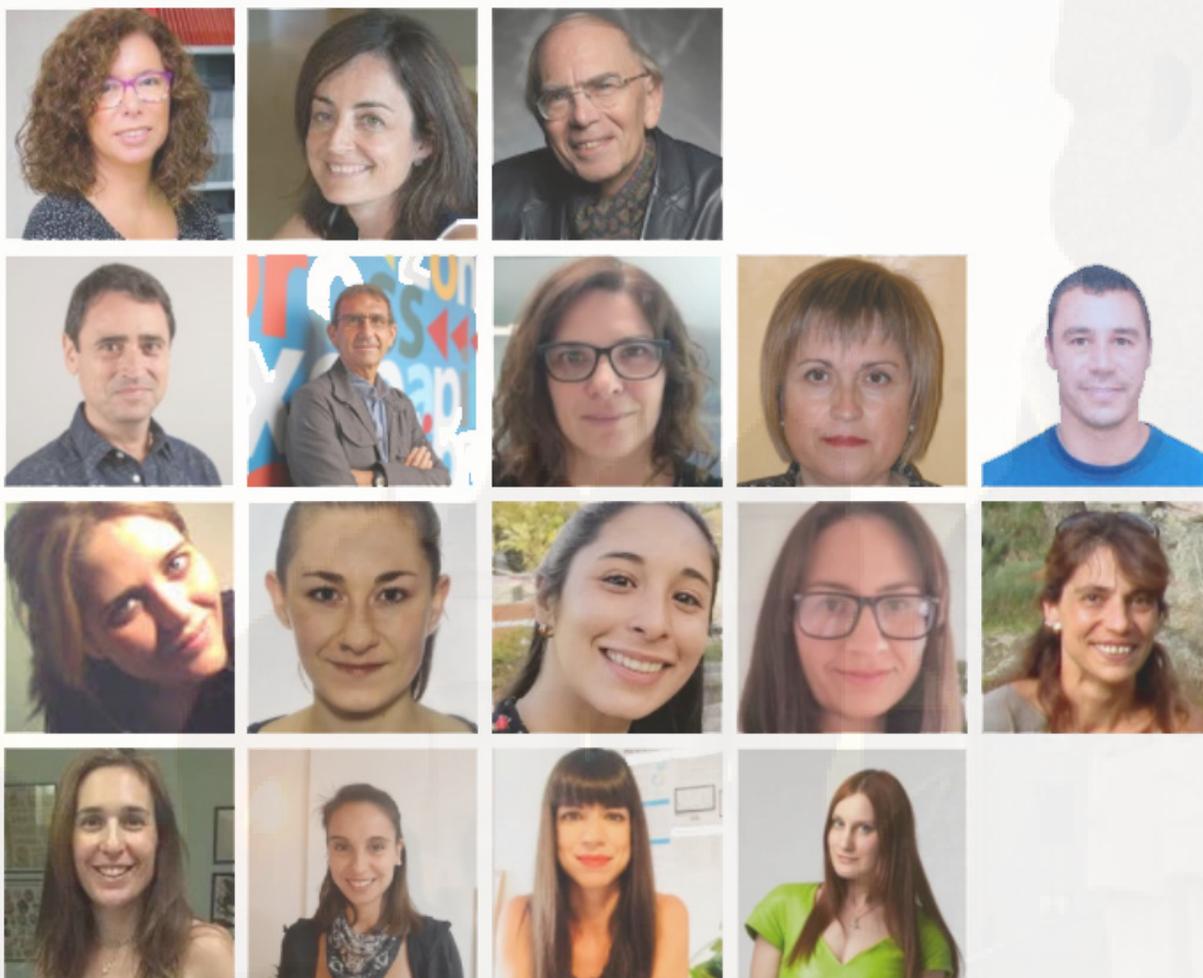
## Members

*Hermans, Hubert  
(Chair)*  
*Monereo, Carles  
(Co-chair)*  
*Weise, Crista  
(Co-chair)*

*Barany, Forough*  
*Branco, Angela*  
*Chaudary, Nandita*  
*Corbella, Sergi*  
*Fecho, Bob*  
*Gorbani, Nima*  
*Goç Alves, Miguel*  
*Konopka, Agnieszka*  
*Lehman, Olga*  
*Ligorio, Beatrice*  
*Loos, Rens van*  
*Neymeier, Robert*  
*Nir, Dina*  
*Olès, Piotr*  
*Puchalska-Wasil, Malgorzata*  
*Sato, Tatsuya*  
*Schellhammer, Barbara*  
*Stam, Henderikus*  
*Valsiner, Jaan*  
*Verhofstadt, Leny*

# Organising Committee

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## Members

*Castelló, Montserrat  
(Chair)*  
*Liesa, Eva  
(Co-chair)*  
*Hermans, Hubert  
(Program Chair)*

*Arrausi, Juan*  
*Badía, Antoni*  
*Becerril, Lorena*  
*Cano, Maribel*  
*Carides, Matías*  
*Corcelles, Mariona*  
*García-Morente, Marina*  
*Díaz, Laura*  
*Fajardo, Andrea*  
*Giralt, Mireia*  
*Mayoral, Paula*  
*Meneses, Carla*  
*Suñé, Nuria*  
*Valencia, Alina*

# Program at a Glance (hours in CEST time-zone)

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<u>WORKSHOPS</u>	<u>Day-1</u> <u>Monday</u> <u>June 7th</u>	<u>Day-2</u> <u>Tuesday</u> <u>June 8th</u>	<u>Day-3</u> <u>Wednesday</u> <u>June 9th</u>	<u>Day-4</u> <u>Thursday</u> <u>June 10th</u>
<u>Sunday,</u> <u>June 6th</u>				
<u>Friday,</u> <u>June 11th</u>	9.30-10.15 <b>Opening Session</b>	9.30-11.00 Keynote: <i>Hubert Hermans</i>	9.30-11.00 Keynote: <i>Anna Gabinska</i>	9:30-10:30 <u>Invited Lecture:</u> <i>Jaan Valsiner</i>
	10.30-12.00 Keynote: <i>Katariina Stenberg</i>	11.15-13.00 <b>Symposiums</b>	11.15-12.45 <b>Symposiums</b>	10.45-12.15 <b>Symposiums</b>
	12.15-13.45 <b>Symposiums</b>	14.00-15.30 <b>Symposiums</b>	13.00-14.00 <u>Invited Lecture:</u> <i>Kristiina Uriko</i>	12.30-13.30 <u>Invited Lecture:</u> <i>Toon Van Meijl</i>
	14.30-16.00 <b>Paper Session</b>	15.45-17.15 <b>Paper Session</b>	15.00-16.30 <b>Symposiums</b>	12.30-13.30 <u>Invited Lecture:</u> <i>Julia Vassilieva</i>
	16.15-17.15 <u>Invited Lecture:</u> <i>Vincent W. Hevern</i>	17-30-19.00 <b>Poster Session</b>	16.45-18.15 <b>Paper Session</b>	14.00-15.30 <b>Symposiums</b>
	17.30-19.00 <b>Poster Session</b>	19.15-20.30 <b>General Meeting:</b> <b>International Society</b> <b>of Dialogical Science</b> <b>(ISDS)</b>	18.30-20.00 <b>Poster Session</b>	15.45-17.15 Keynote: <i>David Kennedy</i>
				17.30-19:00 <b>Paper Session</b>
				19:30-20:00 <b>Closure Conference</b>

# Workshops Overview

## Sunday, June 6th + Friday, 11th

### PROGRAM

Time (CEST)	Author/s	Title
9:00-10:30 max. 30 participants	Tatsuya Sato Teppei Tsuchimoto Taiyo Miyashita Chihiro Tanaka	Workshop S-1: <u>An introduction to trajectory equifinality approach: theory and practice</u>
10:45-12:15 max. 25 participants	Guillem Feixas	Workshop S-2: <u>Resolving inner conflicts with dilemma focused therapy</u>
10:45-12:15 max. 20 participants	Alina Valencia Rens van Loon	Workshop S-3: <u>Dialogical Self Theory &amp; leadership</u>
12:30-14:00 max. 12 participants	Andrea Karsten	Workshop S-4: <u>Writers' voices made visible, touchable, and audible. Working with wooden animal figurines (and other objects) to explicate inner dialogues during writing</u>
12:30-14:00 max. 30 participants	Dina Nir	Workshop S-5: <u>Leading with compassion in the society of mind</u>
14:30-16:00 max. 25 participants	Reinekke Lengelle	Workshop S-6: <u>The happy and vulnerable researcher: writing ourselves</u>
16:15-17:45 max. 20 participants	Georgia Gkantona	Workshop S-7: <u>Implementing the internal multi-actor performance method (imap) towards a new identity formation</u>
16:15-17:45 max. 12 participants	Sandra Ferraz Castillo Mónica Roncancio-Moreno	Workshop S-8: <u>The avatar project: design for Dialogical Self development</u>
18:00-19:30 max. 100 participants	Tracey Johnston Peter Robinson	Workshop S-9: <u>Co-creating the 'Dialogical Self' using the 'mirrors of possibility' therapeutic method</u>
18:00-19:30 max. 15 participants	Wendy Bilgen	Workshop S-10: <u>Autoethnography for research, praxis, and pedagogy</u>
Friday 11:00-12:30 max. 20 participants	Hubert Hermans	Final Workshop: <u>100 Questions to Hubert Hermans</u>

# Thematic Areas

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### B-1 EDUCATION & DEVELOPMENT

Papers focused on any area of human development, formal or non-formal education scenarios, or on any aspect of the teaching-learning processes at any educational level.



### B-2 CLINIC & HEALTH

Papers focused on the improvement of health, or on any type of psychological disorder or of any kind of therapeutic process, both in its preventive and remedial condition.



### B-3 CULTURE & SOCIAL COMMUNITY

Papers focused on any enculturation and socialization process that has an evident social impact, such as globalization, emigration, changes in socio-political power, in cultural and artistic movements and trends, community networks, etc.



### B-4 ORGANIZATIONS

papers focused on organizational dynamics of any kind: entrepreneurship, non-governmental organizations, public or private institutions, professional identity, institutional borders crossing, etc.



### B-5 THEORY & METHODOLOGY

Papers focused on the discussion or proposal of theoretical constructs (inspired or related to the Dialogical Self Theory) and alternative methodologies in the registration, analysis and presentation of data, from a quantitative, qualitative or mixed perspective.

# Program

GENERAL  
PROGRAM

## Monday, June 7th

Time (CEST)	Activity	Title
9.30-10.15	Opening Session	
10.30-12.00	Keynote: <i>Katariina Stenberg</i>	What we talk about when we talk about teacher identity?
12.15-13.45	<u>Symposiums</u>	Symposium M-1: Facing global leadership challenges with Dialogical Self Theory Symposium M-2: Dialogical moves in diverse educational environments: studies of teachers' and students' identity/ies construction Symposium M-3: Integrating past, present and future in the configuration of the Dialogical Self
14.30-16:00	<u>Paper Session</u>	Paper Session M-1: Thematic Area: Education & Development Paper Session M-2: Thematic Area: Clinic & Health Paper Session M-3: Thematic Area: Theory & Methodology
16.15-17.15	Invited Lecture: <i>Vincent W. Hevern</i>	<u>The Dialogical Self, narrative, and the visual imagination in an era of change and crisis</u>
17.30-19.00	<u>Poster Session</u>	Poster Session M-1: Thematic Area: Education & Development Poster Session M-2: Thematic Area: Clinic & Health



**Symposium M-1:**  
**Facing global leadership challenges with Dialogical Self Theory**

Thematic Area: Organizations  
Chair: Rens Van Loon  
Discussant: Alina Valencia

Rethinking the educational model of forming the identity of young entrepreneurs: training based on critical incidents  
*Alina Valencia*

The courage to be both leader and follower  
*Rens van Loon*

I-position repertoires elaborated: voicing and visualizing I-positions  
*Sabine Margés*



**Symposium M-2:**  
**Dialogical moves in diverse educational environments: Studies of teachers' and students' identity/ies construction**

Thematic Area: Education & Development  
Chair: Cheryl Ballantyne  
Discussant: Mihaela Enache

Dialogical Voices in the Tower of Babel: I-positions and promoters within immigrant teacher identity and practice  
*Mihaela Enache*

Flying solo: examining the identity construction of university educators in the context of large group teaching  
*Katrin Kullasepp*

Is your online identity different from your offline identity?—A study on the college students' online identities in China  
*Yue Qin*

Learning to teach: Dialogical representations of teacher identity construction within a community of practice  
*Cheryl Ballantyne*



**Symposium M-3:**  
**Integrating past, present and future in the configuration of the Dialogical Self**

Thematic Area: Theory & Methodology  
Chair: Angela Uchoa Branco  
Discussant: Mónica Rocancio

The dynamics of past, present and future in the development of the Dialogical Self  
*Angela Uchoa Branco*

Dialogical negotiations and self-imaging: A longitudinal case study of early adolescence  
*Elsa de Mattos*

Dialoguing with the Past: Experiencing traditional and counter-memorials  
*Ignacio Brescó de Luna*



## **Paper Session M-1:** **Education & Development**

Alexa, Aibo, and me—A Triangle Love Relationship?! Exploring young peoples' experience of living with AI robots under the coronavirus pandemic situation in Japan by a phenomenological approach  
*Yaeko Hori*

Bumpy Moments and Professional Identity of Technology Teachers in Vocational Education  
*Kara Vloet, Sandra Jansenn*

Teacher's I-Position(s): dialogues and contradictions between discourse and practices in education  
*Luciana Dantas de Paula, Angela Uchoa Branco*

Narrative-dialogical reflections of generalist teachers on their teaching of songs in class  
*Annamaria Savona*

Authenticity is Always dialogical, or Why should one cultivate Roles-Self interacting  
*Markéta Machková*



## **Paper Session M-2:** **Clinic & Health**

Dialogical Processes in Psychotherapy: Main Findings of 20 Years of Research  
*Lluís Botella, Sergi Corbella, Meritxell Pacheco, Olga Herrero, Tary Gómez*

Childbearing Decision-Making Positions Repertoire: A Meta-Synthesis  
*Mohammad Hossein, Tehrain Zamani*

Self writing as a tool for change: the effectiveness of a Psychotherapy using Diary  
*Elena Faccio, Jessica Neri*



## **Paper Session M-3:** **Theory & Methodology**

Disclosing the dialogical self of foreign language students in an English as a foreign language classroom  
*Betül Altaş (Invited Paper)*

Positioning: a conceptual tool at the crossroad of different theoretical approaches  
*Fabienne Gfeller*

Studying the dialogical self with the repertory grid technique  
*Guillem Feixas*

Religious Voices in Diaspora; 'muddleheadedness' or contextualized religiosity  
*Ömer F. Gürlesin*

Internal dialogical activity and cognitive uncertainty, traits, self-concept, and adaptive functioning  
*Piotr Oleś, Andrzej Sieradzki*



## **Poster Session M-1:** **Education & Development**

Fostering school principal's identity development through a dialogical training approach

*Núria Mollà, Montserrat Castelló*

The professional identity of the academic counselor through their self-positions and critical incidents

*Andrea Vargas, Paula Mayoral, Maribel Cano*

Nursing Teachers' Ability Formation Process in the TEA Method Approach

*Chihiro Tanaka, Tatsuya Sato, Taiyo Miyashita, Teppei Tsuchimoto*

I as university supervisor: Transacting to become I as teacher educator

*Lauren May*



## **Poster Session M-2:** **Clinic & Health**

If your pain had a voice, what would it say? How clients make meaning of somatic symptoms

*Eleni Malliou, Ifigenia Sotiropoulou, Eleni Lekkou, Evdokia Mita, Korinna Nikolaou*

Pleasurable pain and the joyful cruelty – a phenomenological study of transformation of opposites

*Julie Bo Lindgren*

Tattoos: Stories from over and under the skin

*Konstantinos Lianos, Chrysi Ziridou, Aikaterini Tsantili, Aikaterini Pagoulatou, Antigoni Giazitzoglou, Epameinondas Ntafoulis*

Decentring and the promoter position in DST psychotherapies and compassion-mindfulness training: a theoretical comparison

*Robert Sikora*

# Program

GENERAL  
PROGRAM

## Tuesday, June 8th

Time (CEST)	Activity	Title
9.30-11.00	Keynote: <i>Hubert Hermans</i>	New developments in Dialogical Self Theory
11.15-12.45	<u>Symposiums</u>	Symposium TU-1: Polyphony in the context of psychosocial practice: on the possibility of the dialogical logic Symposium TU-2: The Dialogical Self Theory: history, context, and application Symposium TU-3: Dialogically altering self and dialogically altered culture: DST and Variation Theory
14.00-15.30	<u>Symposiums</u>	Symposium TU-4: Dialogical processes in asymmetric power relations Symposium TU-5: "Vladimir, Vincent, and Virginia": psychobiography and the puzzle of suicide from the lens of Dialogical Self Theory Symposium TU-6: Dialogical Self during school-to-work transition comparison
15.45-17.15	<u>Paper Session</u>	Paper Session TU-1: Thematic Area: Education & Development Paper Session TU-2: Thematic Area: Culture & Social Community Paper Session TU-3: Thematic Area: Clinic & Health
17.30-19.00	<u>Poster Session</u>	Poster Session TU-1: Thematic Area: Culture & Social Community Poster Session TU-2: Thematic Area: Clinic & Health
19.15-20.30	<u>General Meeting</u>	International Society of Dialogical Science (ISDS)



**Symposium TU-1:**  
**Polyphony in the context of**  
**psychosocial practice: on the**  
**possibility of the dialogical logic**

Thematic Area: Clinic & Health  
Chair: Masayoshi Morioka  
Discussant: Jaan Valsiner

Meaning Construction by musical  
narrative for the therapy of criminals  
*Kakuko Matsumoto*

Dream as polyphony: research through  
the narrative practice with dream work  
*Koichi Hirose*

Voicing the self -One case study of  
psychotherapy after perinatal loss  
*Shoko Sugao*

Silence and Voices: on the recovery for  
the internal space of dialogue  
*Masayoshi Morioka*



**Symposium TU-2:**  
**The Dialogical Self Theory: history,**  
**context, and application**

Thematic Area: Theory & Methodology

*Rens van Loon, Hubert Hermans*



**Symposium TU-3:**  
**Dialogically altering self and**  
**dialogically altered culture: DST and**  
**Variation Theory**

**Dialogical Self Theory and Variation  
Theory**

Thematic Area: Theory & Methodology  
Chair: Shunqing Cao  
Discussants: Yirong Hu

Speakers:  
*Shunqing Cao, Qing Yang*  
*Ping Du*  
*Chao Wang*  
*Siyu Chen*

**Dialogically Altered Culture and  
Variation**

Thematic Area: Theory & Methodology  
Chair: Shunqing Cao  
Discussants: Ping Du

Speakers:  
*Yirong Hu*  
*Miaomiao Wang*  
*Yuanxiang Zeng, Ziheng He*  
*Yina Cao*



**Symposium TU-4:**  
**Dialogical processes in asymmetric power relations**

Thematic Area: Theory & Methodology  
Chair: Jaan Valsiner  
Discussant: Luca Tateo

Beyond Homeostasis: The Utopia of Equilibria and How Human Beings Live in Systems of Autopoiesis  
*Dominik S. Mihalits*

Fluctuation of social power: professional role and identity under negotiation  
*Katrin Kullasepp, Enno Freiherr von Fircks*

Negotiating the Sound Field: Conductor and orchestra in a dynamic dialogue  
*Jensine Nedergaard, Peter Ettrup Larsen*

In-between the Powerful Alien and Familiar Ideas: The proculturation of Dialogical Self in emigration  
*Lado Gamsakhurdia*



**Symposium TU-5:**  
**"Vladimir, Vincent, and Virginia": psychobiography and the puzzle of suicide from the lens of Dialogical Self Theory**

Thematic Area: Theory & Methodology  
Chair: Athena Androutsopoulou  
Discussant: Kia Thanopoulou

"All about clouds": Voices of love and hate in the letters of Vladimir Mayakovski  
*Valia Mastorodemou, Gina Patsarinou, Lydia Xourafi*

"All about stars": Voices of sympathy and melancholy in the letters of Vincent Van Gogh  
*Peggy Poimenidou, Athena Androutsopoulou*

"All about bicycles": Voices of hope and despair in the diary of Virginia Woolf  
*Athena Androutsopoulou, Evgenia Rozou, Mary Vakondiou*



**Symposium TU-6:**  
**Dialogical Self during school-to-work transition comparison**

Thematic Area: Education & Development  
Chair: Kiyomi Banda  
Discussants: Tatsuya Sato

The reflective self in career development among the students attending middle-ranked Universities in Japan  
*Kiyomi Banda, Yuko Yasuda*

Visualization of Valuation - Retrospect and prospect of life stories using the game "sugoroku" format  
*Akihiko Ieshima*

Sociocultural Aspects of Transition in Career Development: An Auto-TEM Approach  
*Teppey Tsuchimoto*

Dialogical negotiations and self-positioning in transition to work – a longitudinal case study with Brazilian youths  
*Elsa de Mattos*



## Paper Session TU-1: Education & Development

The Dialogical Self Theory,  
underpinning Empathetic-Reflective-  
Dialogical Restoring  
*Janet Jarvis (Invited Paper)*

Living in listening to learn, broadening  
consciousness and making decisions:  
narrating experiences and building  
communities that deploy education  
*María Consuelo Valbuena Martínez,  
Yolanda Cerezo López, Jesús Rodríguez  
Barroso*

Students with cognitive disabilities:  
how do they define their identity from  
their own expectations?  
*Andrea Sepúlveda*

Promoting holding communities and  
reducing prejudice in schools  
*Anna Siegler, Sara Bigazzi, Sára Serdült,  
Lilla Dézma, Fanni Csernus, Ilea Izabella*

Crossing boundaries and otherness.  
Service Learning as a hybrid activity  
enhancing student's self dialogue and  
real learning  
*Beatriz Macías Gómez Estern, José Luis  
Lalueza*



## Paper Session TU-2: Culture & Social Community

The dialogical self and religious  
conversion – personal position  
repertoires and narratives of Polish  
women embracing Islam.  
*Joanna Krotofil, Katarzyna Górak-  
Sosnowska, Anna Piela, Beata Abdallah-  
Krzepkowska*

Dyadic structures of I-positions in joint  
activity: An Austrian family on skies  
*Lisa-Marie Geberth*

Integration and confrontation in internal  
dialogues with outgroup interlocutors  
*Małgorzata Puchalska-Wasył*

Self/other relations and the importance  
of dialogue: a social psychological  
contribution  
*Sara Bigazzi (Invited Paper)*

The Lost Art of Personification  
*Vicky Jo Varner*

Dialogical Self-Theory and Stories  
of Workplace Bullying: Steps of Self-  
positioning in Different Narrative Paths  
*Pekka Kuusela*



## Paper Session TU-3: Clinic & Health

Transformation through writing: Using  
poetry to stimulate a dialogical self  
*Esther Wafula (Invited Paper)*

The embodied self: body focus  
increases self-concept integration  
*Hubert Suszek*

Subjective transformation of affective  
meanings  
*Julie Bo Lindgren Christensen*

Change in the voices and personal  
positions of a patient diagnosed with  
Borderline Personality Disorder (BPD)  
and her therapist throughout long-  
term psychotherapy: a case analyzed  
through Model of Analysis of Discourse  
Positioning in Psychotherapy (MAPP)  
*Augusto Mellado*



## **Poster Session TU-1:** **Culture & Social Community**

A dialogical revealing of the hypergeneralization of signs  
*Christian Højen Bisgaard*

Moving cultures and the multiplicity of the self: a dialogical intervention in a multicultural setting  
*Giacomo Chiara, Diego Romaioli*

The Returning Self – Internal Dialogue of Identity and Exploration  
*Natalie Jancosek*

The Meaning in Life, Mental Simulation and Dialogical Self  
*Katarzyna Pasternak*

Being authentic and internal dialogical activity  
*Jan Kutnik, Martyna Baranowska*



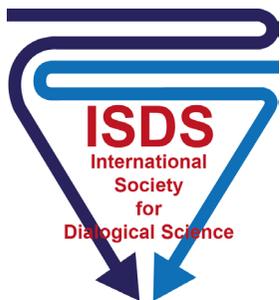
## **Poster Session TU-2:** **Clinic & Health**

The temporal dimension in the narrative construction of identity and its relationship to wellbeing in adolescence  
*Anna Salvador, Meritxell Pacheco, Laura Susin Carnicero*

Identity and narrative coherence in adolescence: a comparison between clinical and nonclinical populations  
*Clara Capdevila, Meritxell Pacheco, Anna Salvador Conde*

My dear hero: Fictional characters give voice to adolescents' sensitive family issues  
*Eleni-Maria Dimou, Maria- Michaela Asimakopoulou, Eva Theodoraki, Eirini Pantazi, Eleni Petroulaki*

Finding yourself in time - temporal dialogues and identity  
*Aneta Kozioł*



## International Society of Dialogical Science (ISDS)

All ISDS members, as well as all interested people, are welcome

# Program

## Wednesday, June 9th

GENERAL  
PROGRAM

Time (CEST)	Activity	Title
9.30-11.00	Keynote: <i>Anna Gabinska</i>	Investigating mental health and mental disorders through the lens of Dialogical Self Theory. What do I know after 10 years of doing research?
11.15-12.45	<u>Symposiums</u>	Symposium W-1: Voicing Mrs Maisel: emergence and reinforcement of weak and silenced voices in three theory-building case studies Symposium W-2: Normative professionalism in liquid times Symposium W-3: Educational innovation and professional identity
13.00-14.00	Invited Lecture: <i>Kristiina Uriko</i>	<u>Psychological aspects of a woman's infertility: exploring the adaptation in a dialogical perspective</u>
15.00-16.30	<u>Symposiums</u>	Symposium W-4: What are the subjective conditions that support the care and support of people with severe disabilities?— For Dialogue to realize a symbiotic society Symposium W-5: Sometimes more than the human heart can bear: novice teachers and narratives of identity, uncertainty and wobble Symposium W-6: Internal dialogues, self-talk, and personality: interdisciplinary perspectives
16.45-18.15	<u>Paper Session</u>	Paper Session W-1: Thematic Area: Education & Development Paper Session W-2: Thematic Area: Theory & Methodology
18.30-20.00	<u>Poster Session</u>	Poster Session W-1: Thematic Area: Theory & Methodology



**Symposium W-1:**  
**Voicing Mrs Maisel: emergence and reinforcement of weak and silenced voices in three theory-building case studies**

Thematic Area: Clinic & Health  
Chair: Athena Androutsopoulou  
Discussant: Athena Androutsopoulou

Challenging unhelpful voices: A narrative-dialogical sequence analysis of initial sessions with an individual client

*Athena Androutsopoulou, Erasmia Grypari, Theano Makarouna*

Uncovering secret voices: Narrative analysis of therapy notes on working with a single family  
*Kia Thanopoulou*

Hearing the polyphonic self: Narrative analysis of a session with a single client in long-term group therapy  
*Tsabika Bafiti*



**Symposium W-2:**  
**Normative professionalism in liquid times**

Thematic Area: Education & Development  
Chair: Ina ter Avest  
Discussant: Ina ter Avest

Life Orientation as part of professional development: moral leadership of professionals from a DST perspective  
*Edwin van der Zande, Cok Bakker*

Developing intercultural sensitivity in a world of multicultural identities  
*Jutta Konig*

Provocative guidance: a practice of narrative leadership  
*Ina ter Avest*

Dialogical Leadership: Leading yourself across boundaries of self and culture  
*Rens van Loon*



**Symposium W-3:**  
**Educational innovation and professional identity**

Thematic Area: Education & Development  
Chair: Crista Weise  
Discussant: Bob Fecho

Becoming a professional: analysis of the reciprocal influence between I-positions and We-positions in teams of university students  
*Carles Monereo, Marina García-Morante, Matías Caride*

Student teachers' positioning with regard to their key learning experiences in the first practicum  
*Mireia Giralt-Romeu, Eva Liesa, Paula Mayoral*

The teacher-inquirer identity in the context of a pedagogical innovation  
*Antoni Badia, Lorena Becerril, Paula Mayoral*

Tensions involved in the Development of the Researcher Identity. An interpretation from Dialogical Self Theory  
*Núria Suñé*



**Symposium W-4:**  
**What are the subjective conditions that support the care and support of people with severe disabilities?— For dialogue to realize a symbiotic society**

Thematic Area: Culture & Social Community  
Chair: Masahiro Nochi  
Discussant: Jaan Valsiner

Analyzing the accused's testimony after a mass murder at a Japanese facility for people with disabilities  
*Katsuki Yokoyama, Mariko Okishio*

Lessons from parents: Celebrating "growth" by shifting I-positions  
*Yumiko Hirotsu, Masahiro Nochi*

Lessons from professionals:  
Positioning with "we" supports caring practices  
*Reiko Otaki, Yasuhiro Omi*



**Symposium W-5:**  
**Sometimes more than the human heart can bear: novice teachers and narratives of identity, uncertainty and wobble**

Thematic Area: Education & Development  
Chair: Bob Fecho  
Discussant: Bob Fecho

"I'm Living Three Lives Right Now:"  
Negotiating Religion, Sexuality, and Student Advocacy  
*Dawan Coombs*

Fitting In: Confronting Fear and Uncertainty as a Novice Teacher in a Standardized School  
*Trevor Steward, Todd S. Hawley*

"I Want to be a Happy, Available Person"  
Teaching, Emotional Positioning, and the Dialogical Self  
*Bob Fecho, Emily Wilkinson, Janette Hill*



**Symposium W-6:**  
**Internal dialogues, self-talk, and personality: interdisciplinary perspectives**

Thematic Area: Theory & Methodology  
Chair: Thomas M. Brinthaup  
Discussant: Piotr Oles

How our personality traits and our emotions are combined with internal dialogicality – new proposals  
*Małgorzata Łysiak, Małgorzata Puchalska-Wasył, Tomasz Jankowski*

Personality and Individual Differences in Self-Talk and Internal Dialogue  
*Thomas M. Brinthaup, Samuel Morgan, Mary Grace Vantrease*

Self-reported inner speech frequency, content, and functions in young adults  
*Alain Morin, Famira Racy*



## **Paper Session W-1:**

Thematic Area: Education & Development

Dialogical Self and Shifting Mathematical identity  
*Nadia Stoyanova Kennedy*

Identities construction in the course their postgraduate studies in philosophy  
*Yareni Annalie Domínguez Delgado*

Dialogue and the Dialogical Self in a Carceral Education  
*Greg Bruno*

Constructing Authorship and self-positions: production of e-learning courseware contents  
*Rute Nogueira de Moraes Bicalho*

Positioned, Positioning, and Repositioning: How Dialogical Self Theory Could Enrich Student Learning  
*Lisa Chong*



## **Paper Session W-2:**

Thematic Area: Theory & Methodology

Validation in dialogical research by triangulation – Examples from projects on life-span development  
*Miroslav Filip*

Dominance as the key interpretive tool in study of the multiple self  
*Vladimir Džinović*

Portrait of a scientist: in conversation with Hubert Hermans  
*Reinekke Lengelle*

Dialogical Self- Inner Language for self transformation  
*Kantha Rao (Invited Paper)*

Listening to the I-Voices of a Social Justice Leader: An Autoethnography of a Female Jewish Christian Social Worker Living in Turkey  
*Wendy A Bilgen (Invited Paper)*



## **Poster Session W-1:**

Thematic Area: Theory & Methodology

New paths of introspection on  
the Dialogical Self and open  
methodological questions  
*Natalie Rodax, Jaan Valsiner*

Internal Dialogical Activity Scale-  
Revised (IDAS-R)  
*Piotr Oleś*

The predictors and consequence of  
identity processing styles - research  
with using of the Self-Confrontation  
Method  
*Anna Słysz, Piotr Haladninsk*

Narrative construction of identity: from  
the present to possible selves  
*Laura Susin Carnicero, Meritxell  
Pacheco, Clara Capdevila*

The teaching identity of the students in  
training and its impact on the practices.  
A perspective of the Dialogic Self  
*Cecilia Hernández Morales*

# Program

GENERAL  
PROGRAM

## Thursday, June 10th

Time (CEST)	Activity	Title
9:30 -10:30	Invited Lecture: <i>Jaan Valsiner</i>	<u>Art and political power in dialogue: the Rudolphine Era in holy Roman empire (1573-1612)</u>
10.45-12.15	<u>Symposiums</u>	Symposium TH-1: Educational approaches to develop students'/workers' new future i-positions as promoter-positions in career development: trends and case studies in Japan Symposium TH-2: Exploring transformative experiences and identity-construction in multicultural societies Symposium TH-3: Dialogues on meaning making: searching for meaning in life as multi-voiced processes
12.30-13.30	Invited Lecture: <i>Toon Van Meijl</i>	<u>Cultural and political dialogues in the self of eritrean refugees in the Netherlands</u>
12.30-13.30	Invited Lecture: <i>Julia Vassilieva</i>	<u>Late Vygotsky: consciousness and dynamic systems of significance. New publications from L.S. Vygotsky's archive</u>
14.00-15.30	<u>Symposiums</u>	Symposium TH-4: Struggles of identities/struggles of borders: educators dialoguing within and across self and cultures Symposium TH-5: Dialogical corporeality Symposium TH-6: Qualitative and microgenetic approaches to the study of the Dialogical Self
15.45-17.15	Keynote: <i>David Kennedy</i>	Paths in utopia: school as holding environment for the Dialogical Self
17.30-19:00	<u>Paper Session</u>	Paper Session TH-1: Thematic Area: Clinic & Health-2 (Health problems) Paper Session TH-2: Thematic Area: Theory & Methodology Paper Session TH-3: Thematic Area: Education & Development Paper Session TH-4: Thematic Area: Culture & Social Community
19:30-20.00		<b>Closure conference</b>



**Symposium TH-1:**  
**Educational approaches to develop students'/workers' new future i-positions as promoter-positions in career development: trends and case studies in Japan**

Thematic Area: Education & Development  
Chair: Toyoda Kaori  
Discussant: Nochi Masahiro

Case Study: An Educational Dialogical Approach to the Development of New Future I-Positions as Promoter-positions for University Students: Theory, Practice, and Outcomes  
*Toyoda Kaori*

Transition from Proactive Career to Autonomous Career—Effectiveness of, and Potential for, a Future Equality Seminar Based on a Dialogical Approach  
*Miyashita Taiyo*

An Autoethnographic Approach to Understand the Dialogical Process of Educational Intervention  
*Tsuchimoto Teppei*

The construction of an alternative 'future I-position' through semiotic meaning-making: Re-analysing the interviews of an adolescent in career transition  
*Kitade Keiko*



**Symposium TH-2:**  
**Exploring transformative experiences and identity-construction in multicultural societies**

Thematic Area: Culture & Social Community  
Chair: Vladimer Lado Gamsakhurdia  
Discussant: Jaan Valsiner

"The self on the move" – considering and conceptualizing transformative experiences of proculturation  
*Vladimer Lado Gamsakhurdia*

Transformative experiences during identity-construction in multicultural societies  
*Katrin Kullasepp*

Meandering Identities: Affective Dialogues across Continents  
*Elke Murdock, Marc-Antoine Campill*

Self-construction through proculturation after multiple emigrations – negotiating the multiplicity of concurring I-positions  
*Vladimer Lado Gamsakhurdia, Mariam Nadareishvili*



**Symposium TH-3:**  
**Dialogues on meaning making: searching for meaning in life as multi-voiced processes**

Thematic Area: Theory & Methodology  
Chair: Gaby Jacobs  
Discussant: Ina ter Avest

Narratives of resilience: A dialogical analysis of three-generation Holocaust survivors and their families  
*Nicole Immler, Carmen Schuhmann*

In-between selves and others: a dialogical analysis of spiritual caregivers' self-understanding  
*Carmen Schuhmann, Gaby Jacobs, Tina Glasner*

Multiple positionings of meaning in life: a dialogical analysis of spiritual caregivers' perspectives  
*Gaby Jacobs, Carmen Schuhmann*



**Symposium TH-4:**  
**Struggles of identities/struggles of borders: educators dialoguing within and across self and cultures**

Thematic Area: Education & Development  
Chair: Bob Fecho  
Discussant: Bob Fecho

Societies in the self: Using DST to understand identity, interculturality and the democratically organized self in two different democracies and linguacultures  
*Catherine Matsuo*

Becoming an Academic: Trans-positioning as the Immigrant's Capital  
*Mahtab Janfada*

Dialogical Self Theory and Whiteness in Struggling Urban Schools: The Problems of Identity in Educational "Rescue"  
*Christian Gregory*

Border Crossings: A Negotiation of Identity  
*Jennifer Decerff*



**Symposium TH-5:**  
**Dialogical corporeality**

Thematic Area: Theory & Methodology  
Chair: Giuseppina Marsico  
Discussant: Jaan Valsiner

Facing the Skin: Dialogical-Selves and Counter-Mirror Cultures  
*Rosa Traversa*

How does ambivalence appear in women's relationship with cosmetics?  
*Marina Spezzacatena, Giuseppina (Pina) Marsico*

Dialogical selfie  
*Luca Tateo*



**Symposium TH-6:**  
**Qualitative and microgenetic approaches to the study of the Dialogical Self**

Thematic Area: Theory & Methodology  
Chair: Mónica Roncancio-Moreno  
Discussant: Elsa de Mattos

Multiple dialogues in classroom discussions and the emergence of children's selves: How children's voices appear and disappear in collective processes  
*Koji Komatsu*

Culture, social dramatization and theatricalisation in teaching and learning  
*Shuangshuang Xu, Giuseppina Marsico and Luca Tateo*

Proyecto Transiciones: A dialogical approach to children-at-play to study trajectories towards primary school  
*Sandra Freire, Larisse V C. Cavalcante*

Emergence of social values from Dialogical Self Positioning  
*Danna Aristizabal*  
*Katherine Díaz-Upegui, Mónica Roncancio-Moreno*



## Paper Session TH-1:

Thematic Area: Clinic & Health-2  
(Health problems)

"I and the other part of me who doesn't want me to change": Motivation for change in bulimia as a tension between I-positions "for" and "against" change  
*Elena Faccio, Jessica Neri*

Analysing multivoicedness: an examination of the dynamic interactional patterns between the voices of the self in clients who experience depression  
*Emma Kay*

Relationship Between Anxiety Level and Number of I-Positions, Self-Complexity and Income Level  
*Sare Ucar*

Monological telling in the Dialogical Self  
*Ying Liu*

## Paper Session TH-2:

Thematic Area: Theory & Methodology

The character of inner decision-making in crisis diary-writing: the argumentative perspective  
*Iva Svačinová*

The Double as Natural: A Radical Proposal  
*Karl E. Scheibe*

Dialogicity in human atmospheres: Interfacing people with their times, places and situations  
*Léon A. van Gulik (Invited Paper)*

Analyzing voices, I-positions or storied identities? A methodological suggestion for investigating academic writers' dialogical selves  
*Andrea Karsten*

Maternal self-understanding: a dialogue between maternal theory and the dialogical self theory  
*Inge van Nistelrooij*

Alineation in the Dialogical Self  
*Thomas Boon*

## Paper Session TH-3:

Thematic Area: Education & Development

Elaboration of individual thought during collective philosophical discussions: reciprocal enrichment  
*Emmanuèle Auriac-Slusarczyk, Hélène Maire*

Prevention of Radicalisation: Development of a flexible society of mind  
*Ömer F. Gürlesin, Ina ter Avest*

The co-construction of new school practices during mealtime: Learner identity and trajectories of participation in early childhood education  
*Luisa Fernanda Estrada Gómez*

Teaching careers and identities construction in foreign language teachers  
*Yareni Annalie Domínguez Delgado*

Imaginary scenarios for Bovary's color / race meanings  
*Antonio José de Souza*

Dialogical Self Theory & Wobble: Supporting Novice Teachers through Dialogue  
*Trevor Stewart, Tim Jansky*

## Paper Session TH-4:

Thematic Area: Culture & Social Community

Why people engage in collective action? – Identification, communication and perceived instability of the system as psychological dimensions behind collective action  
*Sara Bigazzi, Sára Serdült, Lilla Dézma, Ildikó Bokrétás*

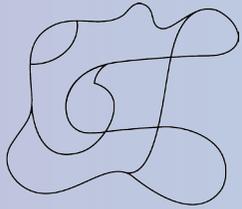
Everybody can be threatened: the effect of context-specific threat on identity processes  
*Sára Serdült; Sara Bigazzi; Anna Siegler; Ildikó Bokrétás; Lilla Dézma*

A Carnal Voice: Sexual Internal Dialogues in Self-Development  
*David W. Wahl*

Visage of the Other: Shadi Ghadirian's embodiment of the prohibited self through Bakhtin's Carnavalesque doctrine  
*Delaram Hosseinioun*

Construction of the self and the other in global climate change discusion  
*Lilla Dézma*

The Others Inside - An Examination of Internal Dialogue and Debate in Paul Bowles' "A Distant Episode"  
*Phillip Thomson*



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# Workshop Proposals

# Workshop\_1 Proposal

Authors	Title
<p><i>Tatsuya Sato</i>  <i>Teppei Tsuchimoto</i>  <i>Taiyo Miyashita</i>  <i>Chihiro Tanaka</i></p>	<p>An introduction to trajectory equifinality approach: theory and practice</p>

In this workshop, the theory and practice of the Trajectory Equifinality Approach (TEA) is explained. Furthermore, how TEA provides a new perspective for the dialogical self is proposed. TEA is a qualitative research approach that examines the trajectory of people’s life course, which is guided by society and culture.

It is possible that TEA may create a shift in traditional psychology that explains cause and effect. Trajectory refers to the multiplicity of the process and it questions the linearity of cause and effect. More specifically, TEA describes how the processes leading to the goal (equifinality) are guided socio-culturally instead of questioning the consequences’ causes.

In the first part of this workshop, TEA’s basic components for TEA are introduced. TEA includes triarchic schemes, namely, the Trajectory Equifinality Modeling (TEM), Three Layers Model of Genesis (TLMG), and Historical Structured Inviting (HSI) so as to understand the course of human life course within irreversible time (Sato, 2016). TEM is the method employed to describe people’s life trajectories within irreversible time. TLMG is used to understand three layers of people’s practices: Action, sign, and value. HSI is the method utilized for inviting participants, assuming they have historical variability.

After examining the basic schemes of TEA briefly, Bifurcation Point (BFP) is explored. BFP is the point that the trajectory branches off and a new trajectory emerges. BFP is an important notion for dialogical self theory. At the BFP, people dialogue with themselves in the tension that characterizes social power.

In the second half of the workshop, opportunities to understand the concrete practice of TEA are provided. TEA communities in Japan apply TEA in various practical fields such as career development, nursing, childcare, counseling, and second language learning. A review of the Japanese TEA research and the authors’ research practice reveals that TEA has the possibility to clarify how the meaning-making processes of human beings are constructed in socio-cultural contexts.

# Workshop\_2 Proposal

Author	Title
<i>Guillem Feixas</i>	Resolving inner conflicts with dilemma focused therapy

Constructivist approaches (e.g., Feixas & Villegas, 2000; Neimeyer, 2009; Neimeyer & Mahoney, 1995) are oriented to tackle the exploration of the person's complex system of meanings and to understand his or her thoughts and actions as coherent with that system. The self could be defined as the core of the construct system but, as dialogical self theory argues, it is not a unitary entity as it can be fragmented in multiple I-positions. Multiplicity of the self does provide an avenue for the development of inner conflicts, in the context of a global and changing world. By exploring the construct system, we can identify conflicts derived from the implications among constructs in terms of their desired poles (implicative dilemmas), so that a proposed course of action can be considered ideal for one construct (reflecting one I-position) but undesirable from the point of view of another construct (reflecting another I-position). More recently, we have developed dilemma-focused therapy, a method aimed at identifying and resolving the conflicts appearing in the exploration of the patient's cognitive system. The efficacy of this intervention for depression has been tested out in a RCT (Feixas et al, 2016; 2018) showing equivalent results to those of CBT.

The workshop will encourage participants to use some of the techniques with their patients showing internal conflicts and/or ambivalence towards change. We will provide orientations on how to identify the cases in which a dilemma-focused approach might be of interest. Also, we will describe the "magic wound" technique as a way to discover the client's reasons for not pursuing change. Finally, one or more participants will have the opportunity to experience the laddering technique for exploring the core of their meaning system.

# Workshop\_3 Proposal

## WORKSHOPS

Authors	Title
<i>Alina Valencia</i> <i>Rens van Loon</i>	Dialogical Self Theory & leadership

We start with an introduction of the principles of Dialogical Leadership and Dialogical Self Theory: formulating I-positions. What we aim at during the workshop is that the participant develops his/her skills to get a personal leader's map as a result: participants create their own leader profile during the workshop. We start with the mapping of the timeline that led them to where they are, to point the most important critical incidents in their life that lead to becoming a leader and their I-positions and inner voices. The process will be commented by our explanation of the theoretical approach, Q&A included.

In the workshop we start from the basics in DST applied to leadership, based primarily on two books: Hermans, H.J.M. (2018). *Society in the Self. A Theory of Identity in Democracy*. NY: Oxford University Press. Van Loon, E. (Rens) J.P. (2017). *Creating Organizational Value through Dialogical Leadership. Boiling Rice in Still Water*. Zurich: Springer.

# Workshop\_4 Proposal

Author	Title
<i>Andrea Karsten</i>	Writers' voices made visible, touchable, and audible. Working with wooden animal figurines (and other objects) to explicate inner dialogues during writing

This workshop presents and puts to work a technique developed in an academic writing center and writing consultation context for early career researchers. Inspired by systemic constellation methods and theoretically grounded in dialogical theories of writing and Dialogical Self Theory, the workshop explains and illustrates a number of writing exercises paired with constellation work using wooden animal figurines – originally children's toys – and other small physical objects. Writers choose objects and figurines to represent their inner voices or I-positions during writing, e.g., their addressees, their inner critics, their former teachers, reviewers or supervisors, important authors in their field, and their own past or current writers' positions. The exercises invite writers to set the voices represented by the figurines into spatial relations, to express their possible utterances in oral or written form, and to gradually develop more constructive positionings, relations, and dialogues.

The workshop describes the technique and exercises in detail in a step-by-step mode, gives background information on the theoretical grounding of the method and discusses its aims, possibilities, and constraints. Also, the participants are invited to explore their own inner dialogues during writing. Based on actual current writing projects, they can try out the exercises and investigate their writing processes and related inner voices – making them visible, touchable, and audible. Their own experiences with the figurine technique and the writing exercises are reflected and discussed in the workshop, complemented by examples from the presenter's practice in an academic writing center context. Further, participants' questions on background, procedure, and applications in other contexts can be posed and discussed.

# Workshop\_5 Proposal

Author	Title
<i>Dina Nir</i>	Leading with compassion in the society of mind

The overall aim of this workshop is to offer a new research-based tool, with which to best manage our dialogical self when things go wrong.

Compassion involves sensitivity to the experience of suffering, coupled with a deep desire to alleviate that suffering (Goertz, et. al 2010). Self-Compassion (SC) is simply compassion directed inward (Neff, 2003). SC is relevant in emotionally painful situations such as when one contemplates personal inadequacies, mistakes, and failures, as well as when one confronts painful situations. SC consists of three main elements: being kind toward oneself instead of harsh or critical, cultivating the understanding that all humans are fallible, and negative thoughts and emotions are observed with openness and acceptance. Research on SC has shown it to be a source of strength and resilience as it promotes well-being, positive affect, optimism, and happiness (Neff, Rude, & Kirkpatrick, 2007), and lowers anxiety and depression (Neff, 2003). At the same time, SC does not seem to make people complacent or unmotivated to take responsibility or change for the better. On the contrary, SC has been shown to enhance a growth mindset (as opposed to a fixed mindset) and to motivate people to take responsibility, learn, change, and make amends (Breines & Chen, 2012).

Introducing the concept of SC to the workings of the self offers a new framework by which to understand and develop the relationships between different I-positions in the society of mind. It entails teaching I-positions to be more compassionate towards I-positions that have failed, made mistakes or shown weakness. It cultivates accepting those I-positions we deem unvalued and undesired, and it works to bring together the different part of the self by recognizing that the inner society, like society at large, has its strengths and weaknesses, its brilliance and its darkness. Finally, a SC approach also suggests being mindful to I-positions who are in pain and distress, without trying to silence them on one hand, or allowing them to spill over and flood the entire inner landscape on the other hand.

In the workshop we will learn why SC is a winning strategy when we are not at our best, what we know from the research about the benefits of this healthy mindset and the specifics of how to treat ourselves with more compassion when things go wrong in our lives.

# Workshop\_6 Proposal

WORKSHOPS

Author	Title
<i>Reinekke Lengelle</i>	The happy and vulnerable researcher: writing ourselves

Founder of Dialogical Self Theory, Hubert Hermans, likes to take long walks, plays piano, and works with joy into his eighties. Indeed, he seems the quintessential happy researcher. However, it was not always that way. There were times in his life when the “ambitious” I-position dominated other I-positions, creating tension that was not always positive. With new insights he gained through using his own theory, these things have come into balance. But how did this happen? What insights and practices were needed?

This workshop is inspired by a number of conversations and interviews I did with the founder of The Dialogical Self Theory (DST) Hubert Hermans in the fall of 2019. Those conversations have become the basis of an article called, “Portrait of a scientist: In conversation with Hubert Hermans, founder of Dialogical Self Theory”. In this article, I also explore why it can help us to understand the more vulnerable or personal dimension of Hermans as a theorist when we are working with and trying to understand the theory.

The research question at the heart of this project was: which key principles from DST seem salient and have guided Hubert in his personal life? In this workshop, I will introduce several of these and also invite participants to explore these dimensions for themselves in the form of creative and expressive dialogical writing exercises.

(My area is “writing the self” and I use DST to conceptualize evolving identity. Written dialogues with parts of ourselves and with particular “others” in imagination, can shed light and bring balance, as the founder himself also discovered.

This offering is intended to be playful, creative, and insightful.  
Bring pen and paper; no creative writing experience is needed.

# Workshop\_7 Proposal

Author	Title
<i>Georgia Gkantona</i>	Implementing the internal multi-actor performance method (IMAP) towards a new identity formation

In dialogical perspectives the self has not a predetermined form of functioning that is revealed through the person's narratives. Rather, it is actualized in a dynamic ongoing process of change (Shotter & Gergen, 1989). In counselling or psychotherapeutic procedures, the client does not merely describe their selves but mostly they perform it by their engagement in the process (Georgaca, 2012). Towards this end, the Internal Multi-Actor Performance method (IMAP) is a new method, in which the client unfolds his or her self-aspects and their mutual exchanges in a way that they undergo a reorganization resulting in a self-innovation.

IMAP is based on the metaphor of Dialogical Self as a theater of voices (Hermans, 2006). According to Hermans (2006), the theater metaphor as a theoretical tool has resourceful potentials for therapeutic procedures, as it allows for understanding social interactions. It shows different actors incarnating the dramatic characters and their mutual addresses, as they try to communicate their perspective to each other. New actors get on stage and enrich the plot of the play as well as change their mutual relationships. The stage director is also necessary to have an overview of the scenario evolution.

Inspired by this, the IMAP is a semi-structured qualitative procedure for counselling or psychotherapeutic settings, that aims at a) identifying the client's important I-positions conceived as internal characters that the client is induced to imagine that they function as actors on stage, b) tracking these internal multi-actor dialogues, c) illuminating important dialogical processes such as positioning, counter-positioning, forming constellations among positions or re-positioning and c) strengthening the client's active agent who gradually takes responsibility of the plot of this performance as a stage director. It is structured in four dialogical stages of self-performing (Thesis, Antithesis, Synthesis and Meta-thesis) oriented in the re-organisation of the clients' narratives. The stage itself provides the space for these dialogical exchanges among helpful, problematic or shady personal positions. In this workshop, the implementation of the method is described in detail and is further illustrated by case examples, so as the participants to get acquainted with it and be able to use it in their private practice, educational settings or in self-reflection processes.

# Workshop\_8 Proposal

WORKSHOPS

Authors	Title
<i>Sandra Ferraz Castillo</i> <i>Mónica Roncancio-Moreno</i>	The avatar project: design for Dialogical Self development

How do we turn an educational setting into a dialogical space? How does dialogue trigger dialogical processes? Why are dialogical processes important for learning and development? How much efforts do we take to create communities of practices for agentive and creative learners? This introductory workshop will explore the Dialogical Self Theory through avatar construction and biographies. It will discuss the trajectories of voices and the psychological possibilities that emerge with the development of the otherness in the self system. We will examine interactive communication of participants while they handcraft avatars that represent themselves and use them to create collective stories in small groups. The dual experimental setting allows expanding the analysis of the Dialogical Self to a living experience, which is detailed discussed in methodological terms. The analyses take into account the narrative features of the dialogue. The workshop uses art design-based learning approach in which participants will: (1) experiment the construction of avatars in small groups; (2) be introduced to a dialogical framework to investigate a dialogical learning situation; (3) be able to experiment the positions of being the author and the actor(s) within an actual socio-affective situation, semiotically mediated by discursive and embodied language; (4) use biographies to discuss the connection of experiential construction to ontogenetic development. The design-based learning approach will support the activities with mapping and visualizing techniques to explore the Dialogical Self Positionings throughout the workshop. The avatars as device for development and, at the same time, as social artifacts pivot meaning negotiation and enable to integrate aspects of collective culture and psychological functions of shared practices articulated to biography making. The goal is to clarify the fundamentals of the dialogical approach to learning and the potential of avatar's construction as a powerful tool to connect the development of self and the process of knowledge construction.

# Workshop\_9 Proposal

Authors	Title
Tracey Johnston Peter Robinson	Co-creating the 'Dialogical Self' Using the 'Mirrors of Possibility' Therapeutic Method

Using 'Dialogical Self Theory' and practice case-examples, the workshop presents the 'Mirrors of Possibility' therapeutic method, a recently developed relationally reflexive, multi-faceted and polyphonic method of playfully externalising the embodied self for therapy with individuals and relationships. The method facilitates the multiplicity of positioning and the collaborative construction of possibilities, rich dialogical narratives, embodiment, and the emergence of transformative experiences. The workshop also offers the opportunity to adventure into the deconstruction of the unitary self, alongside an introduction to the benefits of 'multi-being-based relational reflexivity', incorporating ideas from CMM (Co-ordinated Management of Meaning) and Dialogical Self Theory.

The workshop will offer participants the opportunity to discover and explore the wide-ranging application of the 'Mirrors of Possibility' Method in individual therapy, relationship therapy and 'multiplicity of self' exploration as practiced at 'Possibilities Counselling and Psychotherapy Centre Aberdeen', an independent psychotherapy service.

After this workshop participants will be able to:

- Describe, begin to practice and 'jazz with the 'Mirrors of Possibility' methods and Dialogical Self Theory.
- Appreciate the archetypal power of 'mirrors' in ancient wisdom traditions and spirituality.
- Play with different ways of inviting multiple reflections and relational possibilities of Dialogical Self Theory using the metaphor of mirrors.
- Begin to help clients reposition aspects of embodied emotions and parts of 'self' across space and time.
- Help clients/professionals connect with their inner-voices of multi-being, inter-being and relational possibilities.
- Develop more positions of connection and curiosity from relational perspectives.
- Adopt 'self and relational reflexivity' as ethical and moral postures.
- Address personal, interpersonal, local, historical, cultural and ecological aspects of the self via the 'Mirrors of Possibility'.
- Explore ways of reaching beyond dominant discourses to salvage discourses of liberation and relational healing.
- Describe and begin to explore the CMM model and its relation to Dialogical Self Theory.

The workshop will consist of an overview of the above with examples from our practice shown via presentation, case descriptions, interactive discussion, short video examples and the opportunity to briefly practice the 'Mirrors of Possibility' methods.

# Workshop\_10 Proposal

Author	Title
<i>Wendy Bilgen</i>	Autoethnography for research, praxis, and pedagogy

Autoethnography (AE) shares a common ground with Dialogical Self Theory (DST). The purpose of this AE workshop is threefolds; (1) to help participants understand the conceptual and methodological framework of AE in connection to DST; (2) to engage participants in experiential learning about selected AE techniques that are reflective, analytical, and interpretive; and (3) to invite participants to a self-agentic discussion to prepare them for possible application of AE to research, praxis, and/or pedagogy.

AE is a social science research method stemming from anthropological ethnography. Unlike ethnographic research, however, autoethnography anchors its exploration on researchers' personal experiences about selected social phenomena, instead of others, to understand the sociocultural meaning of the experiences (Adams, Holman Jones, & Ellis, 2014). This approach to socio-cultural exploration stands on the presumption that the self never exists in a sociocultural vacuum and interactions between self and others shape self and others within their contexts (Chang, 2008). Similar to DST, therefore, AE begins with listening to the relational "I" that is "never singular" but is situated in cultural communities from which one speaks (Alexander, 2015, p. 550). AE engages memory work, self-reflection and self-analysis, relational analysis, interactive interview with others, cultural interpretation, and other analytical and interpretive techniques to facilitate intrapersonal and interpersonal dialogues among self, others, and contexts. This reflective, analytic, and interpretive method of AE has been applied not only to research in a wide range of social science disciplines, but also to praxis fields that help human service practitioners (e.g., educators, counselors, social work, and leader developers).

This workshop consists of three parts. In Part 1, participants will be introduced to conceptual connection between DST and AE based on theoretical, methodological, and practical literature about DST (e.g., M. Adams, Gube, Hermans, Zock, and more) and AE (e.g., T. Adams, Bockner, Bilgen, Chang, Ellis, Hernandez, Holman Jones, Hughes, Peddington, and more). In Part 2, participants will engage in experiential learning of 5 dialogical exercises of AE: (1) memory work (e.g., recalling critical moments); (2) self-analysis (e.g., culturegram); (3) relational analysis (e.g., constellation of others); (4) interactive interview (e.g., vignette-focused interview); and (5) contextualized analysis (e.g., the index of sociocultural assumptions). In Part 3, participants will reflect on their learning at the workshop, discuss practical applications of AE to research, praxis, and pedagogy in their disciplinary context. The session will conclude with the evaluation of the workshop.

# Final Workshop, Friday 11th

## WORKSHOPS

Author	Title
<i>Hubert Hermans</i>	100 Questions to Hubert Hermans

Participants will have the opportunity to formulate questions to prof. Hubert Hermans in a close encounter mainly addressed to doctoral students or researchers who wish to ask relevant questions for their projects and share ideas, first-hand with the father of the Dialogical Self Theory.

# Symposium Abstracts

# Symposiums Monday, June 7th (12.15-13.45)

PROGRAM  
Monday, 7th

## Symposium M-1:

Facing global leadership challenges with Dialogical Self Theory



B4-**Org.**  
Organizations

Thematic Area: Organizations

Chair: Rens van Loon

Discussants: Alina Valencia

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### Participants

Rethinking the educational model of forming the identity of young entrepreneurs: training based on critical incidents

*Alina Valencia*

The courage to be both leader and follower

*Rens van Loon*

I-position repertoires elaborated: voicing and visualizing I-positions

*Sabine Margés*

### Symposium Abstract

We are in a massive leadership crisis worldwide (Lipman-Blumen, 2004; Kellerman, 2012). Although business schools and professors of leadership, and the ILA as a global organization, have tried to develop methods of selecting, training, and developing 'good' leaders, we too often see incompetency's dominance. Money and power are prevailing in contemporary society, instead of a combination of effective, authentic and ethical behaviour (Hickman, 2016; van Loon 2017). The answer in changing this trend is not so easy as it requires future leaders to be trained in reconciling inner polarities, by which you become more aware of the role of power, status and money. In *Courage to be*, Paul Tillich (1952) sets the foundation for exploring what it means to exist, and how to affirm oneself with courage by being both an individual and a member in the world. In what he describes as the ground of being, to be and to be a part of, to essentially both lead and to follow. These two sides, according to him are "distinguishable but not separable," (p. 86). In our view Tillich's theory is applied in the Dialogical Self Theory (DST) (Hermans 2018) where the internal dimen-

sion ('to be') and the external dimension ('to be a member') are brought together. (Van Loon, E. (Rens) & A. Buster (2019). *The Future of Leadership: The Courage to be Both Leader and Follower*. Journal of Leadership Studies, volume 13, number 1. 1-2.)

Main question of the Symposium:

How DST/Dialogical Leadership can help to face the challenges we encounter globally in Leadership and Leadership Development?



## Symposiums Tuesday, June 8th (11.15-12.45)

### Symposium M-1:

Facing Global Leadership Challenges with Dialogical Self Theory

Thematic Area: Organizations

Chair: Rens van Loon

Discussants: Alina Valencia

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#### Participant

**Rethinking the educational model of forming the identity of young entrepreneurs: training based on critical incidents**

*Alina Valencia*

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#### Abstract

The market of the consulting and training is full of products for the entrepreneurs, and along with that the trend for the life-long learning leads to the increasing need in specific business programs for the entrepreneurs. Most of these programs are dedicated to common business problems such as general management, strategy, team building missing out the forming the entrepreneurial identity. As the result the entrepreneurs do not have enough understanding of themselves in their role and do not see the whole range I-positions, not ready for the facing of most common critical incidents which can cause the big variety of problems such as personal (stress, depression, emotional burnout) as social (losing control on their own business, weak management, financial difficulties and etc.). Besides the role of the entrepreneur from the social and personal point of view is dramatically different from what most people are taught in schools where everyone is taught how to be a good employee. However, entrepreneurial behaviour is promoted by other type of behaviour, way of thinking and skills. Regarding that fact, the educational model for the young entrepreneurs should be completely different. The program designed within the research includes a wide variety of combined tools from the different spheres of knowledge – the methods of the Dialogical Self theory, standard psychological tools, adapted methods from the field of strategical management and authors methods which help us to make the program both valid and unique. The program uses a variety of easily applicable tools created on the edge of different approaches. The final structure of the balanced entrepreneurial identity, describing an entrepreneurial concept, variety of I- positions and strategies for facing critical incidents accumulates the previous knowledge, developed skills and experience and proposes as a structured vision for the participants as a broad base for the future studies.

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#### Participant

**The courage to be both leader and follower**

*Rens van Loon*

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#### Abstract

In this presentation, we will expand that to include courage as an essential part of this leading and following process and explore how courage is the quality, which enables the movement across the boundaries. People tend to (over) identify with a position they have constructed for their self in a self-narrative, be it as a leader or a follower (Harari, 2017; Zimbardo 2007). We analyze this with Dialogical Self theory (Hermans, 2018) using case studies identifying polarities and complementarities in the self-narrative of a leader.

In terms of Kellermans' words (2012): the future of leadership consists in developing the quality of followership. Voicing of tough empathy (Goffee & Jones, 2006) is difficult for many – leaders and followers -, as it presupposes that you have the courage and the ability to verbalize and move towards what is needed.

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#### Participant

**I-position repertoires elaborated: voicing and visualizing I-positions**

*Sabine Margés*

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#### Abstract

Mapping the I-position repertoire of a leader can be very effective for leadership development. But is voicing someone's I-positions enough? We present a way of visualizing I-position repertoires which can help identify meta-positions and tensions between I-positions. Based on different dialogues with leaders, it is discussed how visualization can promote dialogue between i-positions and enhance leadership development.

# Symposiums Monday, June 7th (12.15-13.45)

PROGRAM  
Monday, 7th

## Symposium M-2:

Dialogical moves in diverse educational environments: studies of teachers' and students' identity/ies construction



Thematic Area: Education & Development

Chair: Cheryl Ballantyne

Discussants: Mihaela Enache

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### Participants

Dialogical Voices in the Tower of Babel:  
I-positions and promoters within immigrant  
teacher identity and practice  
*Mihaela Enache*

Flying solo: examining the identity construction  
of university educators in the context of large  
group teaching  
*Katrin Kullasepp*

Is your online identity different from your offline  
identity?—A study on the college students'  
online identities in China  
*Yue Qin*

Learning to teach: Dialogical representations  
of teacher identity construction within a  
community of practice  
*Cheryl Ballantyne*

### Symposium Abstract

Dialogical Self Theory (DST) is not only used as an important theory but also influences methodology as a way of thinking. In this symposium four presenters will share their research on the application of DST in the analysis of teacher and student identity/ies in a range of educational settings. Contextualised in four countries (China, Estonia, New Zealand and Australia), the presentations will focus on examination of participants' voices to exemplify diverse experiences of internal and external I-positions, linked to dialogue with self and others and enacted in professional, online and cross-cultural environments. DST provides each researcher an opportunity to present participants' stories from their own perspectives. This approach enlightens the specific research areas.

1) The first paper studied the transformation of immigrant teachers' identities under a critical autoethnography framework. It proposed a new DST concept – 'promoter extraordinaire' – through deductive thematic analysis and writing as a method of inquiry and analysis. 2) The second paper is about university educators' professional

identity construction in front of very large audiences, which is likened to 'flying solo', lacking interactions between students and educators. 3) The third paper studied college students' online identities. DST gives each 'I-online-position' a voice to express its own story, thus the relationship among these online identities and between the online and offline identities can be studied. 4) The fourth paper studied the process of constructing a teacher identity while teaching Chinese language and culture in Australian schools. It is a process of learning to teach within a community of practice through interaction with different internal and external I-positions.

These four qualitative research projects illuminate multiple I-positions, different languages and cultures, different worlds (online and offline), inspired by DST.

## Symposiums Monday, June 7th (12.15-13.45)

### Symposium M-2:

Dialogical moves in diverse educational environments: studies of teachers' and students' identity/ies construction



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Thematic Area: Education & Development

Chair: Cheryl Ballantyne

Discussants: Mihaela Enache

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#### Participant

**Dialogical Voices in the Tower of Babel: I-positions and promoters with- in immigrant teacher identity and practice**

*Mihaela Enache*

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#### Abstract

This presentation will focus on the dialogical self theory concepts of I-positions (Akkerman & Meijer, 2011; Hermans & Gieser, 2012) and promoters (Hermans & Gieser, 2012), within the context of a collaborative autoethnographic study (Chang, Ngunjiri & Hernandez, 2012) with immigrant teachers. These concepts constitute an intrinsic part of immigrant teacher identity/ies formation and development within the study and will be exemplified with the participants' stories. The stories of living and teaching in different cultural environments belong to eight teachers (including the researcher, who was also a participant), at different stages of their careers and teaching at different levels, from early childhood through to tertiary education. A new DST concept, that of promoter extraordinaire (Enache, 2017), will be introduced in this presentation. Under the critical autoethnography framework (Holman Jones, Adams, & Ellis, 2014), teachers' stories were generated through two focus group dialogues and through writing. The findings were elucidated by employing writing as a method of inquiry and analysis, and through deductive thematic analysis. I propose that by understanding our own (cultural) dialogical self, we, teachers, could better understand our students' identities and consequently could become more inclined towards promoting a culturally responsive pedagogy.

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#### Participant

**Flying solo: examining the identity construction of university educators in the context of large group teaching**

*Katrin Kullasepp*

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#### Abstract

This presentation addresses the topic of the university educators' profes-

sional identity construction and builds on the semiotic cultural psychology and the dialogical perspective. Presentation introduces findings of the two case studies that focus on teachers' solo performances in front of very large audiences and discuss how teaching in this kind of context activates the inner self-dialogue and leads to the negotiation of teachers' professional identity. In particular, the focus will be on how the lack of interactions between students and educators - "silenced" or physically absent students in a large classroom - allows educators to interpret ongoing teaching process in various ways and construct meanings about their performance that feed into their self-understandings as a teacher. From the dialogical self perspective, seemingly "silent" audience is represented in self as "loud" voices that enter into the self-dialogue and guide the construction of professional identity behind the real monologue in a classroom.

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#### Participant

**Is your online identity different from your offline identity?—A study on the college students' online identities in China**

*Yue Qin*

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#### Abstract

In this study, DST (Dialogical Self Theory) was used not only as an important theoretical frame (the nature of online identity) but also as a methodological inspiration (an approach to study the online identity). It is the dialogical conception of identities that entails each 'I-position' an opportunity to express its own story from its perspective; thus each 'I-online-positions', relationships among them and comparison between these online positions with offline positions can be studied. In the scope of concept of identity, three modes of online identities were found to satisfy the participants' different needs, which indicate the principle of what is lacking tends to appear online. The logic of 'imagination-reflection circle' explains these online behaviours and show the 'rationality' in choosing among different identities to fulfill the users' different needs according to different online settings. The college students showed a better control of themselves com-



## **Symposiums Monday, June 7th (12.15-13.45)**

### **Symposium M-2:**

Dialogical moves in diverse educational environments: studies of teachers' and students' identity/ies construction

Thematic Area: Education & Development

Chair: Cheryl Ballantyne

Discussants: Mihaela Enache

pared to their period of adolescences. Under this situation, most of the on-line experiments are beneficial to these college students, except when the transition between different identities is difficult.

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#### **Participant**

**Learning to teach: Dialogical representations of teacher identity construction within a community of practice**

*Cheryl Ballantyne*

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#### **Abstract**

This paper outlines the findings of a study which employed Dialogical Self Theory (Hermans & Hermans-Konopka, 2010) in the investigation of teacher identity construction within a professional Community of Practice (Wenger, 1998). The context was an international education partnership involving a university and school system in Australia and an educational organisation in China. The participants were international higher-degree research students from mainland China supporting the teaching and learning of Chinese language and culture in Australian schools. Teacher identity construction in the pre-service years, a widely-researched topic in the early 21st century, is theorised as a process of learning to teach which occurs through interaction with significant others (Izadinia, 2015). Discourse analysis of participants' interview responses revealed the dynamic interplay between dialogue with others and dialogue within the individual, illuminating their identification with the local community of teachers through engagement, imagination and alignment. Findings suggest that identification with a community of practice is manifest in discourse by shifts in positioning of self and others, revealing emotion, reflection, agency and the intersubjective use of social language of teaching which demonstrates increasing convergence with shared repertoires of the community. By linking theoretical concepts of Dialogical Self Theory and Community of Practice this research contributes to knowledge about the subjective and intersubjective domains in the process of constructing a teacher identity.

# Symposiums Monday, June 7th (12.15-13.45)

PROGRAM  
Monday, 7th

## Symposium M-3:

Integrating past, present and future in the configuration of the Dialogical Self



Thematic Area: Theory & Methodology

Chair: Angela Uchoa Branco

Discussants: Mónica Rocancio

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### Participants

The dynamics of past, present and future in the development of the Dialogical Self

*Angela Uchoa Branco*

Dialogical negotiations and self-imaging: A longitudinal case study of early adolescence

*Elsa de Mattos*

Dialoguing with the Past: Experiencing traditional and counter-memorials

*Ignacio Brescó de Luna*

### Symposium Abstract

This symposium intends to explore and discuss fundamental issues pertaining to the temporal dimension in the context of the Dialogical Self Theory. We aim at contributing to this discussion with elaborations on theoretical and methodological aspects of the development of the Dialogical Self along life trajectories, departing from interesting data deriving from projects conceived and carried out according to methodological innovations. Presentations will analyze, from their respective empirical projects, specific higher psychological processes—such as memory, imagination and future anticipation—in an effort to make sense of human experiences concerning the past, the present and the future. Branco will address issues related to the very nature and features of the concept of time, particularly those focusing upon its measurable (the clock-time) versus its lived, or experienced, quality. She will analyze, from a cultural psychology perspective, how the complexity of human experiences, by integrating past, present and future through memory, imagination and anticipation, allows for the Dialogical Self of individuals to develop along life-trajectories taking into account both clock and lived times, therefore overcoming theoretical dichotomies regarding the time dimension.

Brescó and Wagoner will analyze the meanings of the past as it relates to the psychological construct of memory. His theoretical ideas come from an innovative study about people's narratives as they face different possibilities and constraints created by memorials (or counter-memorials) and provide specific meaning to their experience in these sites. They are particularly interested in exploring how people interact with such counter-memorials and to what extent their minimalist style encourage their own dialogues with the collective past. Mattos' presentation will address the development of the Dialogical Self by the analysis of constructions of alternative senses of self by a child/adolescent during a period of life transitions. The participant of her case study was investigated for a two years period while facing two simultaneous important transitions: to adolescence and to a new school context. According to Mattos, through dialogical negotiations between self and significant others, including peers and media characters, processes of self-imaging gave rise to new cycles of self meaning and created a new sense of self, fueled by processes of anticipation and imagination that supported the boy during his experiences of transition.

## Symposiums Monday, June 7th (12.15-13.45)

### Symposium M-3:

Integrating past, present and future in the configuration of the Dialogical Self



Thematic Area: Theory & Methodology

Chair: Angela Uchoa Branco

Discussants: Mónica Rocancio



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#### Participant

**The dynamics of past, present and future in the development of the Dialogical Self**

*Angela Uchoa Branco*

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#### Abstract

The development of the Dialogical Self has been my major concern from the Dialogical Self theoretical approach. As time plays a central role in such developmental processes, to explore and investigate the time dimension in relation to the Dialogical Self development becomes a necessary and inevitable task, even though its complex and challenging nature. Some critics of the DST argue that it is mostly oriented to make sense of the spatial dimension of the Dialogical Self, leaving aside its temporal dimension—which implies change and development—and referring to time only from a clock-time understanding of the concept. In my presentation, I will argue that from a DST perspective, time is, indeed, considered, and it is clearly possible and necessary to overcome dichotomies by integrating the two major perspectives concerning the dimension of time, namely, clock-time and lived, experienced time. My contribution arises from our studies on the development of the Dialogical Self with both children and adults, and draws on a methodological approach that allows for an in-depth analysis of ontogenetic processes taking place along developmental trajectories. As the longitudinal study progresses, it enables us to infer, from the empirical indicators produced along the investigation, some important features related to possible meaningful microgenetic processes experienced by the person. My goal, therefore, is to argue—on the basis of our studies—that as the clock time goes by, lived time plays a central part in integrating past, present and future and guiding the Dialogical Self development all along the life course. I will stress the role of imagination (by creating wishful futures) and motivation, both pushing the dialogical self forward, to a constant experience of becoming throughout a dynamic, permanent actualization of its existential experience of 'being'. In a way, we are always somewhat ahead of ourselves, experiencing a constant unfolding mobilized by a sort of inbuilt

curiosity and creativity that operate to grant the permanent adaptation and sense of continuity of the Dialogical Self.

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#### Participant

**Dialogical negotiations and self-imaging: A longitudinal case study of early adolescence**

*Elsa de Mattos*

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#### Abstract

This study analyzed the process of imagining new self-perspectives in the transition to adolescence. Drawing on the conceptual framework of cultural psychology and Dialogical Self Theory, it explores and discusses transformations occurring in a critical developmental period of early adolescent transition concomitant with school transition, when the adolescent faces new challenges and begins actively to imagine new ways of acting, feeling and thinking in a new school context. The study builds on the construction of an alternative sense of self, emerging through dialogical negotiations between self and significant others, including peers and media characters. I argue that, through negotiation with significant others and a process of self-imaging, new cycles of self meaning emerge and create a new sense of self in early adolescence. This research was idiographic in nature and consisted of a longitudinal case study of a child between 10 and 12 years old. Data was collected through four rounds of in-depth interviews combining narratives and drawings. Analysis followed a mapping of positions, as well as the emergence of tensions in the self system, and their resolution over time. The idea was to explore processes of imagination and negotiations of a new sense of self in the transition to adolescence. The process of self-imaging is highlighted as well as the emergence of a new graphic-performative sense of self, with more flexible and empowered self-meanings that allow for alternative life trajectories. Self-imaging, therefore, is regarded as a continuous and dynamic reorganization of experiences and ideas the adolescent constructs about himself and his body, in relation to the new social and relational demands that emerge during that period of devel-

## Symposiums Monday, June 7th (12.15-13.45)

### Symposium M-3:

Integrating past, present and future in the configuration of the Dialogical Self

Thematic Area: Theory & Methodology

Chair: Angela Uchoa Branco

Discussants: Mónica Rocancio

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opment. It is taken as a process of development, creation and innovation in the field of self, allowing the adolescent to design himself and orient his pathway towards the future. The study explored processes of imagination and negotiations of a new sense of self in the transition to adolescence, stressing the role of future projections and anticipation processes.

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#### Participant

**Dialoguing with the Past: Experiencing traditional and counter-memorials**

*Ignacio Brescó de Luna*

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#### Abstract

Memorials are cultural artefacts through which people engage in socially shared modes of remembering and dialoguing with the collective past. The focus on materiality in social practices of remembering (Wagoner, Brescó & Awad, 2019) has resulted in a series of studies on the main changes memorials have undergone over the last century. Traditional memorials tend to represent heroes through a figurative style conveying a monological and official version of the past. They can be conceived as temples where death is redeemed and endowed with a transcendental meaning (viz., that of the Nation, the Revolution, the idea of Freedom, etc.). In contrast, today's so-called counter-memorials (Young, 2016) feature a minimalist and abstract style that opens up the possibility for different interpretations and interactions with the site. In the absence of a clear official message, counter-memorials may be regarded as a forum, rather than a temple, where different voices and positions can meet. This paper explores the different possibilities and constraints created by counter-memorials by analyzing how individuals give meaning to their experience in these sites. More specifically, we are interested in exploring how people interact with counter-memorials and to what extent their minimalist style encourage a dialogue with the collective past. Results from fieldworks carried out at the Memorial to the Murdered Jews of Europe in Berlin and the National 9/11 Memorial at Ground Zero in New York will be presented and compared to results from a study conducted in a more traditional memorial, El Valle de los Caídos (The Valley

of the Fallen) in Madrid. Participants were asked to visit the memorial by themselves using a subjective camera (subcam), a small portable device placed at eye level to record the participants' actions from their own perspective (Lahlou, 1999). Discussion will focus on whether counter-memorials, despite being spaces open to different meanings and voices, encourage consonant dialogue rather than promoting dissonant and generative dialogue (Hermans, 2018).

# Symposiums Tuesday, June 8th (11.15-13.00)

PROGRAM  
Tuesday, 8th



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## Symposium TU-1:

Polyphony in the context of psychosocial practice: on the possibility of the dialogical logic

Thematic Area: Clinic & Health

Chair: Masayoshi Morioka

Discussants: Jaan Valisiner

### Participants

Meaning Construction by musical narrative for the therapy of criminals  
*Kakuko Matsumoto*

Dream as polyphony: research through the narrative practice with dream work  
*Koichi Hirose*

Voicing the self -One case study of psychotherapy after perinatal loss  
*Shoko Sugao*

Silence and Voices: on the recovery for the internal space of dialogue  
*Masayoshi Morioka*

### Symposium Abstract

In this symposium authors focus on the process of the composition in multiple voices which is generated by the dialogical relationship. The concept of polyphony is extensively treated in the context of Dialogical Self Theory (Hermans & Hermans-Konopka, 2010). One of remarkable points in the theory is the performative aspect on the dynamism of I-positioning generated within multiple voices. Our guiding question is as follows; what is working in the basis on the meaning making dynamism in between multiple voices? Authors have explored on the possibility of the dialogical logic and ways for figuration on the dynamic process according to living activities in the psychosocial practice.

“The dialogical turn introduces an axiomatic change—from viewing phenomena in their categorical unity (“this is X”) to presuming that in each categorical determination there exists a counterpart (non-X: “this is X and it is in a dialogic relation with non-X”)(Valsiner, 2019). We try to examine on the dialogical logic and to introduce the logic of lemma (Yamanouchi Philosophy in Japan), which is the logic of in-between (ma) that has a potentiality {Neither X nor non-X} can be turn into {X is also non-X}. According to the dialogical logic, authors explore alternative

variation for representing the dynamic process of I-positions from the art-based research.

Four panels in this symposium focus on the imaginative and the symbolic approach for making figuration. First, Matsumoto remarks on “voices” expressed in the musical narrative where the poly-phonic processes emerged in the psychosocial support for criminals. Second, Hirose presents on the narrative practices dealing with dream works and research the items which constitute the world of the client’s dream from the viewpoints of positioning in multiple voices. Third, Sugao presents clinical vignettes in the process of counseling after perinatal loss. She examines how the client comes to explore the different voices in herself and to proceed the work of voicing the self. Fourth, Morioka introduces the possibility of the dialogical logic on the basis of clinical materials, mainly examines on silence including implicit voices, ma within the self, activated in the practice of the dialogical self.

Discussant of this symposium, Valsiner will discuss on the essence of the dialogical logic and on the polyphony in the psychosocial practice.



## Symposiums Tuesday, June 8th (11.15-13.00)

### Symposium TU-1:

Polyphony in the context of psychosocial practice: on the possibility of the dialogical logic

Thematic Area: Clinic & Health

Chair: Masayoshi Morioka

Discussants: Jaan Valisiner



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#### Participant

**Meaning Construction by musical narrative for the therapy of criminals**

*Kakuko Matsumoto*

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#### Abstract

It is difficult for young criminals to talk about their troubled pasts. Dissociations may be the result of past traumatic experiences.

Personal meaningful music can connect to one's dissociative experiences more freely with wider perspectives. Therefore, Musical Narrative—the method in which clients listen and talk about songs with significance—can connect with individual core values (Matsumoto 2005).

In this presentation, we discuss four young criminals' cases. Three of the four offenders were diagnosed with depression, borderline personality disorder, and dissociative identity disorder. Ten group therapy sessions were held biweekly. The first 3 sessions served to build relationships by playing the drums. We later shifted the focus to personal musical narratives including implicit polyphony.

Through Musical Narrative, personal bonds developed polyphonically. Using links between each individual's song and the group members' emotions and experiences, the group members discussed significant others, as another self. I and non-I position developed logic of lemma based on tetralemma, including "X and non-X (Yamauchi 1974)".

In later discussions, different meanings spontaneously co-occur, including "Animate and non-Animate", "Real and non-Real", "Alive and non-Alive", "Self and non-Self", etc. A combined congruity of each other's self and their meaning of existence emerged in harmony.

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#### Participant

**Dream as polyphony: research through the narrative practice with dream work**

*Koichi Hirose*

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#### Abstract

Dreams have been accepted in different ways by the times, from ancient times when people accepted as messages from the healing gods or used

for various divinations, to modern times when they think small remnant of the past experiences in everyday life.

Among many psychotherapeutic approaches existing nowadays, therapists in one approach tackle with dreams through projecting the inner world of their clients to their images, due to the transformation in modern consciousness.

Japanese people are even now likely to feel empathy for the view that dream is another version of the real dimension. That idea has been utilized for themes of many novels and animation movies and appeal to the young all over the world. But dreams have not been dealt with less and less in psychotherapy even in Japan.

In this symposium I would like to take up clinical vignettes from narrative practices dealing with dream works and research the items which constitute the world of the client's dream in viewpoints of multiple voices positioning. In my panel I will refer to the concept of "Basho" in Nishida Philosophy and compare it with my study results.

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#### Participant

**Voicing the self -One case study of psycho- therapy after perinatal loss**

*Shoko Sugao*

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#### Abstract

Perinatal loss includes abortion in addition to miscarriage and stillbirth. Abortion, unlike other perinatal loss, follows the decision-making process of "choice". Abortion is more likely to feel guilty than in the case of spontaneous miscarriage or stillbirth. Because of the trend of social taboos and guilt, it becomes difficult for the parent who had an abortion to express their feelings. In this symposium, the psychological counseling with a mother who had an abortion at 21 weeks of pregnancy due to a fetal brain disease will be presented. Although it was a choice after the couple had discussed enough, the mother had a feeling of depression and guilt after an abortion. At first, there were few words, and she talked about her guilt for her choice and a relationship with her husband. However, in the process of counseling, over the image of the baby, she comes to explore the different voices in her-



**Symposiums Tuesday, June 8th (11.15-13.00)**

**Symposium TU-1:**

Polyphony in the context of psychosocial practice: on the possibility of the dialogical logic

Thematic Area: Clinic & Health

Chair: Masayoshi Morioka

Discussants: Jaan Valisiner

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self. Through the work of voicing the self, the existence as "abortion baby" and "poor baby" is transformed and it comes to be compatible as existence of "my baby" and "I do not want to forget". This process is that the client was inspired to questions which the therapist asked, and the client gave these questions for himself, and gave the voices.

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**Participant**

**Silence and Voices: on the recovery for the internal space of dialogue**

*Masayoshi Morioka*

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**Abstract**

The dialogue in psychosocial practice supports the recovery original resources for meaning making into the conflictual experience of the people concerned. The dialogical self-theory introduces new logic for describing on the movement of meaning making in the field of the psychosocial practice. In the context of the dialogical self, a self of one moment talks to the self of the next or previous moment. Continuous conversation takes place from multiple I-positions. New meaning, new outcome can be emerged through the repetition of same statement in the dialogical conversation.

When a human construct meaning to relate with their world, the field of opposites is automatically implied at every moment. Mutually generating opposites are generated in the field of semiotic activity (Valsiner 2007). Each sign is given by its manifest (A) and its field-like nebulous counterpart (non-A). The latter—in dialogic relationship with the former—is the locus for emergence of new meanings.

Therapists often experience an emerged silence in the psychosocial practice which is recognized as a significant moment for change. It includes many voices. Psychological or psychosomatic patients typically exhibit tension derived from conflict between their I-positions. The author will present some clinical vignettes for examining the dynamism of silence and voices on the basis of the dialogical logic.

# Symposiums Tuesday, June 8th (11.15-13.00)

PROGRAM  
Tuesday, 8th

## Symposium TU-2:

The Dialogical Self Theory: history, context, and application



B5-T&M  
Theory &  
Methodology

Thematic Area: Theory & Methodology

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### Participants

*Rens van Loon, Hubert Hermans*

### Symposium Abstract

In this symposium, we organize an in-depth conversation, dialogue and discussion, on topics related to Dialogical Self Theory including its history and scientific background. Hermans and Van Loon will be your partners in conversation. You can ask all questions you have on your mind, related to theory and practice of DST and its foregoing applications in Valuation Theory and Self Confrontation Method.

We start presenting an overview of Hermans's work in four phases. After each phase, we will have a 10-minute Q&A:

1. First phase: Motivation (1965-1974)
2. Second phase: Self-Confrontation Method (1974-1995)
3. Third phase: Dialogical Self Theory (1992 - )
4. Fourth Phase: Democratic Self (2018 - )

As topics for further discussion, we bring up following, depending on the needs in the audience:

- Positioning Hermans's work in psychology as a whole,
- Internal dialogues and traits, relation with NEO-PI-R,
- Some core concepts in DST: Meta-Posi-

tion, Promoter-Position, Centering/Decentering, and Transpositioning.

Three statements to prepare your participation in this symposium:

- Our globalizing and boundary-crossing world has a strong decentering influence on the self.
- In this world, centering counter-movements are needed for the coherence of the self.
- Meta-positions and promoter positions are crucial for the development of a healthy self in a boundary-crossing world.

# Symposiums Tuesday, June 8th (11.15-13.00)

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Tuesday, 8th



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## Symposium TU-3:

Dialogically altering self and dialogically altered culture:  
DST and Variation Theory

Thematic Area: Theory & Methodology

Chair: Shunqing Cao

Discussants: Dialogical Self Theory and Variation Theory (Yirong Hu), Dialogically Altered Culture and Variation (Ping Du)

### Participants

#### Dialogical Self Theory and Variation Theory Dialogue and Variation

*Shunqing Cao, Qing Yang*

Dialogical Self Theory and Hermeneutic  
Variation: A Case Study of the Construction of  
Chinese Images by the American Missionaries  
in the 19th Dynasty

*Ping Du*

The Variation Theory of Comparative Literature  
and New Construction of World Literature  
History

*Chao Wang*

DST and Variation Theory: A Fruitful  
Relationship

*Siyu Chen*

#### Dialogically Altered Culture and Variation

The Variation of Mirror Image: The "Self-sign" as  
the Prototype in Cross-cultural Communication

*Yirong Hu*

A Variation Study of Dialogical Self in  
Intercultural Exchanges

*Miaomiao Wang*

Chinese Online Literature Oversea Readers: the  
"Fans" of Heterogeneous Cultures and Their  
Works Acceptance

*Yuanxiang Zeng, Ziheng He*

Variation of Sun Wukong's image in foreign  
games

*Yina Cao*

### Symposium Abstract

Professor Hubert Hermans argues that it is hard to structure the dialogical self if without otherness and alterity; similarly, Professor Jin Huimin claims that the self cannot exist without its involvement of otherness and alterity. In other words, otherness and alterity are two prerequisites for the dialogical self theory (DST). It is otherness and alterity based on differences that can realize the dialogue; otherwise, there is no necessity for the dialogue. No matter it is, as Hermans has posited, the dialogical relation among individuals, groups, and within the self that the DST focuses on, or dialogicality among different cultures, the dialogue would bring the creativity from the other to benefit the self because of the involvement of the other as well as the other inside the self; while the dialogical self eliminates the dualism of inside/outside, self/other, and west/non-west in turn. In reality, alterity and dialogicality of DST echo the core of the Variation Theory advanced by Professor Shunqing Cao, who is representative of Chinese School of comparative literature.

The Variation Theory takes "heterogeneity" and "variability" as the comparability of comparative literature, which highlights the diversifying and equal dialogues among heterogeneous cultures as well as the variation phenomena caused by dialogues. Both theories are based on the heterogeneity, dynamicity, and diversity. In such a context of globalization, the Self is dialogically altering, indicating not only the alterity but also the variation; and culture is not in a completed status but dialogically altered or varied. Thus the proposed symposium, which is one of the invited symposia of the 11th International Conference on the Dialogical Self (Barcelona, Spain, 12-13 June), aims to start a bridging dialogue between DST and variation theory to rethink the interconnections and intra-actions among global cultures, especially the dynamic construction of the identity in dialogues, which is a vitally important and practical theorizing dialogue for both DST and comparative literature theory.

## Symposiums Tuesday, June 8th (11.15-13.00)

### Symposium TU-3:

Dialogically altering self and dialogically altered culture:  
DST and Variation Theory

Thematic Area: Theory & Methodology

Chair: Shunqing Cao

Discussants: Dialogical Self Theory and Variation Theory (Yirong Hu), Dialogically Altered Culture and Variation (Ping Du)

### Dialogical Self Theory and Variation Theory

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#### Participants

Dialogue and Variation

*Shunqing Cao, Qing Yang*

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#### Abstract

Hermeneutics, to some extent, is the dialogue between readers and texts, which would cause variants; no matter it is the dialogue within the self or between the self and the other. The dialogue cannot be achieved if without otherness and alterity, which are two prerequisites for the dialogical self theory (DST). In fact, the alterity not only refers to the heterogeneity but also the variation because each interpretation brought by the dialogue is the varied or altered interpretation. And such variants tend to be the representative of innovation. No matter it is, as Hermans has posited, the dialogical relation among individuals, groups, and within the self that the DST focuses on, or dialogicality among different cultures, the dialogue would bring the creativity from the other to benefit the self, which is the typical feature of hermeneutic variation. In reality, alterity and dialogicality of DST echo the core of the Variation Theory advanced by Chinese School of comparative literature.

The Variation Theory takes "heterogeneity" and "variability" as the comparability of comparative literature, which highlights the diversifying and equal dialogues among heterogeneous cultures as well as the variation phenomena caused by dialogues. Both theories are based on the heterogeneity, dynamicity, and diversity. In such a rapid development of various "cross-" studies, such as cross-linguistic, cross-disciplinary, cross-national, and cross-cultural studies, to theorize comparative literature studies needs new methodology and new discipline spectrum, so does DST.

In that case, the dialogue between Variation Theory of comparative literature and DST is of vital necessity. Thus this article, from the perspective of hermeneutics, argues that the dialogue is a process of variation, which contains three aspects: variation as the prerequisite of dialogue, as the

contents that constitutes the dialogue, and as the production (which is of creativity) of the dialogue. And this article will develop the argument and discussion according to the above three aspects.

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#### Participant

Dialogical Self Theory and Hermeneutic Variation: A Case Study of the Construction of Chinese Images by the American Missionaries in the 19th Dynasty

*Ping Du*

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#### Abstract

Dialogue is the mainstream discourse in the 21st century, and the great changes in the postmodern society require a transformation from the entitative self to the dialogical self, in order to highlight the selectivity and creativity of self. According to Hubert J. M. Hermans' Dialogical Self Theory (DST), one's self is a result of interpersonal interaction in social life and constructed by dialogue. According to the author of this paper, one's self, when it is concerned with any cross-cultural process, is also a course of the selectivity and creativity of the others and much influenced by the domestic appropriation process, which results in unconscious hermeneutic variation and conscious hermeneutic variation. The view which Western countries looking at China, has greatly changed since the First Opium War, especially after the 19th century. The power between the West and the East is an important reason, but missionaries themselves also can be an objective factor, who played an intermediary role in the communication between Eastern and Western cultures. This paper is proposed to explore the relation between Dialogical Self Theory and the hermeneutic variation in the cross-cultural travel, and gives a detailed case study of hermeneutic variation about images of China constructed by the American Missionaries in the 19th century, from the perspective of Dialogical Self Theory. Based on the profound meaning of the Chinese images in communication by American missionaries in the 19th century, it tries to focus on the construction of Chinese images by American missionaries in the 19th century.

## Symposiums Tuesday, June 8th (11.15-13.00)

### Symposium TU-3:

Dialogically altering self and dialogically altered culture:  
DST and Variation Theory



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Thematic Area: Theory & Methodology

Chair: Shunqing Cao

Discussants: Dialogical Self Theory and Variation Theory (Yirong Hu), Dialogically Altered Culture and Variation (Ping Du)

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#### Participant

**The Variation Theory of Comparative Literature and New Construction of World Literature History**

*Chao Wang*

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#### Abstract

The hesitation of cross-civilization comparison, the obscuration of heterogeneity and the neglect of variability not only lead to the death of comparative literature, but also result in the invalidation of Goethe's traditional world literature. Since the 21st century, Chinese comparative literature research group has proposed the variation theory of comparative literature, which echoes the new ideas of "New Construction of World Literature History" in current international comparative literature field as well as DST. Both of them focus on otherness, alterity, heterogeneity and dialogue. The traditional world literature promotes the "world" by sacrificing national literature elements, while the present "new" world literature takes "indifference" "l'ecart" "l'entre" such kind of terms to illustrate dialogically altered culture. It means that stay away from the familiar culture, to explore two fulcrums which are in total "indifference", taking heterogeneity and variability as comparability. This shift of methodology aims to beyond differences, through the detour to the other, the ultimate purpose contribute to better reconstruct and develop the self, and to achieve the poetic purpose of harmony but difference. So as to form productive tension discourse between Chinese and Western literature. On the other hand, the variation theory believes that it is precisely because this heterogeneity of Chinese literature that can provide a new discourse resource for reconstructing world literature from a cross-civilization perspective. The mutual interpretation of literature and literary theory between different civilizations are all based on the emphasis on heterogeneity. This is the essential feature of the present stage of comparative literature. In this sense, the influence study focuses on homogeneities in literary exchanges; parallel study focuses on the similarities between literary phenomena without factual associations; all of which emphasize the "sameness" and "similarities" in comparative literature studies. While the variation theory not only pay attention to homogeneity and similarity, but also pay more attention to heterogeneity and variability, which aims to refract oneself from the other, look at noumenon from the alterity, and making dialogue between different literary thoughts.

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#### Participant

**DST and Variation Theory: A Fruitful Relationship**

*Siyu Chen*

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#### Abstract

The theoretical construction of comparative literature has long been dominated by the West, which only perceives "seeking commonness" as the basis of comparability, causing constant challenges and unceasing crisis of this discipline. The major defects of contemporary comparative literature studies are attributed to the shackle of Western centrism, with self-restriction in the same civilization circle in pursuit of homogeneity and similarity. However, the current era of globalization has witnessed the increasingly frequent exchange and communication among heterogenous civilizations. Meanwhile, the cutting-edge academic trends of deconstruction and cross-civilization studies indicate that the consensus that "difference" has become the core issue of contemporary academic research has been reached. The idea of "difference" plays a crucial role in both Dialogical Self Theory (DST) and Variation Theory. Variation theory of comparative literature, proposed by Chinese scholars, conceives of cross-civilization comparison as the foothold and focuses on heterogeneity and variability as the basis of comparability, aiming to pursue equal dialogues and exchanges between the East and the West. Likewise, DST attaches great importance to the notions of difference, alterity and otherness, believing that a complex and narratively structured self cannot be created without different voices of me. Furthermore, the foreignization of literature is a basic law of cultural innovation and a creative path of cultural exchange and cultural dialogue that variation theory has discovered. Similarly, DST believes that the self is composed of a constant process of change and innovation, and the theory also stresses that dialogue is innovative and the innovation created from the dialogues is of great importance. It may be observed that there is close correlation between DST and variation theory. The former, as a bridging theory, has already been widely applied in various fields, such as psychotherapy, education and consumer behavior etc., but comparative literature is a current blank field for DST. This paper, therefore, attempts to discuss the origins and development background of both theories, and the commonalities and differences between the two theories, aiming at exploring the potentialities of applying DST to the field of comparative literature studies.

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### Symposium TU-3:

Dialogically altering self and dialogically altered culture:  
DST and Variation Theory



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Thematic Area: Theory & Methodology

Chair: Shunqing Cao

Discussants: Dialogical Self Theory and Variation Theory (Yirong Hu), Dialogically Altered Culture and Variation (Ping Du)

### Dialogically Altered Culture and Variation

#### Participant

The Variation of Mirror Image: The "Self-sign" as the Prototype in Cross-cultural Communication

*Yirong Hu*

#### Abstract

The mirror (or mirror image) has received a lot of attention beyond culture and national borders-ancient myths of the East and the West, happen to coincide, have given it magical power. Artists and humanists are fascinated by it. Sociologists consider it to be one of the core strategies of subject construction. Psychologists, biologists, and even natural scientists are also keen to discuss the issue of mirroring. Few things are given such a complex meaning and cause so much confusion. One possibility is that the symbolic form of mirroring has some universality. In semiotics, different scholars may have different views on the mirror image, with Eco's claiming that the mirror is not a sign. By presenting reasons for the semiotic properties of the mirror and with the proposition that the mirror is a self-referring meta-sign, the article deals with the form model of the mirror by comparing the "metaphor" of the classic "mirror image" in the context of eastern and western cultures, from "biological evolution", "individual development" and "social identity". In terms of "biological evolution" and "individual development", the sign of mirror serves the evaluation function of a meta-symbolic ability; the sign of mirror is also an individual person's way of self-positioning in social cultures. The mirror's properties enable itself to be the "base" of all kinds of icon and even symbol. As the "singularity" of the meaning, the different ways of meaning can generate the infinite forms of image. By going beyond discussing its properties at the level of linear structure, the sign of mirror should be looked at in the general rules in which we look at the self-consciousness of a cultural group. Thus what matters most is not the presupposed "otherness or alterity", but rather the opposite — each "otherness" presupposes an "ego" (and its representation) as a coordinate or prototype, and in turn by devolving one's own thought to others the way people explain the world is thus formed, so that a more clear definition of the form rule can be produced to the

mirror as a special cultural symbol from the perspective of semiotics and the theory of Variation.

#### Participant

A Variation Study of Dialogical Self in Intercultural Exchanges

*Miaomiao Wang*

#### Abstract

The concept of the dialogical self, originally created by Hubert Hermans, professor of psychology, means that our mind can speak of minds of other people, various viewpoints typical for other nations, cultures or social backgrounds. The self is social in origin and dialogical in its potential. It can be used in different disciplines. In cultural context, dialogical self serves as a base for relationships and exchange of ideas between persons, ethnic groups, nations and cultures. And a true dialogue, that respects human dignity and human rights, functions like a remedy for misunderstandings, conflicts, aggressions, great differences, and social exclusions. In this sense, dialogical self is also an echo of the essential of variation theory from Chinese school of comparative literature, proposed by Cao Shunqing, professor of literature, which holds big similarity and integrative attitude as that in heterogeneity, dynamicity and diversity, to achieve a multi-national and equal dialogue between heterogeneous civilizations.

This paper is proposed to explore the relationship of self and culture from the variation perspective in intercultural exchanges, with clashes and conflicts among cultures. Particular attention is paid to how to reduce these clashes and conflicts through effective dialogues and cooperation between civilizations, in a transnational, cross-linguistic and cross-cultural context, as well as with regards to the image of otherness, with selves and cultures as moving and mixing in the process of exchange and positioning.

Therefore, it aims at discovering similarities and heterogeneities between cultures, by respecting for differences and embodying the coexistences, together with encouraging cultural cooperation and creating mutual understanding, to contribute to the realization of a cultural ecology of diversity and harmony with the idea of "correspondence in differences", and to the construction of a community of shared future for culture in this global age.

## Symposiums Tuesday, June 8th (11.15-13.00)

### Symposium TU-3:

Dialogically altering self and dialogically altered culture:  
DST and Variation Theory

Thematic Area: Theory & Methodology

Chair: Shunqing Cao

Discussants: Dialogical Self Theory and Variation Theory (Yirong Hu), Dialogically Altered Culture and Variation (Ping Du)

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#### Participants

**Chinese Online Literature Oversea Readers: the "Fans" of Heterogeneous Cultures and Their Works Acceptance**

*Yuanxiang Zeng, Ziheng He*

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#### Abstract

Chinese Online Literature has triggered boom on the overseas translation website, WuxiaWorld website is a typical representative of them. This paper analyzed on the results of in-depth interview on eight users from WuxiaWorld website, and its online comment text, to discuss that as a national literature pattern, Chinese Online Literature how to been accepted by overseas "fans" of heterogeneous cultures, and whether its technological features can make it better understand during cross-cultural communication and dialogues among civilizations.

In the perspective of World Literature, as the product of Chinese internet cultural consumption, Chinese online literature relied on the accessibility of Internet and the active participation of overseas readers who affected by Fans Culture, has broken out the restriction of heterogeneous cultures, and obtained the acceptance of overseas readers in the process of spread overseas. From this, Chinese online literature made the communication among different literature and culture to be fulfilled, and showed its side of worldliness.

Among the literary works translated and recommended by WuxiaWorld website, whether the Chinese online literature overseas readers or its translators, both of them all consciously selected Chinese literary works which contain distinctive Chinese cultural features, to translate, recommend and read. As to the interpretation of Chinese literary works, overseas readers not only based on the localization connections of works to interpret Chinese literary contained "familiar skin-deep in the West", such as The Lord of the Rings or Warcraft. But also based on its imagination of Chinization to interpret they were with the cultural significance of "Mysterious Oriental fantasy", like Chinese mythology. The successful of Chinese online literature spread overseas, was driven by joint promotion of Chinese online literature fans' translation and recommending, and its readers' interpretation. Its successful could be due to readers' successful interpretation and acceptance of works, which the readers were in a heterogeneous culture. Furthermore, the acceptance of Chinese literary works could extend to

Chinese culture. Especially the Gamification creation of Chinese online literature, brought a difference reading experience differ from traditional literature works, and made online literary works can stride across cultural boundaries to bring overseas readers prevailing reading experience. That made Chinese online literature and culture easier to accept.

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#### Participant

**Variation of Sun Wukong's image in foreign games**

*Yina Cao*

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#### Abstract

"Journey to the West" is one of China's four great classical novels by Wu Cheng'en in the Ming dynasty, and is a brilliant work in ancient times showing the development of heroic character. Its long-lasting artistic charm is extremely prestigious in the world, and it is undoubtedly one of the greatest works in the history of Chinese literature. Sun Wukong (The Monkey King), as the protagonist of "Journey to the West", is also one of the most representative mythological figures in China. Sun Wukong's role not only has the rebellious spirit that dares to fight and despise all feudal authorities, but also has a rebellious spirit that pursues "freedom" and dares to challenge all authorities. In addition, he also possessed extraordinary wisdom, outstanding talent, insightful and a clear mind. Since this image fits the western values of daring to struggle, pursuing freedom, and individual heroism, Sun Wukong's role is loved by many countries dominated by western values. With the development of the international game market, foreign game images based on or related to journey to the west emerge one after another. When the image of Sun Wukong spreads to the heterogeneous cultural context, the cultural image inevitably changes. Video games, as a combination of art and technology, contain rich cultural attributes. They have become an important part of the cultural entertainment industry and an important medium for cross-cultural communication. This paper attempts to explain and analyze the foreignization of Sun Wukong's image in foreign games from the perspective of Cultural Variation, and thoroughly makes an in-depth analysis that arise in the cross-cultural communication of Chinese image, thus putting forward the view that foreignization and Variation of image is the basic path of creative treason.

# Symposiums Tuesday, June 8th (14.00-15.30)

PROGRAM  
Tuesday, 8th



## Symposium TU-4:

### Dialogical processes in asymmetric power relations

Thematic Area: Theory & Methodology

Chair: Jaan Valsiner

Discussants: Luca Tateo

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#### Participants

**Beyond Homeostasis: The Utopia of Equilibria and How Human Beings Live in Systems of Autopoiesis**

*Dominik S. Mihalits*

**Fluctuation of social power: professional role and identity under negotiation**

*Katrin Kullasepp, Enno Freiherr von Fircks*

**Negotiating the Sound Field: Conductor and orchestra in a dynamic dialogue**

*Jensine Nedergaard, Peter Ettrup Larsen*

**In-between the Powerful Alien and Familiar Ideas: The proculturation of Dialogical Self in emigration**

*Lado Gamsakhurdia*

#### Symposium Abstract

This symposium brings to the various approaches to the Dialogical Self the consideration of the context within which these selves function—asymmetric power of social relationships. Contrary to our preferred assumption of dialogical relations involving partners of equal social positions and power, the reality of human living shows it not being the case in most relations. Instead these relations are characterized by fluctuating inequality of social power relations that set up specific constraints on the processes of dialogicality, both in inter-psychological and intra-psychological domains. The unity of these processes in-between the personal and social domains is the birthplace for both equality and non-equality within the Self and Society where social role relations and informal prejudices are being created.

## Symposiums Tuesday, June 8th (14.00-15.30)

### Symposium TU-4:

Dialogical processes in asymmetric power relations



Thematic Area: Theory & Methodology

Chair: Jaan Valsiner

Discussants: Luca Tateo

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#### Participant

**Beyond Homeostasis: The Utopia of Equilibria and How Human Beings Live in Systems of Autopoiesis**

*Dominik S. Mihalits*

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#### Abstract

Social power relations are asymmetric. It can be doubted that there are any equal power relationships to be found in human relationships and minds other than temporary states of affair. Psychoanalysis has tried to detect and uncover asymmetric power relations, with mixed success. I will be looking at the phenomena of ego defense from a dialogical construction perspective. We can see how a person can handle inner conflicts as we analyze these participating forces within the Self in our inner life also from the angle of relationships between these forces, which are dialogical in their basic nature. Psychoanalysis is able to detect asymmetric power relations (at both conscious and unconscious levels) but is unable to further develop or understand/grasp these relationships, as asymmetry is understood at a descriptive level but not taken into account in efforts to understand change and development. The reason might be found in the ambivalence about development in theories of psychoanalysis as well as in the scientific environment and society in the 19th and 20th century Vienna. The imperative for "objectively" that gained prominence over the 20th century opened doors to use primarily biological concepts also in social sciences. As in the case of psychoanalysis, it became focused on the assumption of equilibrium of forces and homeostasis which concluded in the Psychodynamic model. Questioning this modality of equilibrium and homeostasis could bring effort in gaining further understanding and development of theory. In precise, the model of autopoiesis will be discussed to allow the overcome of this theoretical gap and allow further understanding and knowledge.

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#### Participants

**Fluctuation of social power: professional role and identity under negotiation**

*Katrin Kullasepp, Enno Freiherr von Fircks*

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#### Abstract

Dialogical construction of professional identity is embedded in the negotiations on power in the unfolding dialogues between a professional and the socio-cultural surrounding. Professional identity construction through the dynamic power relations is the complex multilayered process of construction and re-construction of asymmetry that leads through the intra-psychological and inter-psychological tension to development of the self-structure and involves emergence of the structure of I positions in the Dialogical Self. I will introduce the idea on the role of negotiation of power relations in the context of professional role and construction of professional identity. The asymmetric relations that emerge within the legitimate power of professional role involve a social power that is constantly fluctuating- Fluctuation of power is viewed as an ongoing negotiation process belonging to positioning in relation to another person. Asymmetry of power in the social relations in the professional role related settings is an anticipated intra- and inter-psychological condition that the persons in a professional role encounter. In this presentation I build on the semiotic approach in cultural psychology, and conceive professional role of as a sign – a semiotic field - that guides the interpersonal dialogical relations and intra-psychological functioning. Formation of the asymmetric power relations is the result of negotiation in intra-psychological and inter-psychological domain. I will analyze teachers' roles -- the ongoing dialogues on power displays with pupils in classroom and their internal counterparts in the teachers' I-positions structures. Similarly, a person in the role of "a psychologist" may represent to someone a person with the specific knowledge to whom the control is transferred in an inherently ambivalent internal dialogue like - "You are a psychologist. I trust psychologists, they know everything about the human issues > You as a psychologist, you can control me" in contrast with, "You are psychologist. I don't trust psychologists > I refuse consulting with a psychologist because the psychologists do not provide reliable knowledge." Trust emerges as the semiotic field that makes dialogical relations possible.

## Symposiums Tuesday, June 8th (14.00-15.30)

### Symposium TU-4:

Dialogical processes in asymmetric power relations



Thematic Area: Theory & Methodology

Chair: Jaan Valsiner

Discussants: Luca Tateo

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#### Participants

##### Negotiating the Sound Field: Conductor and orchestra in a dynamic dialogue

*Jensine Nedergaard, Peter Ettrup Larsen*

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#### Abstract

Multifaceted dialogical references emerge when inter-psychological and intra-psychological domains are negotiated in an asymmetrical relation. The idea of equal social positions and power relations will be challenged when a Dialogical Self is negotiated in these asymmetrical relations and thus becomes the platform on which both equality and non-equality show to be positions of which the Self is negotiated.

This constantly ongoing negotiation of the self holds notions of complex processes of deciphering and reflect e.g. sound, silence, embodiment, touch and even vibrations as e.g. in the process of music making.

Joint music making as seen in the symphonic context is a highly complex process that requires a specific set of context related skills such as instrumental mastery in case of the musicians, or body linguistic awareness in case of the conductor. In the Vibrant Now of a concert, the conductor is fundamentally expected to amalgamate all of the individual musicians in a unifying sound-making process of positions and relations. The border-zones between inter-psychological and intra-psychological domains – administering multiple I-positions - are represented by the fluxes through the multi-layered and intertwined semiotic skins (Nedergaard, 2016) of the participants, which holds connections between psychological and physical aspects of verbal and non-verbal communications. Based on the conceptual differentiating of the conductor's work space into respectively the two-dimensional array of the Sound-Board and the three-dimensional array of the Sound-Field (Larsen, 2007) it is being conceptually explained and practically shown how a successful merging of the musician's individual Sound-Fields essentially is achieved through the use of conceptualized semiotic signal-giving and thus becomes the negotiation of the Self. In order for the conductor to facilitate an instant and simultaneous Sound-Field unification

across the orchestra it is necessary to apply Anticipative Gesticulation that transcends the conceptual field of mere physical body movements and rather activates the Semiotic Skin. With a focus on musicians' non-verbal performance - in the field of dialogicality – including internalized meaningfulness both inter-psychologically and intra-psychologically through observations and interpretations of other musicians and the conductor in a non-tacit understanding, we claim that equality and non-equality within the Self and Society in these processes give the opportunity to develop the theoretical foundation of the Dialogical Self.

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#### Participant

##### In-between the Powerful Alien and Familiar Ideas: The proculturation of Dialogical Self in emigration

*Lado Gamsakhurdia*

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#### Abstract

I will explore the microgenetic processes of meaningful transformation of the internal hierarchy of I-positions (signs) which evolves when the dialogical self encounters the representatives of alien cultural elements. The latter most visibly happens when a person emigrates in a foreign country, where s/he naturally occurs involved in an asymmetric relationship with the host society which holds the dominant position. Dialogical self is getting involved in the unavoidable experiencing process in emigration and irreversibly (re)negotiates familiar and unfamiliar I-positions in relation to each other. The self is exposed to the alien signs, meanings, and positions which might cause a semiotic rupture in existing meaning systems; however, it never leads to the complete acceptance or rejection of dominant/powerful positions. An emigrant dialogical self constructs intransitive hierarchy together with positions (signs) from heritage, host and any other cultural element of which s/he is aware of. Intransitivity of hierarchy means that not only host cultural positions may influence an emigrant's self-structure, but s/he might inspire changes back in the 'dominant' culture. So, powerful voices of a host society may strongly influence the direction of proculturation, but

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**Symposium TU-4:**

Dialogical processes in asymmetric power relations

Thematic Area: Theory & Methodology

Chair: Jaan Valsiner

Discussants: Luca Tateo

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they aren't able to completely define the latter. For example, when a dialogical self from a relatively conservative society emigrates in a more liberal states s/he faces negotiations with more liberal positions and options that might lead to the reconstruction of existing I-positions in a more open-minded direction, however, it will unlikely lead to the straightforward/simple transformations and rather leads to the construction of internally heterogenous meta-positioning processes inside dialogical self. Proculturation involves the construction of oppositional couples of meaningful positions which might be negotiated by the goal-oriented individuals in a creative way and result in the curvilinear form of the line of development. I will present the exploration of the proculturation of a young Georgian emigrant female who lived in Munich, Germany for more than 10 years by the time of an interview. Dialogical tensions between her loyalty to Georgianness and rebellion against it will be explored, which are evolving in the simultaneous tensional dialogue with the host (imaginary) German cultural elements. Tensional dialogues result in the formation of mixed and diffused identities and ambiguities concerning such meaningful matters in life as the criteria for the selection of love partners, gender roles, the meaning of family and homeland, etc.

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## Symposium TU-5:

"Vladimir, Vincent, and Virginia": psychobiography and the puzzle of suicide from the lens of Dialogical Self Theory

Thematic Area: Theory & Methodology

Chair: Athena Androutsopoulou

Discussants: Kia Thanopoulou

### Participants

"All about clouds": Voices of love and hate in the letters of Vladimir Mayakovski  
*Valia Mastorodemou, Gina Patsarinou, Lydia Xourafi*

"All about stars": Voices of sympathy and melancholy in the letters of Vincent Van Gogh  
*Peggy Poimenidou, Athena Androutsopoulou*

"All about bicycles": Voices of hope and despair in the diary of Virginia Woolf  
*Athena Androutsopoulou, Evgenia Rozou, Mary Vakondiou*

### Symposium Abstract

There is a recent revival of psychobiography, with approaches other than the psychoanalytic being used as theoretical lenses to study famous persons. There is also increased recognition that psychobiography can advance psychological theory and help improve clinical practice. In the three psychobiography studies of Vladimir Mayakovski, Vincent van Gogh, and Virginia Woolf included in this symposium, the researchers adopt a dialogical self perspective as theoretical lens to solve the puzzle of their suicide. To achieve this, they employ narrative and dialogical analysis to gain insight into the way various inner voices present themselves as recurring themes in their autobiographical writings (early memories, letters, diaries). Narrative-dialogical analysis of these writings reveals the existence of voices that support both life (hope, love, sympathy) and death (despair, hate, melancholy), pointing to inner struggles that last till the very end.

The puzzle of suicide is understood as the final dominance of voices supporting death. Both types of voices are recorded as having a developmental origin. Clinical

implications on issues of prevention and treating suicide survivors are discussed in each presentation.

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### Symposium TU-5:

"Vladimir, Vincent, and Virginia": psychobiography and the puzzle of suicide from the lens of Dialogical Self Theory



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Thematic Area: Theory & Methodology

Chair: Athena Androutsopoulou

Discussants: Kia Thanopoulou

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#### Participants

**"All about clouds": Voices of love and hate in the letters of Vladimir Mayakovski**

*Valia Mastorodemou, Gina Patsarinou, Lydia Xourafi*

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#### Abstract

Vladimir Mayakovski (1893-1930), the emblematic poet of the Soviet Revolution, shot himself in the heart in his apartment in Moscow. In his best-known piece of work, he refers to himself as "a cloud with pants". Mayakovski had periods of profound sadness and flirted with suicide as evident in many of his works. However, he was also a man living his life intensely, and writing "happy poetry" for the revolution. This contradiction led to conspiracy theories regarding his suicide, though contemporaries (i.e. Bakhtin, Trotsky) explained the suicide as a combination of personal and ideological disappointments. In the present narrative psycho-biography study, and drawing from relevant literature, we identified one theme from his early memories as found in his short autobiography. This theme was "love and hate". We traced it through the rest of his autobiography, his love letters to Lilly Brik, autobiographical poem "I love", and his suicide note. The voice of 'I as hating' appears as a response to the 'I as unloved' the two of them in close coalition. Mayakovski sought love till his final day when his "love boat crushed" as stated in his suicide note, and he felt abandoned both by the women and his comrades. The results are discussed from a dialogical self-theory perspective pointing to the developmental origins of voices. Emphasis is placed in the need for prevention and treatment therapy to counterbalance external and internal unloving voices of rejection.

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#### Participants

**"All about stars": Voices of sympathy and melancholy in the letters of Vincent Van Gogh**

*Peggy Poimenidou, Athena Androutsopoulou*

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#### Abstract

Dutch painter Vincent Van Gogh (1853-1890) shot himself in the heart/stomach in the French countryside of Auvers-sur-Oise. He had recently been released from a mental hospital suffering a series of psychotic breakdowns beginning with the cut of his ear. Van Gogh eventually killed himself when out painting, when art was his only reason to live. This contradiction has led to various plots of murder in recent films. In this narrative-dialogical psycho-biographical study we monitored his inner struggle. Letters to his brother Theo written in-between breakdowns during the last two years of his life were analyzed: There was a continuous effort to sooth and sympathize himself against melancholia and thoughts of death by suicide, described as going to a star much faster. Inner voices of self-sympathy appeared to become weaker towards the end of his life whereas voices of melancholia became stronger. His paintings of the time also depicted- in his words- his inner turmoil. Vincent -who had always felt like a burden to his parents ("a shaggy dog") felt also like a burden to Theo toward the end of his life. In Vincent's words, "he who doesn't have [attachment] remains in death. But where sympathy springs up again, life springs up again." (June 1880). Clinical implications for prevention and treatment therapy should involve working with support networks and strengthening sympathy voices within.

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#### Participants

**"All about bicycles": Voices of hope and despair in the diary of Virginia Woolf**

*Athena Androutsopoulou, Evgenia Rozou, & Mary Vakondiou*

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#### Abstract

English author Virginia Woolf (1882-1941), who suffered from bipolar disorder, drowned herself in the river Ouse, close to her country house in Rodmell, where she and her husband Leonard had fled to avoid the bombing of



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London by the Nazis. In this narrative-dialogical psycho-biographical study of Virginia's final days, we attempt to solve the puzzle of her suicide. Why was she planning visits to friends if she were about to kill herself? Why would she happily ride her bicycle if she were at the verge of suicide? Diary entries of the last two months of her life were narratively analyzed. Letters sent to close female friends, to her sister, and to her husband in that same period were used for comparison and triangulation purposes. A struggle between voices -pessimistic and self-destructive versus optimistic and self-fulfilling- was most evident in Virginia's diary, where the pessimistic voice gradually gained more ground and the optimistic voice faded after a brief peak. No meta-voice was monitored. The idea that suicidal patients may be struggling with antithetical inner voices till the end has interesting implications for prevention therapy and for the process of meaning making for families and friends.

# Symposiums Tuesday, June 8th (14.00-15.30)

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Tuesday, 8th

## Symposium TU-6:

### Dialogical Self during school-to-work transition comparison



B1-E&D  
Education &  
Development

Thematic Area: Education & Development

Chair: Kiyomi Banda

Discussants: Tatsuya Sato

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#### Participants

The reflective self in career development among the students attending middle-ranked Universities in Japan

*Kiyomi Banda, Yuko Yasuda*

Visualization of Valuation - Retrospect and prospect of life stories using the game "sugoroku" format

*Akihiko Leshima*

Sociocultural Aspects of Transition in Career Development: An Auto-TEM Approach

*Teppei Tsuchimoto*

Dialogical negotiations and self-positioning in transition to work – a longitudinal case study with Brazilian youths

*Elsa de Mattos*

#### Symposium Abstract

In 1980 the population of Brazil and Japan was not much different, 118 million and 116 million respectively. However, in 2019, the Brazilian population almost doubled to 210 million. In contrast, Japan's population remained unchanged, 126 million (IMF, 2019), but clearly predicted to drastically decrease because of the low birth rate and aging. While Brazil is the biggest net exporter of food having one-fifth of the world's fresh-water and one-third of all tropical rain forests, Japan is the biggest net exporter of cars and semiconductors and the biggest importer of natural resources.

Different from most of the western as well as eastern countries, Japan has a unique system when the companies recruit university students. Job hunting activities start when the university students are juniors and conclude before they graduate from university. They start working immediately soon after graduation. The recruiting process is systematic and provided in short term, so that sometimes the students' career decision making might not be matured, which has caused early turnover rates of 30 % of new graduates. The Japanese system

of transition of school-to-work looks as if it might be smooth, but we need to investigate why their career decision making fluctuates. On the other hand, The Japan Institute for Labor Policy and Training reported that the unemployment rate of Brazilian youths (from 15 to 24 years old) was almost 30% in 2017, which might influence their career decision making. The two countries seem to be completely different on the social structure.

Thus, the research question of this study in this symposium is how the youth capture the self during school-to-work transition in each country. The purpose of this symposium is to investigate the transformation of the self of youth who were in the period of their career choice from the view point of Dialogical Self Theory. This symposium discusses the factors and findings on the developing self in decision making from the comparison of two different cultures.

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### Symposium TU-6:

Dialogical Self during school-to-work transition comparison



Thematic Area: Education & Development

Chair: Kiyomi Banda

Discussants: Tatsuya Sato

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#### Participants

### The reflective self in career development among the students attending middle-ranked Universities in Japan

*Kiyomi Banda, Yuko Yasuda*

#### Abstract

The aim of this study is to investigate how metacognitive awareness may be valid in the career development among the Japanese students attending middle-ranked universities. Metacognition has been shown to be related to an individual's developmental maturation and domain expertise; conscious control of learning, ability to plan; and correct errors; transfer of rule learning; and ability to change their learning behaviors (Brown, 1987). Adult cognitive researchers found that mature adults most probably became more able than younger persons to regulate their cognitive functioning in order to successfully solve complex problems (Khhilberg, 1990; Pascual-Leone, 1984). Therefore, university students are considered to be still in the developmental process in their metacognitive awareness. Metacognitive awareness may be defined as the process of using reflective thinking to develop awareness about one's own personality, task, and strategy knowledge in a given context (Ridley, 2004).

In accordance with the previous works, metacognitive awareness might be deeply related to career development. In this study, the author conducted an empirical research by providing a series of workshops to the 18 participants in the second year of the middle-ranked Japanese universities. In the workshops their metacognitive awareness was stimulated under the notion of the Dialogical Self Theory (Hermans & Kempen, 1993; Hermans & Hermans-Konopka, 2010) and Trajectory Equifinality Modeling (Yasuda & Sato, 2012; Sato, Mori, & Valsiner, 2016). They analyzed their selves by using the I-positioning sheet (Banda & Sugimori, 2017), which was developed by modifying the Self-Confrontation Method (Hermans & Hermans-Jansen, 1995). They were evaluated in their career development in the pre- and post-test of the workshops. Two years later when the participants became senior students and concluded their job-hunting activities, the author ana-

lyzed the relation between their results of job finding, career development and metacognitive awareness. The finding of this study suggested that the most successful students of finding a job with satisfaction had reflective selves.

#### Participant

### Visualization of Valuation - Retrospect and prospect of life stories using the game "sugoroku" format

*Akihiko Leshima*

#### Abstract

In this presentation, I will introduce the idea of "JS-method" (leshima, 2016) and will relate it to the concept of "valuation" from valuation theory (Hermans, 1991). Using JS data of student at Osaka University, which is one of the top research university in Japan, I will show how Japanese youth retrospect and prospect their own career pathway.

The JS (Jinsei Sugoroku) method is a way to visualize one's life story and analyze it. In Japanese, jinsei means "life story" and sugoroku refers to a Japanese board game similar to Snakes and Ladders. JS data consist from blocks of past, present, and future. The starting point is birth, and the ending point is death of physical body. The process of making JS data is to organize and visualize one's life story through retrospecting past experiences and prospecting future expectations. Based on various types of these data collected so far from more than 1,000 Japanese university students, I have developed an objective and visual classification schema. The main findings so far were that (a) JS patterns in terms of visual shape can be classified into three primary types, (b) JS data can be classified from 5 main categories and 13 sub-categories, and (c) most students enjoyed depicting their life stories in this format, which helps them visualize their philosophy of life (leshima, 2016).

The valuation is a unit of meaning that the person finds of importance in thinking about his or her life, and this concept construes the self as an organized system of valuations (Hermans, 1991). Just like self-confronta-

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tion method which is based on valuation theory, JS method also organize valuations of past, present, and future. That is, JS method is organization and visualization of valuations. In the other words, JS data is organized valuations which is visualized. Therefore I analyzed JS data of students at Osaka University, who tend not to consider enough when they select university despite there are hundreds of universities in Japan. Comparing the JS data with Super's Life-Career Rainbow yielded some interesting findings, for example, role of citizen seldom show up. Besides, some JS data contains branch points and it looks similar to Bifurcation Point (BFP) of Trajectory Equifinality Modeling (TEM). JS data may have a potential for analysis using other theories.

#### Participant

##### Sociocultural Aspects of Transition in Career Development:

##### An Auto-TEM Approach

*Tepei Tsuchimoto*

#### Abstract

This research explores the sociocultural aspects of transition in career development from the perspective of a graduate student in Japan (the researcher) who wanted to be a teacher. This study introduced Trajectory Equifinality Modeling (TEM) into autoethnography, hereafter referred to as auto-TEM.

Autoethnography is a qualitative research methodology used in the social sciences (e.g., psychology, anthropology, and sociology) wherein the researcher analyzes the social and cultural context of their own life experiences (both personal and collective) through a critical reflection of their own personal narrative. To better understand youth development, it is important to hold subjective views. Autoethnography is a useful way for the youth to explore the processes of transition in career development

TEM is a method of describing people's life trajectories within irreversible time (Sato, 2017). It depicts an individual's progress toward their future goals and how the trajectory is shaped by powers of social direction (SD;

e.g., obstructive factors) and social guidance (SG; e.g., supportive factors). For example, Bifurcation Point (BFP) is meaningful because it is assumed that SD and SG create tensions in BFP. Using TEM, it is possible to analyze and describe personal experiences by assuming that they are related to sociocultural aspects.

In this study, using auto-TEM, I explored the sociocultural construction of the transition in my career development, which includes two BFPs. The first BFP was the experience that "I could not be a teacher officially" because I failed to pass the teacher recruitment test. The second BFP was "career counseling with Dr. A," who was my professor during my time as a graduate student. Transitioning between these two BFPs, I reconsidered the meaning of my career goal to "become a teacher" and established a new goal to "continue research for people in the future." By integrating these two goals, I realized that I want to design students' curriculum and contribute to academia as a college teacher and researcher."

In conclusion, I propose that transition in career development is not only a personal process but also involves others, the dialog among heterogeneous voices, the meaning-making of the past unrealizable goal, and the decision-making process of the subject's career goals. These processes of transition include sociocultural negotiation and regulation. Further, to understand and improve the sociocultural aspects of transition, TEM provides useful conceptual tools for researchers undertaking autoethnography.

#### Participant

##### Dialogical negotiations and self-positioning in transition to work – a longitudinal case study with Brazilian youths

*Elsa de Mattos*

#### Abstract

This study analyzed the process of construction of alternative futures among disadvantaged Brazilian youths who participated in an apprenticeship program. Drawing on the conceptual framework of cultural psychology and dialogical self theory, it explores and discusses transformations

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occurring in a critical developmental period when young people start to participate in the world of work, and begin to actively imagine what they will become in a near future. The study builds on youths' constructions of alternative futures, emerging through dialogical negotiations between self and others. In the case of disadvantaged Brazilian youths coming from an apprenticeship program, I argue that, through negotiation with others, new cycles of self meaning create a new sense of "becoming a professional". This research was conducted through longitudinal case studies of three young people who participated in an apprenticeship program in Bahia, Brazil. Data was collected through two rounds of in-depth interviews when youth were 18 (1st round) and 21 (2nd round) years old. Analysis followed a mapping of positions and counter-positions, as well as the emergence of tensions in the self, and their resolution over time, in different spheres of life (i.e. work and family life). The idea was to explore negotiations of new identities, through integration and differentiation of self-meanings. The process highlights new flexible self-meanings that emerge and allow for alternative life trajectories.

# Symposiums Wednesday, June 9th (11.15-12.45)

PROGRAM  
Wednesday, 9th

## Symposium W-1:

Voicing Mrs Maisel: emergence and reinforcement of weak and silenced voices in three theory-building case studies

Thematic Area: Clinic & Health

Chair: Athena Androutsopoulou

Discussants: Athena Androutsopoulou



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### Participants

Challenging unhelpful voices: A narrative-dialogical sequence analysis of initial sessions with an individual client

*Athena Androutsopoulou, Erasmia Grypari, Theano Makarouna*

Uncovering secret voices: Narrative analysis of therapy notes on working with a single family

*Kia Thanopoulou*

Hearing the polyphonic self: Narrative analysis of a session with a single client in long-term group therapy

*Tsabika Bafiti*

### Symposium Abstract

Three theory-building cases studies are presented in this symposium. They aim to specify, and explicate a theoretical model, specifically the unfolding of narrative/dialogical-informed systemic psychotherapy in four stages (4-stage process model): (i) Recognising restricting life themes and dominant inner voices, (ii) Challenging restricting themes and dominant inner voices. (iii) Revising restricting themes - strengthening silenced or weak inner voices, (iv) Supporting more liberating themes - maintaining a revising/ reflexive stance or 'authorial' voice. The researchers use narrative and dialogical methods to analyse therapy transcripts and/or therapist notes from different types of sessions (individual, family and group). The findings highlight ways to recognise, revise and challenge dominant voices and support more liberating voices, identify steps. The findings emphasize the dialogical and co-operative nature of therapy, highlighting the contribution of the therapist in this shared endeavour. A number of interventions are suggested.

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### Symposium W-1:

Voicing Mrs Maisel: emergence and reinforcement of weak and silenced voices in three theory-building case studies

Thematic Area: Clinic & Health

Chair: Athena Androutsopoulou

Discussants: Athena Androutsopoulou

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#### Participant

**Challenging unhelpful voices: A narrative-dialogical sequence analysis of initial sessions with an individual client**

*Athena Androutsopoulou, Erasmia Grypari, Theano Makarouna*

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#### Abstract

Family businesses are unlike non-family businesses due to their unique overlap of family and business (Taguiri and Davis, 1996) which creates tensions in roles and relationships. DST (Hermans, 2018) facilitates an understanding of the complexity and dynamics of both internal and external I-positions within the family business context (i.e. I as brother, I as son, and I as CEO). In a multi-generational family business, current generations of leadership are not only influenced by the voices of the founder and the prior generations but are also influenced by future generations, both within the family and society at large. These voices influence the daily behaviour and decision-making processes of leadership, often without awareness.

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#### Participant

**Uncovering secret voices: Narrative analysis of therapy notes on working with a single family**

*Kia Thanopoulou*

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#### Abstract

This theory-building case study explicates the first stage of the four-stage process model of narrative/dialogical-informed systemic psychotherapy as described in the symposium abstract. Further, the study also captures the complication of recognising restricting themes and identifying weak/unsaid voices in the context of a family session. The narrative analysis is based on therapy notes taken for a period of 15 sessions. Following the attempted suicide of their daughter (presenting problem/symptom), the family in therapy uncovers the long-buried secret of a baby abandoned at birth. Initially, one restricting theme was drawn from the presenting problem or symptom treated as a metaphor. This theme was supported by the unsaid

voices of the parents which occupied the internal space of the daughter. An interconnected restricting theme was further recognised supported by parental dominant voices and traced back to past generations. The study verifies the usefulness of drawing themes from symptoms as metaphors and explicates the first stage of the therapy model by specifying the nature of restricting themes and the types of voices that support them. Further clinical implications are suggested.

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#### Participant

**Hearing the polyphonic self: Narrative analysis of a session with a single client in long-term group therapy**

*Tsabika Bafiti*

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#### Abstract

This theory-building case study focuses on a client in the final stage of the four-stage process model of narrative/dialogical-informed systemic psychotherapy as described in the symposium abstract. The client requested therapy five years ago due to severe symptoms of major depression, de-realization and depersonalization episodes, self-harm behavior, addictions and suicidal ideation. She participated in long-term group psychotherapy. By applying a narrative and dialogical analysis method to a transcript of a recent group session, a polyphonic multi-dimensional self is heard, as a number of relieving processes unfold: understanding of and reconciliation with the past, being sad without fear of depression, being tolerant of ambivalent feelings for others, discovering new ways of negotiating with others, identifying new options in her professional and romantic relationships, forming realistic expectations of herself as well as others. The case confirms the general processes described in the last, fourth stage of the model: the client recognized and challenged dominant voices of harsh criticism and unrealistic expectations, while she strengthened compassionate, empowering and liberating inner voices.

# Symposiums Wednesday, June 9th (11.15-12.45)

## Symposium W-2:

### Normative professionalism in liquid times

Thematic Area: Education & Development

Chair: Ina ter Avest

Discussants: Ina ter Avest

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#### Participants

Life Orientation as part of professional development: moral leadership of professionals from a DST perspective  
*Edwin van der Zande, Cok Bakker*

Developing intercultural sensitivity in a world of multicultural identities  
*Jutta Konig*

Provocative guidance: a practice of narrative leadership  
*Ina ter Avest*

Dialogical Leadership: Leading yourself across boundaries of self and culture  
*Rens van Loon*

#### Symposium Abstract

This symposium rests on the theoretical framework of relational ethics (Gergen 2009) and the dialogical self theory (Hermans & Hermans-Konopka 2010). These frameworks showed to be helpful to explore - with and for professionals - the possibilities for leadership in 'liquid times', characterized by existential uncertainty. The presenters of this symposium base themselves on their respective contributions in 'Moral and Spiritual Leadership in an Age of Plural Moralities' (Alma & Ter Avest 2019).

The start of the symposium is a short introduction in the theoretical framework, and the concept of 'liquid times' as coined by Zygmunt Bauman (2000), being the context of the presentations.

Three aspects are explored: plural moralities, leadership, and diversity.

Plural moralities and the search for meaning will be elaborated upon by prof. dr. Hans Alma. She will show how moral imagination can help us to cope with diversity in constructive ways.

Leadership will be explored by prof. dr. Rens van Loon, emphasizing 'courage' as an essential part of leadership - a process of leading and following. Courage is seen as the quality which enables the movement

across boundaries.

Ina ter Avest's focus regarding leadership is on 'the presence of the other' - in the organization, in narratives, in the self. Narratives from diverse traditions function as a sparring partner through whom a leadership style-in-context develops.

Leadership is by Jutta Konig understood as being/becoming an active agent in one's multicultural identity. Her therapeutic PEACE method is exemplified by a case study.

A case study is also central in the presentation of Edwin van der Zande. He presents his biographic/narrative method of researching professional identity development of young professionals in the last year of their study and the first years of their job.

The symposium starts with an introduction by Hans Alma, the first editor of *Moral and Spiritual Leadership in an Age of Plural Moralities*. This is followed by a brief and to the point presentation of each of the four presenters. The greater part of the time is intended for the audience to participate actively in a dialogue on this theme. This process - a mixture of discussion and dialogue - will hopefully create a 'disruptive moment' in participant's personal leadership.



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### Symposium W-2:

Normative professionalism in liquid times

Thematic Area: Education & Development

Chair: Ina ter Avest

Discussants: Ina ter Avest

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#### Participants

**Life Orientation as part of professional development: moral leadership of professionals from a DST perspective**

*Edwin van der Zande, Cok Bakker*

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#### Abstract

In the Netherlands, teacher training programs show a growing interest in the moral and subjective dimension of professionalization. Subjectivity is seen as a constitutive and integral aspect of professionalization and calls for a nuanced and integral aspect and multi-layered perspective on teacher leadership. Our starting point is in the changing understanding of the relationship between leadership and the plural context in which this leadership is performed. We are dealing with the shift from a given and pre-defined orientation of the leadership horizon, namely the directive to control pluralism, with the inclusion of plural moralities, to a relationship between leadership and the plural context where leadership itself constructively incorporates plurality. In the paradigm of so-called distributed leadership, it is already assumed that plurality is an unavoidable part of how an organization is led by its leaders. Within this change, attention is unavoidably paid to the role of 'moral plurality' in concrete leadership performances. Correspondingly, as an essential part of professionalization, a student is expected to explore and articulate her/his own life orientation, moral framework, and her/his attitude toward the other. We present a biographic/narrative method of researching professional identity development of young professionals in the last year of their study and the first years of their job. A module is developed – rooted in a pedagogy of interruption - and a research instrument – inspired by the dialogical self theory - to guide teacher students in the exploration of and (internal) dialogue on the multi-layeredness and plurality of teacher leadership. This results in an awareness of their primarily held positions and prejudices, and of possible other positions. This awareness contributes to a better understanding of positions held by their future colleagues and students and contributes to an increasing flexibility and adaptation to changes. Leadership understood in terms of constantly

changing roles and positions, involving complementary (but also opposing) competencies, enables professionals to relate to all kinds of differences in a team of professionals, including moral pluralities. Knowing yourself as a multi-voiced professional is a *conditio sine qua non* for contemporary organizations and their leadership.

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#### Participant

**Developing intercultural sensitivity in a world of multicultural identities**

*Jutta König*

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#### Abstract

In the early 21st century, the debate about citizenship, migrants, and identity has become strongly polarized in the Netherlands, across Europe, and globally. More than ever before, people, information, ideas, weapons, etc., are 'on the move', thereby dramatically changing everyday living conditions around the globe. We all live in a so called VUCA world: volatile, uncertain, complex and ambiguous. In this presentation contemporary challenges of the VUCA world with plural moralities will be explored from the perspective of individuals with multicultural identities. It is important in the first place to understand the multiplicity of these identities that transcend traditional in-group/out-group thinking patterns towards a thinking in multiple belongings and loyalties. In the second place it is of importance to become aware of the tensions public and theoretical debates cause within individuals with multiple cultural/religious belongings. In a case study these tensions and the way they are formulated in so called 'valuations' are presented. The focus of the PEACE methodology is on stories voiced in a dialogue from an individual's different cultural perspectives thus exploring an individual's cultural complexity as well as creating new meanings in an ongoing meaning making process. The PEACE methodology is presented as helpful for individuals that have multicultural identities and provides a bird's eye view of life between cultures, a metaposition from the perspective of which new vistas and choices become apparent.



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**Symposium W-2:**

Normative professionalism in liquid times

Thematic Area: Education & Development

Chair: Ina ter Avest

Discussants: Ina ter Avest

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**Participant**

**Provocative guidance: a practice of narrative leadership**

*Ina ter Avest*

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**Abstract**

In order to overcome the situation that a leader with a strong unilateral authoritative attitude leads to passive employees, Joep Wijsbek introduced the concepts of 'dialogical organization' and 'dialogical leadership'. The dialogical aspects of leadership are extensively studied. The aim of dialogue is to find a solution to problematic issues, which can be tame or wicked. Tame issues can be solved by following well-known norms and regulations; for wicked problems 'the solution is still shrouded in mystery'. Usually it is assumed that the leader takes the lead, and that specific leadership styles are needed that fit specific issues. However, it is also important to know what the expectations are of the 'followers'. Leadership then is to be understood as 'the process of influencing others to understand and agree about what needs to be done and how to do it, and the process of facilitating individual and collective efforts to accomplish shared objectives'. Leadership understood in this way is not a personal but a collective way of organizing. For a better understanding of leadership understood as a quality of the group, we refer to Ubuntu, the african philosophy of interconnectedness with its focus on (the construction of) shared narratives. In this contribution we present a method (narrative moral consultation, NMC) to elicit ongoing stories resulting in moresprudence. Just as jurisprudence in jurisdiction consists of ongoing stories about the integrity of and considerations regarding the application of the law, moresprudence consists of proceedings regarding (possibly surprisingly new) applications of organizational values in complex (wicked) situations. In NMC action and reflection go hand in hand. The action of getting to know the expectations of your followers; the action of developing a leadership style rooted in a shared narrative, a shared imagined future. The reflection on each and every temporary workable agreement – an emerging point of orientation for narrative leadership in liquid times.

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**Participant**

**Dialogical Leadership: Leading yourself across boundaries of self and culture**

*Rens van Loon*

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**Abstract**

When we ask the question 'What makes us human?' we are inherently asking what connects us as human beings, what we share as a whole rather than what separates us individually. What does it mean to live in a world with blurring boundaries? In this contribution we explore different perspectives using dialogical self theory, which includes different cultures and identities. We take fragments of stories from Yann Arthus-Bertrand's movie Human to illustrate the binds that we encounter as products of our own cultural history. Exploring these stories we notice that many people refer to a vertical dimension/to God/to the Ultimate in a beautiful, open and accepting way. The mystery of life, the mystery of being human apparently is not only illuminated by rational explanations, but is in need for experiences of transcendency. Human beings are seekers, continuously seeking for answers on ultimate questions. Leading yourself across boundaries of self and culture seems to start with a 'sense of direction'. In this presentation we mention examples of people who were able to use this potential of a 'sense of direction', examples from the movie Human, from Eger, Frankl, Mandela and the Amman Message. We will include courage as an essential part of the leading and following process of dialogical leadership, and explore how courage is the quality, which enables the movement across the boundaries.

# Symposiums Wednesday, June 9th (11.15-12.45)

## Symposium W-3:

### Educational innovation and professional identity

Thematic Area: Education & Development

Chair: Crista Weise

Discussants: Bob Fecho

#### Participants

Becoming a professional: analysis of the reciprocal influence between I-positions and We-positions in teams of university students  
*Carles Monereo, Marina García-Morante, Matías Caride*

Student teachers' positioning with regard to their key learning experiences in the first practicum  
*Mireia Giralt-Romeu, Eva Liesa, Paula Mayoral*

The teacher-inquirer identity in the context of a pedagogical innovation  
*Antoni Badia, Lorena Becerril, Paula Mayoral*

Tensions involved in the Development of the Researcher Identity. An interpretation from Dialogical Self Theory  
*Núria Suñé*

#### Symposium Abstract

The identity of education professionals, as a research topic, has grown exponentially in the last decade. This growing interest is due to the need to promote another profile of education professional, more suitable with the diverse and complex demands of a society that must face numerous challenges for its survival - health crises, ecological crises, emigration crises, economic crises, etc. The Dialogical Self Theory offers a set of powerful tools to analyse in detail the identity of Education professionals, as well as to promote a deeper and more substantial formation of those identities, capable of promoting the innovations that the education systems of our century need.

The main focus of this Symposium is the study of the relationships between educational innovations and changes in professional identities that happen in people involved in these innovations. The first contribution addresses the change in the position of teacher students towards a more professional role thanks to certain learning experience promoted by training. The second paper examines the impact of a sample of primary school teachers who have participated in an educational innovation over a year and the impact of that innova-

tion on their position as a teacher-inquirer. In the third presentation, the focus is on the change of position experienced by two groups of psychology students by participating in different innovative learning activities that impact their positions, both individually, as future educational advisors, as in their We-position, as a team. In the last study we will present, we analyse the specific tensions that doctoral candidates face related to the development of position I as researchers. The dialogic strategies they use to manage and resolve these internal tensions were also explored. The results provide clues to delineate new forms of training of PhD students.



## Symposiums Wednesday, June 9th (11.15-12.45)

### Symposium W-3:

Educational innovation and professional identity

Thematic Area: Education & Development

Chair: Crista Weise

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#### Participants

**Becoming a professional: analysis of the reciprocal influence between I-positions and We-positions in teams of university students**

*Carles Monereo, Marina García-Morante, Matías Caride*

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#### Abstract

The transition from one student position to another as a professional implies a complex process that requires the participation of different learning experiences based on facing authentic problems of professional practice. In the context of an innovative subject, aimed at the training of future professionals in educational advice, the evolution followed by two teams of students in the last year of the Psychology degree was studied. The students had to carry out a professional project that consisted of orienting a high school teacher in relation to some of the difficulties present in their daily work. To do this, they had to collect information "in situ", make group decisions, discuss them in a digital forum with other students and professionals, prepare a proposal and present it to the teacher for evaluation.

Through techniques such as mapping, individual interviews, the community identity plot and the focus group, the changes in the individual I-positions and, at the same time, in the We-position of the team were analysed. We used the content analysis proposed by Aveling et al. (2014) in which the position of each interlocutor, as a student or as a professional, is identified. The results show a reciprocal influence on the individual and group construction of a professional identity, as well as on the training potential of some teaching activities compared to others.

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#### Participants

**Student teachers' positioning with regard to their key learning experiences in the first practicum**

*Mireia Giral-Romeu, Eva Liesa Paula Mayoral*

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#### Abstract

This aim of this paper is to analyse how student teachers position themselves with respect to the key learning challenges they have to face during

the initial teacher education in the practicum con-text. Twenty-seven student teachers were interviewed at the end of their first practicum in order to identify what the students viewed as key learning experiences and to determine how they positioned themselves with respect to these experiences. Two kinds of positions adopted by the student teachers were considered in this study: I as a student and I as a teacher. They were said to take positions as students when they focused their attention on observing educational practices and fully and unreservedly accepting their mentors' strategies. On the other hand, they were found to position themselves as teachers when they acted and made decisions with autonomy and applied the theoretical knowledge acquired at the university to the school setting. They also adopted positions as teachers when they assumed positions of equality with their mentors or other teachers at their schools. Our analysis shows how these two positions appeared in relation to each of the key learning experience identified. The results yielded five different types of key learning experiences related to: classroom instruction, socialization, conflicting between pre-existing conceptions and the reality, classroom management and inclusion in the schools. The difficulties students faced in positioning themselves as teachers were found to relate to all the key learning experiences identified in the study except for those connected to do with classroom instruction. The results suggest that it would be beneficial to promote the reflection about key learning experiences during initial teacher education to assist students in assuming positions as future teachers.

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#### Participants

**The teacher-inquirer identity in the context of a pedagogical innovation**

*Antoni Badia, Lorena Becerril, Paula Mayoral*

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#### Abstract

The theory of the dialogical self in psychology offers an in-depth conceptualization of teacher identity and teacher-inquirer identity. This theory is particularly valuable because it allows us to study the set of teachers' I-positions, as well as their relationship, that configures the different ways to reveal the teacher-inquirer identity in real scenarios of classroom pedagog-



ical innovation. A substantial number of publications have attempted to conceptualise the ways in which teachers carry out pedagogical inquiries in order to develop pedagogical innovations. The aim of this article is to provide a more comprehensive, in-depth conceptualisation of teacher-inquirer identity by using one of the critical concepts of the dialogical self theory: the notion of I-position. The participants (N = 20) were teachers of Primary Education (6-12 years) that have experienced a pedagogical innovation in their classrooms with at least one-year length. We interviewed them using three instruments: a written, self-report, a card elicitation technique, and a semi-structured interview. The findings consist of a comprehensive classification and description of the categories of the teachers' I-positions related inquiring activity, as well as identification of four broader clusters of teachers that illustrate four ways of being an inquiring teacher. Finally, implications for future research and the development of teacher identity are discussed.

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#### **Participant**

#### **Tensions involved in the Development of the Researcher Identity.**

#### **An interpretation from Dialogical Self Theory**

*Núria Suñé*

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#### **Abstract**

During the doctoral journey is expected that doctoral candidates become competent and autonomous researchers. From a Dialogical Self perspective, this means for doctoral candidates to be able to develop and negotiate an internal I-position as researchers, adaptively integrated into the community of other positions that populate their self. Through the processes of positioning and counter-positioning across different activity spheres, doctoral candidates may face the challenge to negotiate and combine practices from different contexts to achieve a consistent development of their I-position as researchers. As different I-positions agree, disagree, cooperate or compete about the meanings associated with the researcher position, fields of tension among them may emerge. In this study, we aimed

to analyse the specific tensions that doctoral candidates face related to the development of the I-position as researchers and also to explore which dialogical strategies they use to manage and solve those inner tensions. Results showed that doctoral candidates face four main themes of tension throughout the development of their researcher identity: me versus other re-searchers, research impact, research quality, and research publishing. We were able to map the dialogical self substratum of those tensions and identify the main internal and external I-positions in play. Moreover we identified and characterised six dialogical strategies that doctoral candidates used to manage the fields of tension between I-positions (i.e. creation of coalitions, opposition, identification, reflection, competitive negotiation and integrative negotiation). These dialogical strategies allowed doctoral candidates (re)elaborate their own positioning as a researcher in the light of the other I-positions that populate their self, resulting in different outcomes in terms of dialogical self innovation and re-organization.

# Symposiums Wednesday, June 9th (15.00-16.30)

PROGRAM  
Wednesday, 9th

## Symposium W-4:

What are the subjective conditions that support the care and support of people with severe disabilities?— For dialogue to realize a symbiotic society

Thematic Area: Culture & Social Community

Chair: Masahiro Nochi

Discussants: Jaan Valsiner



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### Participants

Analyzing the accused's testimony after a mass murder at a Japanese facility for people with disabilities

*Katsuki Yokoyama, Mariko Okishio*

Lessons from parents: Celebrating "growth" by shifting I-positions

*Yumiko Hirotsu, Masahiro Nochi*

Lessons from professionals: Positioning with "we" supports caring practices

*Reiko Otaki, Yasuhiro Omi*

### Symposium Abstract

Recently, Japan has been advancing reforms to achieve full social participation and equality of persons with disabilities. Persons with disabilities are regarded as autonomous individuals who can independently choose the assistance they need and participate in society. However, such a philosophy cannot be applied to all persons with disabilities. The Sagami-hara Stabbing Incident in 2017 shocked the whole of Japan. This is because severely handicapped persons, whose communication skills are severely limited, were killed as those who were not worthy of living. Although the criminal presents an extreme case, living with a severely disabled person can cause some stress to the caregiver, which might lead to negative emotions.

Therefore, our group planned a series of qualitative studies to explore the subjective conditions that influenced the experiences of individuals caring for persons with disabilities. In the analysis, we noticed that the self-images of the caregivers were swaying in concrete social relations and interpersonal exchanges. Dialogical self theory is considered an optimal framework to clarify these interactions.

This symposium will present current research findings, divided into three parts. The first presentation is a document analysis of the testimony of the offender in the Sagami-hara case published in the media. It will clarify the process of "monophonic voice," such as the offender's rejection of voices that suspect the offender's I-position. The second presentation concerns a study based on interviews with staff members of welfare facilities attending people with disabilities. They were trying to hear the voice suitable for the self-image of giving such support in relation to other staff members and society while constructing the disabled person as the dialog partner. Third, based on interviews with families of persons with disabilities, we conducted a comparative analysis of the experience of staff members. The family was moving back and forth between several I-positions, listening to nonverbal "voices" of their child with a disability, and finding joy for his or her growth. After the three presentations, we would like to receive additional theoretical comments from a discussant and discuss the significance and further development of this study as a whole.

## Symposiums Wednesday, June 9th (15.00-16.30)

### Symposium W-4:

What are the subjective conditions that support the care and support of people with severe disabilities?— For dialogue to realize a symbiotic society



Thematic Area: Culture & Social Community

Chair: Masahiro Nochi

Discussants: Jaan Valsiner

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#### Participants

**Analyzing the accused's testimony after a mass murder at a Japanese facility for people with disabilities**

*Katsuki Yokoyama, Mariko Okishio*

#### Abstract

In 2016, the Sagamihara stabbings resulted in the murder of 19 people and an additional 26 were injured. The stabbings took place at a facility for people with disabilities in Japan, and the accused was a former employee. Media reports have pointed out that the accused had an extreme prejudice and negative thoughts toward people with disabilities. However, to understand his motives it is important not only to understand his personal particularities but also a range of societal discourse and narratives. According to the reports, he did not have such thoughts of the crime when he started to work at the facility. But he developed strong prejudice and negative thoughts toward people with disabilities years later. It is important to study how he constructed them and what kind of internal and external dialogues there were. This study attempts to better understand these points in order to get the knowledge to prevent similar events from occurring in the future. To this end, this study collected testimony from both the accused and other parties involved in the Sagamihara stabbings and used qualitative analysis to clarify the following three points: (1) The accused's I-position against people with disabilities, (2) The process whereby he constructed such an I-position, (3) discourse and internal and external dialogue that sustained this position.

Our analysis revealed the following points. The difficulty in communication has led him to construct a negative voice against people with disabilities. The elimination of voices from alternative sources, especially the subjective voices of the residents supported the justification of his I-position and established monophonic voice. The selective dialogues with specific external position have strengthened the voice of the particular I-positions while excluding other I-positions has reinforced the development of I-position of the accused.

This study demonstrated that similar discourses to the accused exist in society. It is important that individuals and society consciously expand the dialogue to various disclosures to construct Democratic counter-discourses.

#### Participants

**Lessons from parents: Celebrating "growth" by shifting I-positions**

*Yumiko Hirotsu, Masahiro Nochi*

#### Abstract

This presentation focuses on the dialogical self of parents of people with disabilities and compares that with the dialogical self of caregivers. Data were collected through semi-structured interviews with two mothers and one father of adults with disabilities. An exploratory analysis was conducted with reference to the grounded theory approach.

As a result, we created several categories around "difficulties" and "managing". "Difficulties" refer to problems connecting with others, including the son/daughter with a disability, other family members, caregivers of the disabled person, and people in society. Here, parents' I-position is that of "the parent", and they feel compelled to take care of and be responsible for their child with a disability in all parts of their life. Families not only internalize the message that "people with disabilities are troublesome" from society at large but also tend to position themselves as being "troubled". The parents position themselves on the side of people with disabilities.

On the other hand, "managing" refers to the need to create connections with other people. In this category, the I-position of the parents changes, taking on varied meanings such as recognizing changes in people with disabilities as a type of growth and celebrating that growth. I-positions as "a member of society", "a person without disabilities", and "a moderator between people with and without disabilities" also emerge. Families incorporate a wide range of other people's voices and attempt to shift from the "my child" image. This may include medical knowledge, input from disability culture, other countries' views of people with disabilities, opinions of other families of people with disabilities, and views of aid providers.



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**Symposium W-4:**

What are the subjective conditions that support the care and support of people with severe disabilities?— For dialogue to realize a symbiotic society

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Discussants: Jaan Valsiner

Finally, we compare the dialogical self of parents with that of caregivers. Families and caregivers are alike in that they both aid people with disabilities, but their relationships with those they aid differ; the parents see the relationship as one-on-one and irreplaceable, and they perceive that it will persist for a lifetime.

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**Participants**

**Lessons from professionals: Positioning with “we” supports caring practices**

*Reiko Otaki, Yasuhiro Omi*

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**Abstract**

This presentation outlines results on the dialogical self of professionals providing care for people with disabilities. Data were collected through semi-structured interviews with seven professionals involved in caring for people with intellectual disabilities. Participants were questioned about the situations and contexts in which they experienced difficulties in their daily care activities, and about their coping methods. We organized the data using the grounded theory approach and analyzed the results based on dialogical self-theory.

The following results were obtained. 1) Professional caregivers perceived actual dialogues, including non-verbal content, in a multilevel manner and internalized the “voices” of their client on multiple levels. 2) Among the diverse channels of dialogue, spoken language predominated. Regarding non-verbal communication, it was difficult to hear the client’s “voice” in the internal space, which tended to lead to stress. 3) Stress from caring increased when there was a difference between the view of caring and that of other professional caregivers. This suggests that caring behavior is supported by the “voices” of other professional caregivers who are in an external position and share the same view of caring. 4) Caregivers have an image that the world of people without any disability is distinct from that of people with disabilities. Therefore, they often position themselves on the border between the two.

From the above, it is evident that many professionals internalize their real relationships with clients and other professionals and construct considerably stable internal dialogue relationships. However, professionals also always face the risk of instability in the relationship between I-positions because of (limited) interactions with people in society, other professionals, and users. Professional caregivers also have difficulties in connecting with the client, other professionals, and people in society. They feel connected not by interacting with the client or people, but by sharing their views on caring with other professionals, and they use this as a confirmation of their caring practices. Although it may seem that professional caregivers face the user in a one-on-one relationship, they may also face the user by positioning themselves with “we,” or multiple professional caregivers.

# Symposiums Wednesday, June 9th (15.00-16.30)

## Symposium W-5:

Sometimes more than the human heart can bear: novice teachers and narratives of identity, uncertainty and wobble

Thematic Area: Education & Development

Chair: Bob Fecho

Discussants: Bob Fecho

### Participants

"I'm Living Three Lives Right Now:" Negotiating Religion, Sexuality, and Student Advocacy  
*Dawan Coombs*

Fitting In: Confronting Fear and Uncertainty as a Novice Teacher in a Standardized School  
*Trevor Steward, Todd S. Hawley*

"I Want to be a Happy, Available Person" Teaching, Emotional Positioning, and the Dialogical Self  
*Bob Fecho, Emily Wilkinson, Janette Hill*

### Symposium Abstract

Dialogical Self Theory (Hermans & Hermans-Konopka, 2010) provides teachers and teacher educators with many possibilities for understanding what occurs within classrooms and among stakeholders in those classrooms (Meijers & Hermans, 2018). For this symposium, we examine how multiple I-positions dialogue within and across the professional and personal identities of novice teachers (four or fewer years of teaching experience). Dialogical Self Theory posits a conception of self that is simultaneously unified yet multiple, whole yet ever becoming. Such a self, although marked by unity and continuity, also "acknowledges difference, multiplicity, contradiction, and discontinuity" as well as uncertainty. Therefore, the self is open for business while under construction. Importantly, no sharp divide separates internal and external selves or internal and external dialogues; there is no self/other dichotomy. Instead, the dialogical self engages simultaneously across internal I-positions while it daily encounters diverse contexts, emotions, and people within those contexts. The self is extended not just into the world, but dialogically into the world just as the world is extended dialogically into the self. Using wobble stories (Fecho, 2011) written by novice teachers—narratives of events that compelled them

to take notice of practice—we explore how teachers positioned themselves and were positioned within these moments.

As such, Dawan Coombs begins by sharing the wobble narratives of Kristen, a first-year teacher struggling to find ways to reconcile her personal and professional identities, particularly those as new teacher, religious person, gay woman, and student advocate in her work at a small rural high school nested in a conservative community. Following her, Todd Hawley share the narratives of Amibeth, a first-year language arts teacher working to reconcile the I-positions that reflected her own beliefs and assumptions about teaching with those of stakeholders and imaginal others connected to her actual circumstances of her school and new environment. Going third, Bob Fecho and Emily Wilkinson share a case study of one novice teacher whose dialogue across I-positions and the emotions figured in those dialogues positioned her to imagine leaving the profession rather than being unhappy in her then current position. Time will be reserved after the presentations for a dialogue about the ways dialogical self theory provides insights into teacher identity construction and what that means for developing and sustaining novice teachers who wish to teach in dialogical ways.

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### Symposium W-5:

Sometimes more than the human heart can bear: novice teachers and narratives of identity, uncertainty and wobble



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Thematic Area: Education & Development

Chair: Bob Fecho

Discussants: Bob Fecho

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#### Participant

**"I'm Living Three Lives Right Now:" Negotiating Religion, Sexuality, and Student Advocacy**

*Dawan Coombs*

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#### Abstract

To what extent do teachers' professional and personal identities influence their teaching? The session draws on I-positions (Hermans & Hermans-Konopka, 2010) as a framework for thinking about the way novice teachers' dialogues within the self and with external contexts influence their becoming. I-positions (Hermans, & Hermans-Konopka, 2010) or internalized positions of identity that dialogue within the self and with external contexts are central to the process of being, doing, and becoming (Fecho & Clifton, 2017). But, when these identities seem to be at odds with one another, they often lead to existential wobble moments for novice teachers as what they feel they should be doing and what they are actually doing seem in conflict (Fecho, Coombs, Stewart & Hawley, in press).

Drawing on narratives shared by Kristen, a first-year teacher working in a small rural high school within a conservative community, this presentation examines wobble moments that exacerbate the schism between her personal and professional identities. Specifically, Kristen describes feeling frustration as someone "half in and half out of the closet" in all facets of her life as she existed in the spaces between what she saw as the conflicting I-positions of new teacher, religious person, gay woman, and student advocate in her personal and professional life.

Data analyzed from Kristen's narratives and an Oral Inquiry Process (OIP) show her uncertainty about how her personal life fit within the confines of the community and how coming out as gay might change the way her students, colleagues, and the community perceive her. They also show how the group discussions and OIP process provided Kristen a place and means to wrestle with the different beliefs, values, and expectations she associated with each I-position and the intersection between these positions. The data set also shows how the dialogues with her OIP group provided a

space for Kristen to consider and re-consider her interpretations of these positions and the possibilities that may result as she de-compartmentalized her identities. The presence of the imaginal voices of her parents, her followers on social media, and God also informed her interpretations and choices as she negotiated her identity and defined the teacher she wanted to be. Ultimately these discussions lead to an understanding of how these perceptions create tensions between personal and professional identities under construction, but also, particularly for Kristen, possibilities for the future.

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#### Participants

**Fitting In: Confronting Fear and Uncertainty as a Novice Teacher in a Standardized School**

*Trevor Steward, Todd S. Hawley*

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#### Abstract

In unpacking Dialogical Self Theory, Hermans & Hermans-Konopka (2010) discuss the need for the self to develop its capacity "to deal with its own differences, contrasts, tensions, and uncertainties" (p.30) even as it contends with the same in others. As novice teachers move from the relatively sheltered contexts of university education programs and into their first school positions, they are faced with a plethora of relationships that create moments of wobble (Fecho, 2011) about how well they fit with their new professional community. Such moments have potential to deter novice teachers from remaining in the profession or open opportunities for reflection that helps them to learn to become teachers.

Todd S. Hawley explores the tensions found when novice teachers enter a school space and attempt to simultaneously fit in as a new teacher while trying to enact dialogical teaching practices within the context of standardized schooling in the United States. Drawing on data from his research into a small cohort of novice teachers, Todd untangles Amibeth's struggle to fit in her new space while feeling isolated from her new colleagues and unsure

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**Symposium W-5:**

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how to enact her own vision of what counts for as effective teaching. And how do you best mentor a novice teacher when their vision of themselves continues to fail to measure up to the standard set by the teachers in their school. Measuring yourself against the established norms can be unnerving for new teachers as they learn where and how they fit into their new environment—where a somewhat stable and accepted culture about ways of working exists—while feeling an obligation to teach in ways learned in their teacher education programs. The presenter attempts to unravel the various ways Amibeth found herself confronting the idea of fit within her new teaching environment and how this process forced Amibeth to confront her own fears and struggles to infuse her own vision of good teaching and herself as a good teacher into her work as a new language arts teacher.

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**Participants**

**“I Want to be a Happy, Available Person” Teaching, Emotional Positioning, and the Dialogical Self**

*Bob Fecho, Emily Wilkinson*

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**Abstract**

The complexity of dialogue across internal and external I-positions (Hermans & Hermans-Konopka, 2010) has been well discussed over the years at ICDS, but still remains core to the ways most educators access Dialogical Self Theory. However, the role of emotions in teaching in general and as viewed via DST in particular has been somewhat less thoroughly examined. In this presentation, Fecho and Wilkinson share a case study of one novice teacher whose dialogue across I-positions and the emotions figured in those dialogues positioned her to imagine leaving the profession rather than being unhappy in her then current position.

To start, Fecho sketches a range of I-positions that were in dialogue as Ann, an English teacher at a small New York City high school, sought to launch a teaching career after having been a children’s book editor and author for 15 years. Ann’s complex bundle of I-positions—experienced writer, novice teacher, lover of learning, approaching empty nester, idealizer of school ex-

perience, and others—engaged in numerous moments of wobble (Fecho, 2011) across two years. Using narratives and interviews about these moments of uncertainty, Fecho discusses the ways Ann’s I-positions created a dynamic that led to her considering leaving teaching.

Wilkinson then asks: What might teachers’ emotions reveal about the dialogical qualities of their classroom environments? Accordingly, she builds upon the concept of emotional positioning (Hermans and Hermans-Konopka, 2010) in an attempt to understand how the dialogical qualities of classrooms shape the ways in which teachers express and enact their emotions toward teaching. Individuals who find themselves in dialogical spaces often appear to increase their emotional awareness toward their environments, access a wider range of I-positions, and feel a general sense of belonging, but this isn’t the case for Ann. Using narrative and interview data, Emily analyzes the affective dimensions of Ann’s classroom and reveals how increases in the tensions between Ann and her environment correlate with changes in the way she chose to position herself as a teacher. Although the self may be able to change their emotions, the adoption of a scripted writing curriculum ultimately appears too great a conflict for Ann, the published writer, and she “acts upon her emotions” by leaving the classroom.

# Symposiums Wednesday, June 9th (15.00-16.30)



## Symposium W-6:

Internal dialogues, self-talk, and personality: interdisciplinary perspectives

Thematic Area: Theory & Methodology

Chair: Thomas M. Brinthaupt

Discussants: Piotr Oles

### Participants

How our personality traits and our emotions are combined with internal dialogicality – new proposals

*Małgorzata Lysiak, Małgorzata Puchalska-Wasył, Tomasz Jankowski*

Personality and Individual Differences in Self-Talk and Internal Dialogue

*Thomas M. Brinthaupt Samuel Morgan, Mary Grace Vantrease*

Self-reported inner speech frequency, content, and functions in young adults

*Alain Morin, Famira Racy*

### Symposium Abstract

The connections among internal dialogues, self-talk, and personality are pertinent to many disciplines. In this symposium, the presenters address some of the ways that these variables relate to a variety of social and psychological phenomena. Clinical psychology topics include (1) the relations among internal dialogues, self-talk, and pathological personality traits (such as high negative affectivity and high psychoticism) and (2) emotional changes during temporal dialogues.

With the sport and exercise domain, topics include (1) the differences between spontaneous and goal-directed self-talk and (2) the use of strategic and reflexive self-talk interventions.

Within the personality psychology domain, topics include (1) differential use of self-talk among individuals who are bilingual, (2) similarities and differences between covert and overt self-talk and (3) individual differences in self-talk within learning-specific and everyday contexts. The presenters and discussant will highlight specific theoretical and research implications of these approaches for DST.



Thematic Area: Theory & Methodology

Chair: Thomas M. Brinthaup

Discussants: Piotr Oles

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### Participants

**How our personality traits and our emotions are combined with internal dialogicality – new proposals**

*Małgorzata Łysiak, Małgorzata Puchalska-Wasył, Tomasz Jankowski*

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### Abstract

Researchers have explored dialogicality and its relation with personality traits since the dialogical self-theory has evolved. The latest edition of Diagnostic and Statistical Manual of Mental Disorders (DSM-5) proposes a new hybrid personality disorder system and thereby a new model of pathological personality traits. The research shows the relationships between self-talk, internal dialogicality and pathological traits. The aim of the study was twofold: (a) investigation the relationship between self-talk and pathological personality traits (b) exploration the possible affinity between dialogicality and pathological structure of personality. The results supported the hypotheses about the specific relationship between internal dialogical activity and five crucial dysfunctional personality traits related to the categorical-dimensional DSM-5 system of diagnosis. People, who characterize emotional lability, anxiousness and separation insecurity (high Negative Affectivity), with unusual beliefs and experiences as well as eccentricity (high Psychoticism) are prone to provide ruminative and dissociative dialogues. The canonical correlation between pathological personality traits as predictors and self-talk as criteria provided statistically significant three functions, but the relationships are very small (from 9%, 4% and 2% of shared variance). The second part of the presentation focused on the emotional changes during temporal dialogues. Emotions cause changes in the physiological response to increase the likelihood that the body will successfully solve adaptation problems. The expression of vocal emotions is also considered to be a partial result of this reaction. Scherer (2013) empirically established vocal patterns related to various emotions. He emphasized that the result of cognitive evaluation related to emotions has an impact not only on the subjective quality of life, but also has a reflection in the physiological state of the body. For example, anxiety-related physiological changes

may increase muscle tension in the laryngeal and vocal folds (higher tones of voice). The studies are aimed at answering two main research questions: (1) What changes in selected voice parameters related to emotional states, such as tonality, volume, modulation or speaking pace, accompany changes in temporal position in dialogue? (2) Which of the functions distinguished by Puchalska-Wasył are most relevant to temporal dialogues?

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### Participants

**Personality and Individual Differences in Self-Talk and Internal Dialogue**

*Thomas M. Brinthaup Samuel Morgan, Mary Grace Vantrease*

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### Abstract

There are many interesting questions pertaining to personality and individual differences in the use of self-talk and internal dialogues. When considering individual differences in intrapersonal communication, the social context is likely to play an important role. For example, research (Brinthaup, 2019) shows that the self-talk content and frequency change depending on contexts of social isolation and conditions of cognitive disruption. In this presentation, I will highlight recent research examining self-talk within different social contexts. Given that self-talk and internal dialogues are primarily linguistic phenomena, research into the differential use of self-talk among bilingual individuals can provide useful insights. In this study, we examine situations and contexts where bilingual participants report most frequently using (and shifting between) their natural and second languages as they talk to themselves. With respect to the phenomenology of intrapersonal communication, there is debate about the ways that covert (silent) and overt (aloud) self-talk are similar or different. Here, I report the results of a study directly comparing participants' typical covert and overt self-talk and the relative frequencies of different kinds of silent and aloud self-talk. Finally, given the self-regulatory functions served by self-talk and internal dialogues, individual differences in self-talk within learning specific contexts is an important research area. I will present an overview of a recently developed measure, the Learning-Specific Inner Speech Scale (LISS; Xiang,



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**Symposium W-6:**

Internal dialogues, self-talk, and personality: interdisciplinary perspectives

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Brinthaup, Sun, & Ren, 2019), show how this kind of self-talk relates to academic performance, and illustrate some of the ways researchers might use the scale in different learning contexts.

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**Participants**

**Self-reported inner speech frequency, content, and functions in young adults**

*Alain Morin, Famira Racy*

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**Abstract**

In this presentation we summarize results obtained in several studies using an open-format self-report procedure aimed at collecting naturally occurring inner speech in young adults. We look at existing inner speech measures as well as their respective strengths and limitations, emphasizing the appropriateness of an open-format self-report method for our purpose. We describe our coding scheme used to organize inner speech instances produced by our participants. We present results in terms of the most frequently self-reported inner speech topics, which sheds light on the typical perceived content and functions of inner speech. Some of these are: negative emotions, problem solving/thinking, planning/time management, self-motivating/enhancing speech, emotional control, when alone/ bored, and self-reflection. These results are consistent with the self-regulatory and self-reflective functions of inner speech discussed in the literature. We also present some correlations obtained between self-talk questionnaires and some self-related processes such as mindfulness, mind-wandering, and self-concept clarity.

# Symposiums Thursday, June 10th (10.45-12.15)

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## Symposium TH-1:

Educational approaches to develop students'/workers' new future I-positions as promoter-positions in career development: trends and case studies in Japan

Thematic Area: Education & Development

Chair: Toyoda Kaori

Discussants: Nochi Masahiro

### Participants

Case Study: An Educational Dialogical Approach to the Development of New Future I-Positions as Promoter-positions for University Students: Theory, Practice, and Outcomes  
*Toyoda Kaori*

Transition from Proactive Career to Autonomous Career—Effectiveness of, and Potential for, a Future Equality Seminar Based on a Dialogical Approach  
*Miyashita Taiyo*

An Autoethnographic Approach to Understand the Dialogical Process of Educational Intervention  
*Tsuchimoto Teppei*

The construction of an alternative 'future I-position' through semiotic meaning-making: Re-analysing the interviews of an adolescent in career transition  
*Kitade Keiko*

### Symposium Abstract

This symposium focuses on the educational dialogical spaces where teachers or facilitators attempt to develop students' or workers' new future I-positions for their career development from the perspective of educators, students, working adults, and organizations. In today's Japan, people—from young adults to seniors—are required to design their own careers and choose their life courses throughout their lives among multiple options. Thus, as in dialogical-self theories (DST), Japanese people need to develop promoter-positions that can facilitate and control consistent positioning and dispositioning toward their careers. Such types of promoter-positions can be called "future I-positions" and may promise temporal unity and consistency in the development of the self. Although "future I-positions" can emerge by chance through informal or nonformal educational-learning settings, educational approaches are likely one of the most powerful forces because it should be performed by the important real others. It means that education influences existing I-positions and may result in new I-positions because educators can provide their students with new experiences or learning environments (Hermans, 2013, Valsiner & Cabell, 2012). To provide insights into "future I-position," in this symposium, three case studies and one theoretical framework are examined.

In the first presentation, a case study of career guidance for approximately 20 students

at a Japanese university is examined from an educator's and students' viewpoints. Career guidance, as an educational dialogical space, was designed to develop "future I-positions" by using tailored worksheets grounded in cultural psychology. In the second presentation, a theoretical framework for working adults who faced career changes or developmental barriers is examined. These days, Japanese organizational workers' development of "future I-positions" is indispensable but difficult to perform autonomously. The possible educational approaches are introduced as theoretical frameworks and the preliminary research implementation status. In the third presentation, "future I-position" is examined from first-person viewpoint by autoethnographic analysis. Although educational approaches may vary, in his case, it was informal counseling from his teacher, mainly about his career. The developmental process of "future I-position" is explained from its inception until becoming the new configuration of the self. The final presentation examines the career interview data of a Japanese adolescent in her life-course transition period. With the close observations of participants' local interactions, the findings suggest that the participants' self-positioning had dynamically shifted over the series of interviews and affected the (re-)construction of "future I-positions".

## Symposiums Thursday, June 10th (10.45-12.15)

### Symposium TH-1:

Educational approaches to develop students'/workers' new future I-positions as promoter-positions in career development: trends and case studies in Japan



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Thematic Area: Education & Development

Chair: Toyoda Kaori

Discussants: Nochi Masahiro

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#### Participant

**Case Study: An Educational Dialogical Approach to the Development of New Future I-Positions as Promoter-positions for University Students: Theory, Practice, and Outcomes**

*Toyoda Kaori*

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#### Abstract

This presentation examines an educational approach for second-year university students for emerging promoter-positions and functions as career development and is expectedly becoming a "future I-position." The educational dialogical space is a type of career guidance performed in a lecture room, where a teacher facilitates approximately 20 students according to the designed process. The significance of the educational approach comprises three points: theoretically well-designed worksheets that may provide students with metapositions to reflect on themselves regarding their promoter-positions; openness to the outside world, the external self, and the internal self; and a quantitative assessment of the guidance outcomes by using pre-post questionnaires.

Most of the targeted students were Japanese language majors. They seemed to have enrolled in the course because they wanted a job related to the Japanese language. However, as they face reality or rumors of difficulties in job-hunting, a stable income to achieve an expected quality of life, or fulfillment received from jobs, their image of future jobs tends to narrow, and they resign themselves to limit their career ambitions.

Perhaps their limited views or job experience results in a lack of external future I-positions in career development, and their new promoter-positions are burdened by their voices. In Japan, in general, fourth-year university students start finding jobs while completing their spring semester, and most start working on or after April 1, after graduation. This time in the lives of second-year students, before they begin to search for jobs, is a good opportunity to elicit their opinions based on their conscience.

This presentation provides insights into this matter. First, the procedure of the guidance is explained according to a theoretical frame by using the

trajectory equifinality approach (TEA), which is grounded in cultural psychology. Next, the result is examined through DST, especially the developmental process of promoter-positions. Some cases are shared with the audience to explain the process and because the educational dialogical space seemed fruitful for the students.

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#### Participant

**Transition from Proactive Career to Autonomous Career—Effectiveness of, and Potential for, a Future Equality Seminar Based on a Dialogical Approach**

*Miyashita Taiyo*

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#### Abstract

The world enters the 100-year life era with an aging population. The traditional three-stage model that comprised education, work, and retirement has not worked, and a new life stage is expected to lengthen and diverge (Gratton & Scott, 2016). However, clear-cut answers have never been suggested regarding how changes will occur in individual career choice and how systems should be organized by organizations. Therefore, this research focuses on the divergence of individual careers and reveals processes of resignation and choosing a new career by individuals who play a part in an organization. This research applied trajectory equifinality approach (TEA) to the analysis. TEA is a qualitative research method based on cultural psychology and an integrative approach.

This research set the phenomenon "people change their career as professional" as the equifinality point (EFP), a point for multiple trajectories to reach (Sato, 2015). First, this research invited eight people who experienced this phenomenon for interviews. The professional was defined as a person in full participation based on legitimate peripheral participation theory (Lave & Wenger, 1991).

This research discovered the main three phases of career development: (1) the transformation from a professional to a member of the organization (Passive career phase), (2) acting as a proactive professional in the organ-

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Chair: Toyoda Kaori

Discussants: Nochi Masahiro

ization (Proactive career phase), and (3) building a career as professional outside of an organization (Autonomous carrier phase). Subsequently, this research revealed that the shift from the Proactive career phase to the Autonomous career phase played a notable role in the bifurcation zone (BFZ). BFZ is a concept that extends the bifurcation point of Sato et al. (2015). BFZ is a turning point in their lives and connects to ideas to understand how their lives have changed. Some of the interviewees expressed that BFZ was where "the constraint goes away," which is a zone to shift from the Proactive career phase to the Autonomous career phase. This is to master the expansion in irreversible time, and the process is characterized as heterogeneous or symphonic polyphony.

In this session, I focus on the transition from a Proactive career to an Autonomous career. Additionally, I would discuss the effectiveness and potential development of a future equality seminar based on a dialogical approach through sharing preliminary research implementation status.

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#### Participant

#### An Autoethnographic Approach to Understand the Dialogical Process of Educational Intervention

*Tsuchimoto Teppei*

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#### Abstract

This study discusses how a teacher can support the creation of a future I-position from the perspective of the student.

Transitions follow ruptures during which people "define new identities, new skills, and confer meanings to their trajectory and their world" (Zittoun, 2006). If a transition includes the holistic rearrangement of experiences, it also includes the dynamic movement of I-positions. The author uses an autoethnographic approach to investigate how career support facilitates students' transitions; moreover, the aforementioned approach (Ellis & Bochner, 2000) is used to deliberate on the author's experience and obtain a deeper understanding of transitions triggered by educational intervention.

Autoethnography is an inclusive research approach in social science (in-

corporating psychology, anthropology, and sociology) that explores the researcher's own culture through their personal experiences. Notably, autoethnography enables us to study the subject's "deep experiencing" process (Lehmann & Valsiner, 2017). The term "deep experiencing" refers to the processing of personal, subjective, and aesthetic events.

The author experienced a career transition that resulted in the career decision "to become a teacher." In more concrete terms, in transition, the author decided upon his career direction while considering which institution was suitable for him. This transition was triggered in the relationship between teacher and student, when I sought to reconstruct career decision-making. To describe the dialogical processing of my situational transition, I introduce "dialogical self-theory" (Hermans, Kempen, & Van Loon, 1992) into autoethnography. The reconstruction process entails the dynamic movement of internalized I-positions. In addition, this dialogical movement configured the relationships between the author's I-positions.

Through an analysis of my experience, this study proposes the following: (1) the student's future I-position is noticed by intuition, (2) the teacher's intervention should be indirect, and (3) the teacher should notice a student's fixed or uncertain opinion of the future.

Further studies are required to identify how a teacher's intervention can trigger a student's dialogical process.

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#### Participant

#### The construction of an alternative 'future I-position' through semiotic meaning-making: Re-analysing the interviews of an adolescent in career transition

*Kitade Keiko*

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#### Abstract

I-positions are dynamically (re-)constructed through the constant dialogue between the past and future I-positions. Thus, future I-positions are generated through the semiotic process (Zittoun, 2008), and narrative inquiries or interviews have been employed to explore the emerged I-positions. How-



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Educational approaches to develop students'/workers' new future I-positions as promoter-positions in career development: trends and case studies in Japan

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ever, unlike autoethnographic data, interviews or narratives are the social activities which require the analytical consideration of the tellers' self-presentations to others. 'Discourse and Sociolinguistic Perspective of narrative (DSP; Defina & Geogakopoulou, 2008), developed in sociolinguistics, suggests viewing narrative as discursive practice, which pays attention to the crucial roles of micro level discursive identities in story-telling as well as the identities displayed in the content of the stories.

The present study re-examines the career interview data of a senior college Japanese student in her life-course transition, employing DSP with close attention to the discourse-oriented narrative investigations. The research questions are as follows: 1) How are the future I-positions (re)constructed over the series of interviews? 2) How are participants' local level positioning related to the construction of I-positions?

The three series of interviews over half a year were originally collected through narrative inquiry to explore the career development of a female adolescent experiencing the study abroad program. The data was re-analysed according to the DSP, with a micro-level consideration of the linguistic elements, conversational sequences, and in particular, the notion of three positioning levels (Bamberg, 1997); 1) how are the characters in the stories positioned in relation to one another, 2) how does the teller position him-or herself to the hearer/audience, and 3) how do participants position themselves to themselves.

The findings suggest that the emergence of the alternative future I-positions is promoted by the teller's transition of the spheres (i.e. the cross-border experience from a student to an employee) over the series of interviews. Along with the transformation of the future I-position, the teller and hearer's relationship in the interview also dynamically shifted from 'researcher-participant' or 'professor-student' to 'adults of different professions'.

The re-examination of the narrative data with the careful observation of how the stories are told suggests that the social and contextual aspects, which have been frequently overlooked for the interpretations of narratives, may have a crucial impact on the construction of I-positions.

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## Symposium TH-2:

Exploring transformative experiences and identity-construction in multicultural societies

Thematic Area: Culture & Social Community

Chair: Vladimer Lado Gamsakhurdia

Discussants: Jaan Valsiner

### Participants

"The self on the move" – considering and conceptualizing transformative experiences of proculturation

*Vladimer Lado Gamsakhurdia*

Transformative experiences during identity-construction in multicultural societies

*Katrin Kullasepp*

Meandering Identities: Affective Dialogues across Continents

*Elke Murdock, Marc-Antoine Campill*

Self-construction through proculturation after multiple emigrations – negotiating the multiplicity of concurring I-positions

*Vladimer Lado Gamsakhurdia, Mariam Nadareishvili*

### Symposium Abstract

The focus of our symposium will be on the exploration of the processes of dialogical self-construction in a dynamic and internally diverse environment, where people are either born or migrate from their homelands. The diffusion of various cultural elements throughout the whole world have always been underway, however, globalization led to the extreme intensification of intercultural dynamics. Many people's cultural learning process doesn't end with the obtainment of heritage cultural identities which they attain through enculturation but continues throughout their lives as they occasionally meet foreign cultural elements that are present in diverse societies. The selves are challenged to be interaction with foreign voices and I-positions and might be semiotically ruptured that provokes processes of proculturation. As a result, people attempt to make sense of familiar signs and meanings in relation to unfamiliar positions that lead to the reconsideration of all signs and I-positions involved in a meaningful dialogue with the sociocultural environment. So, identities and I-positions are constructed through the internal and external dialogues that evolve in the mold of the inter-

nally heterogeneous semiotic structures.

Transformative and constructive experiences will be considered in light of the investigation of the processes of identity construction in multicultural environments of Estonia, Luxembourg and Georgian republic. Experiences of people living in emigration as well as identity construction of those who are born in multicultural environments of those countries will be considered. The negotiation of various internal and external I-positions will be explored and presented.

Moreover, theoretical issues related to the identity-construction in multicultural environments and emigration will be considered. A specific accent will be made on the temporal aspects of proculturation, which is the dialogical process of adaptation in relation to the foreign cultural elements and is led by agentic and dialogical self.

## Symposiums Thursday, June 10th (10.45-12.15)

### Symposium TH-2:

Exploring transformative experiences and identity-construction in multicultural societies



Thematic Area: Culture & Social Community

Chair: Vladimer Lado Gamsakhurdia

Discussants: Jaan Valsiner



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#### Participant

**"The self on the move" – considering and conceptualizing transformative experiences of proculturation**

*Vladimer Lado Gamsakhurdia*

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#### Abstract

We are living in a dynamic world where the self and identities are constantly in a semiotic motion. Inherent dynamics of human development are extremely intensified and people have to make sense of the endless flows of the data and experiences which they are exposed to wherever they go in the contemporary world. The process of developmental dynamics even more actively intensifies when people occur in emigration where the predominantly alien configuration of signs and meanings challenge their hierarchy of I-positions. In the case of the semiotic rupture of an existing hierarchical structure of signs and meta(-positioning) organization of I-positions, the microgenetic process of proculturation is initiated. Proculturation represents a self-centered and imaginative process of semiosis of alien signs/I-positions which are in abundance in a foreign country. Proculturation irreversibly evolves in the interrelated three temporal dimensions (past>present>future) and represents a phenomenological and subjective process that is led by agentic individuals. If the latter process is successful it results in a reconfiguration of the hierarchical meta-structure of I-positions and in the novel forms of the signification of familiar and unfamiliar signs. The exploration of processes of proculturation allows illustrating dialogical and meaning-making processes that unfold when the existing perception of identities and normative system questions due to the appearance of unfamiliar signs and semiotic options. Additionally, it reveals the systemic nature and of the relationships between self and culture.

Theoretical propositions will be illustrated by the exploration of the proculturnative experiences of a female migrant, 31, who was raised in a multicultural country of Georgia but emigrated in even more multicultural Munich, Germany when she was 21. She has a permanent residence in

Germany and is not planning to go back for living in Georgia. An in-depth interview was conducted with her by using a non-structured questionnaire. A semiotic and dialogical analysis of the transcript was carried out. I will trace developments in her I-positions, values, and norms that evolved during her life abroad after moving abroad.

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#### Participant

**Transformative experiences during identity-construction in multicultural societies**

*Katrin Kullasepp*

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#### Abstract

Migration is the multilayered process that involves the transformative experiences in the intra-psychological and inter-psychological domain resulting in the development of the self-structure and information of I positions. On another hand, it is the movement to the socio-cultural environment of the host culture that affects the intra-psychological dialogues on one's position in the novel settings of the matrix of social relations and that feeds into the negotiation of "other". In terms of the semiotic approach in cultural psychology, transformative maintain in construction of the semiotic fields that are involved in the further meaning-making and information of self-understanding.

In this presentation, I build on the perspective of cultural psychology and analyze the national identity as the process of semiotic construction of the unity of opposites (i.e. "self" <> "other" or "non-self") unfolding in the multicultural society through different encounters.

Drawing on the findings from the underlying studies of construction of national identity through the dialogues with the host culture on the example of Estonian identity, I introduce the idea on the transformative experiences as the ongoing negotiation process in a dialogical self-involving interplay between I-positions (e.g., I as Estonian <> I as non-Estonian) that maintains in construction and reconstruction of one's relations to "other" when moving through different socio-cultural contexts.



## Symposiums Thursday, June 10th (10.45-12.15)

### Symposium TH-2:

Exploring transformative experiences and identity-construction in multicultural societies

Thematic Area: Culture & Social Community

Chair: Vladimer Lado Gamsakhurdia

Discussants: Jaan Valsiner

#### Participants

**Meandering Identities: Affective Dialogues across Continents**

*Elke Murdock, Marc-Antoine Campill*

#### Abstract

One facet of contemporary societies is their increasingly diverse composition. In terms of its demographic composition, Luxembourg can, in fact, be described as super-diverse. The foreign population percentage stands at 47.5% and encloses migrants of different generation statuses and intentions to stay – ranging from a working day to the length of a contract to permanence. Luxembourg is a trilingual country, with English and Portuguese is widely spoken as well. Luxembourg thus provides a rich context for identity construction. The majority of immigrants have European roots, but there is an increasing number of foreigners with a non-European background. We explored the identity-construction processes of eight Japanese women who had moved to Luxembourg. In particular, we were interested in the negotiation process or cultural dialogues these Japanese women engage in following their move to Luxembourg. Multicultural Luxembourg and homogenous Japan provide two very different cultural contexts and our aim was to understand if and how our subjects would engage in dialogues across continents.

As noted by Hermans (2001) I positions create dialogical relations with each other by reorganizing themselves in flexible ways from one position to another due to its context-dependency. In our qualitative study, we prompted context by providing three sets of visual stimuli. The first set comprised typical images of Luxembourg, the second matched images of Japan and in the third set, we presented hybrid images – juxtaposing Japanese and European images. Especially the reactions to the last set of primes prompted a dialogical narration – dialogical interactions between different I positions. For the majority of our subjects, we observed a harmonious or flexible flow of I positions within the self – a meandering between reference points and experiences in Japan and Luxembourg. Some ambivalence and disharmonious dialogues could also be observed. Examples for these affective dialogues across continents will be presented.

#### Participants

**Self-construction through proculturation after multiple emigrations – negotiating the multiplicity of concurring I-positions**

*Vladimer Lado Gamsakhurdia, Mariam Nadareishvili*

#### Abstract

The self faces the plurality of positions in the contemporary globalized world that causes tension. Individuals might be involved in local and global processes at the same time. The repertoire of I-positions becomes more and more diverse (Hermans, 2014). People are more often traveling and migrating to other places that provoke the processes of reconsideration of existing I-positions and self-perception. The life history of the individual may develop in different sociocultural contexts and may have to establish a variety of dynamic and dialogic relationships (Kempny, 2012). The self proculturates through dialogical adaptation to foreign cultural elements that might lead to the reconsideration of self-structure and her relation to the environment (Gamsakhurdia, 2018, 2019). To the more places a person emigrates, the more challenging it might be the processes of self-definition due to the multiplicity of the increasing number of signs and meanings which are experienced in each of them.

We will consider a particular case study in order to research transformative proculturation experiences. A 41-year-old ethnically Jewish man was interviewed by non-structure questionnaire. He was born in Soviet Minsk, Belarus and spent there his childhood until he got 12 years old. Subsequently, he migrated to Canada together with his family and spent there another 20 years of his life until he finally moved to the Tbilisi, Georgia where he's been living ever since. His self involves the agglomeration of clearer Belorussian, Jewish, Canadian I-positions, which are being reconsidered after the occurrence in a meaningfully different and foreign environment in Georgia. Through the examination of this tension-loaded variety of positioning processes and their relations to each other and to the environment, our study investigates how cultural identities are reconstructed in the process of proculturation through the dynamic multicultural experiences.

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## Symposium TH-3:

Dialogues on meaning making: searching for meaning in life as multi-voiced processes

Thematic Area: Theory & Methodology

Chair: Gaby Jacobs

Discussant: Ina ter Avest

### Participants

**Narratives of resilience: A dialogical analysis of three-generation Holocaust survivors and their families**

*Nicole Immler, Carmen Schuhmann*

**In-between selves and others: a dialogical analysis of spiritual caregivers' self-understanding**

*Carmen Schuhmann, Gaby Jacobs, Tina Glasner*

**Multiple positionings of meaning in life: a dialogical analysis of spiritual caregivers' perspectives**

*Gaby Jacobs, Carmen Schuhmann*

### Symposium Abstract

In this symposium, meaning making is studied through the lens of DST, both at the level of people searching for meaning in life when facing existential challenges, and at the level of professionals such as spiritual caregivers supporting these people. Searching for meaning in life is generally seen as a primary motivational force in people's lives. When people are confronted with troubling or even traumatizing events and circumstances, a meaningful life may seem out of reach, which raises the question of how people may still make meaning in precarious situations. Spiritual caregivers support people in their search for meaning, for instance in hospitals and nursing homes. At the moment, due to organizational and societal changes, the field of spiritual care is changing due to secularization and an increasing diversity in worldviewing, which also raises the question of how to make meaning of 'spiritual care'.

From the perspective of DST, meaning making can be understood as a dialogical process between various voices and positions, involving tension and conflict. In this symposium, these voices, positions, conflicts and tensions are studied in different

contexts and with different foci. In the first paper, meaning making of Dutch Holocaust survivors, their children and grandchildren is explored with a focus on existential resilience. The second paper explores how residents and professionals in a Dutch health-care setting make meaning of 'meaning in life' and 'spiritual care'. The third paper explores how spiritual caregivers in the Netherlands make meaning of their profession as their work context is rapidly changing.

## Symposiums Thursday, June 10th (10.45-12.15)

### Symposium TH-3:

Dialogues on meaning making: searching for meaning in life as multi-voiced processes



Thematic Area: Theory & Methodology

Chair: Gaby Jacobs

Discussant: Ina ter Avest



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#### Participants

**Narratives of resilience: A dialogical analysis of three-generation Holocaust survivors and their families**

*Nicole Immler, Carmen Schuhmann*

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#### Abstract

In this paper, a dialogical analysis of 36 interviews with Dutch Holocaust survivors, their children and grandchildren (three generations of 11 families) is presented. In the interviews, a narrative approach was combined with the use of a Life History Calendar in which respondents marked key events and turning points in their lives. The focus of the analysis is on resilience instead of on trauma (the key paradigm in Holocaust studies). Resilience research is an emerging interdisciplinary field of study concerning adaptive processes in the context of adversity. In existing research, attention is paid to bodily, (inter)personal and social dimensions of resilience processes, but the existential/moral dimension of resilience, connected to people's attempts to live a good, meaningful life in the context of adversity, is still understudied. We analyze I-positions and corresponding voices in the individual interviews, and explore how these multiple voices engage in dialogue about the (im)possibility to live a good, meaningful life. We also trace I-positions and voices across generations within families, and explore dialogues between these voices with a view to an intergenerational perspective on resilience of first, second, and third generation Holocaust survivors. Using a dialogical method allows us to emphasize situational and relational aspects of resilience. We will argue that this leads to a more subtle view of the relation between trauma and resilience than in the dominant view in scholarly and in public debate, where trauma (vulnerability) is seen as antithesis to resilience.

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#### Participants

**In-between selves and others: a dialogical analysis of spiritual caregivers' self-understanding**

*Carmen Schuhmann, Gaby Jacobs, Tina Glasner*

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#### Abstract

Carmen Schuhmann, Gaby Jacobs, Tina Glasner

In this presentation we will focus on the findings of a research project into professional identity of spiritual caregivers in The Netherlands. A questionnaire with closed and open questions was sent to all members of the Professional Association for Spiritual Caregivers (VGZV) in The Netherlands, asking about their self-esteem, sense of worth, job motivation, task perception and future perspective. We used a step-by-step dialogical analysis (Aveling, Gillespie & Cornish, 2014) to study the meaning-making of spiritual caregivers regarding their professional selves in a changing organization and societal context. We looked at the different I-positionings and Other-positionings present in the written texts and the interaction between these. We were especially interested in 'dialogical knots' (points of conflict or tension) and their meanings, as well as the power relations between the voices, indicating the dominance of specific discourses in spiritual caregiving. The findings show the hybrid or 'in-between' positionings taken by spiritual caregivers which points to specific ways of giving meaning to their complex and dynamic work environment. We discuss the challenge of using apparently non-interactive open-ended questionnaire data to conduct a dialogical analysis and will make recommendations for future research in professional selves of healthcare givers and their processes of meaning making.

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#### Participants

**Multiple positionings of meaning in life: a dialogical analysis of spiritual caregivers' perspectives**

*Gaby Jacobs, Carmen Schuhmann*

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#### Abstract

In this paper we present the preliminary findings of a collaborative action research project with the aim to strengthen the positioning and visibility of spiritual caregivers within a large healthcare institute in The Netherlands, starting in two locations for long-term care. Action research groups were

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**Symposiums Thursday, June 10th (10.45-12.15)**

**Symposium TH-3:**

Dialogues on meaning making: searching for meaning in life as multi-voiced processes

Thematic Area: Theory & Methodology

Chair: Gaby Jacobs

Discussant: Ina ter Avest

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formed in each location with active participation of the spiritual caregivers, doctors, nurses, caregivers and residents. In this paper we take the first round of data collection as starting point for the analysis, i.e. 17 individual interviews with all participants about their views on existential needs and how these are or can be addressed within the caregiving and their own role in this. The concept of 'meaning of life' was key in our analysis: we looked for the different voices expressed (meanings given to 'meaning of life'), the 'dialogical knots' (points of conflict or tension) and the power relations between the voices, indicating the dominance of specific discourses in healthcare. We will discuss the future analyses, in which we will look whether the action research project changes the hierarchy of voices, brings forward new voices or new connections and thereby new ways of caring within the institute. We will also briefly discuss the use of dialogical analysis within an action research project; which can be seen as an innovative connection between two paradigmatic worlds.

# Symposiums Thursday, June 10th (14.00-15.30)

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## Symposium TH-4:

Struggles of identities/struggles of borders: educators dialoguing within and across self and cultures

Thematic Area: Education & Development

Chair: Bob Fecho

Discussants: Bob Fecho



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### Participants

**Societies in the self: Using DST to understand identity, interculturality and the democratically organized self in two different democracies and linguacultures**  
*Catherine Matsuo*

**Becoming an Academic: Trans-positioning as the Immigrant's Capital**  
*Mahtab Janfada*

**Dialogical Self Theory and Whiteness in Struggling Urban Schools: The Problems of Identity in Educational "Rescue"**  
*Christian Gregory*

**Border Crossings: A Negotiation of Identity**  
*Jennifer Decerff*

### Symposium Abstract

For educators, a great benefit of Dialogical Self Theory, (DST) (Hermans & Hermans-Konopka, 2010), has been its potential to demonstrate how adopting different I-positions can be beneficial in situations of uncertainty because external and internal dialoguing with different I-positions generates adaptive rather than maladaptive responses on the part of participants in the learning situation.

In this symposium, the panelists use both DST and Hermans's conceptual framework of "the self positioning itself towards others and towards itself" (2018, p. 4, original emphasis). Society is no longer seen as mere context; instead, society works on the self but at the same time a socially organized self acts upon society. This socially organized self closes the micro-macro gap: it is intimately linked with identity positions of individuals, groups and cultures of a society, and, we argue, with imagined cultural archetypes.

The panelists have extensive experience crossing and moving along national, ethnic, social class and linguistic boundaries. They examine dialogically the identities they have constructed by organizing and positioning the self as they struggle to overcome the cultural limitations of the self in the countries and educational situations they find themselves in.

In turn, the panelists (1) use collected texts

from practitioner narrative inquiry to demonstrate the processes, relations and tensions of organizing the self as a teacher and as an individual in two different democratic societies (UK and Japan) with two different linguacultures (Hermans, 2018); (2) describe, through the use of cultural archetypes examined via a transpositioning lens (Hermans, 2010), the journey of a Middle Eastern female academic working in an Anglo-context who must come to terms with perceiving herself through "the other," while acknowledging that the transpositioning of self can be an immigrant's capital toward introducing much-needed heterogeneity in an homogenized academic environment; (3) explore the concept of whiteness and "white rescue" of black, failing schools in the US through DST, and show how the white self, organized as an educational consultant in a situation like this, resembles an armchair anthropologist, incapable of resolving conflict because of the othering of black communities by a collective of persons of "whiteness;" and (4) document the trajectory of the processes of identity construction using art as her way to visually process her experience of living transculturally for 28 years and then, again through personal art artifacts, reconstruct her cultural and academic identities and explore notions of belonging through positioning upon her return to the US.

## Symposiums Thursday, June 10th (14.00-15.30)

### Symposium TH-4:

Struggles of identities/struggles of borders: educators dialoguing within and across self and cultures

Thematic Area: Education & Development

Chair: Bob Fecho

Discussants: Bob Fecho



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#### Participant

**Societies in the self: Using DST to understand identity, interculturality and the democratically organized self in two different democracies and linguacultures**

*Catherine Matsuo*

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#### Abstract

This paper uses the reconceptualized Dialogic Self Theory developed in Hermans's "Society in the Self" (2018) to link three research fields to gain more perspectives on my personal and professional identities and deeper understanding of the processes the democratically organized self undergoes. The research fields are narrative inquiry (Clandinin & Connelly, 2000); dialogic linguistics/ metalinguistics (Bakhtin, 1981; 1984; Voloshinov, 1986); and Intercultural Communication in language education (e.g. Byram, 1997; Dervin, 2016).

Specifically, I use narrative inquiry "field texts" dating from c.2005 (e.g. teacher reflections, inter-views, e-mails and dialogues with students) as follows. First, I chart the increasingly dialogic personal and professional turn in my life, pedagogy and worldview, thanks to encountering the Bakhtin Circle's ideas c.2000. I realize c. 2014 that linking DST (Hermans, 2010) to dialog"ism" by using I-positions is another way to achieve "outsideness" in pedagogy to deepen participants' capacity for interculturality and empathy. Second, the field texts show whether or how my identities and states of being, in over more than two decades working in Japan, align with well-known sojourner, i.e. longitudinal, Adjustment, Accommodation, Anxiety Management and Development models of Intercultural Communication that are overwhelmingly Western European/Transatlantic (Spitzberg & Changnon, 2009).

Any study of identity requires understanding interculturality. Accordingly, leading interculturality scholars, Simpson and Dervin (2019) have called for the urgent addition of dialogic perspectives to interculturality education, prominently citing Hermans, 2014; Matsuo, 2014; Matusov, 2007; 2018; and Min 2001.

The field texts demonstrate the validity of Hermans's (2018, p. 18) claim that a self-reflexive and self-organizing self is "involved in the construction [original emphasis] of a 'society-in-the-self.'" I grew up working class in Northern Ireland during The Troubles but have lived more than half my life in Japan, i.e. in two democracies that are different because of geography, history and culture and very different linguacultures. Thus, for me, there are at least two societies/democracies in the self. Using Hermans's (2018) emphasis on spatial relations, multiple positions of social and societal relationships in the self, and operating on the assumption that the self is democratically organized, I respond to Hermans's questions regarding the extent to which self-parts—roles, emotions and imagined others—receive freedom of expression (Hermans, 2018, p. 1), and explore the relations and tensions between a self organizing itself democratically by interacting in, and seeking options for acting upon, two different societies, whilst seeing myself as a global person engaged in the project of self-internationalization.

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#### Participant

**Becoming an Academic: Trans-positioning as the Immigrant's Capital**

*Mahtab Janfada*

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#### Abstract

Emerging and growing as an academic has become increasingly a challenge, in the multicultural and plurilingual context of education. This challenge is more significant for immigrant academics who are exposed to different epistemological beliefs, particularly in the social sciences and humanity. This, in turn, suggests different ontological and ideological perceptions of selfhood, as a result of transnationally mobile engagement in teaching/research, and in politically or ideologically sensitive contexts.

Pearson (1998) identified six archetypes in the journey of 'becoming', namely: Innocent, Orphan, Wanderer, Warrior, Altruist and Magician. This presentation examines these processes in the journey of becoming an academic using a transpositioning lens (Hermans, 2010). More specifically, the tensions and struggles of a young, female, Muslim academic from

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the Middle East, involved in teaching and researching English pedagogy transnationally, as a former academic at Iranian universities and then in a Western context is examined. She narrates the multiple 'I-positions', or archetypes, that she had to embrace simultaneously and non-sequentially. These include an innocent Orphan with no human or cultural capital in the new context, who has to act constantly as a Warrior, always Wandering, and yet supporting other fellow travellers (Altruist) and most importantly, make significant contributions (Magician) to the knowledge of the field and to life of people through her pedagogical innovation transnationally.

These multiple I-positions (transpositioning) are intensified when she has perceived her 'self' paradoxically through the 'other': the local system sees her as a radical researcher and a potentially dangerous 'text' due to the ideologically-laden nature of teaching English; yet she is seen by local students as an 'impactful text' and as pedagogically transformative. Globally, she is seen as an academic, from a conservative context, yet working on critical/dialogic theories in languages education in an Anglo context.

This paper argues that in the current neoliberal system of education, where the ultimate recognition is centred around 'output' and the commercialisation of education, what is completely dismissed is the complexity and intricacy of such 'becoming' journeys and their associated archetypes. This, in turn, leads to the homogenization of people's stories and a reduction of the concept of 'diversity' to a 'demography' profile, or occasionally a deficit. Alternatively, the author suggests bringing to the fore the power of heterogeneous stories, non-sequential becoming, and, accordingly, diverse transpositioning of 'self' as fruitful immigrants' capital. This has strong implications for pedagogy, mentoring and supervision across academic journeys, from PhD life to senior positions.

#### Participant

**Dialogical Self Theory and Whiteness in Struggling Urban Schools: The Problems of Identity in Educational "Rescue"**

*Christian Gregory*

#### Abstract

Richard Dyer (1997) observes that one of the benefits of whiteness is never having to speak its name. Whiteness is an implicit Identity-Position (Hermans & Hermans-Konopka, 2010) of privilege that affords access to power and control (McIntosh, 1990). Emerging decades ago (hooks, 1989; Giroux, 1997; Roediger, 2007), Whiteness Theory was taken up by educational scholars (Leonardo, 2002). I aim to use Whiteness Theory in conjunction with Dialogical Self Theory (DST) to unpack the problematic issues surrounding the white rescue of failing urban schools (Hermans & Hermans-Konopka, 2010).

My interest in the relation between DST and Whiteness Theories involves my role as a school consultant in Newark, NJ, a recent site of white rescue. Nearly a decade ago, Newark's schools were gifted \$100 million to remedy the combination of low test scores and graduation rates. (Russakoff, 2015). Community leaders noted this gift as an example of failed philanthropy, as Newark Mayor Ras Baraka remarked that the money "didn't go to the city, and it didn't go to the school system. You can't just cobble up . . . money and drop it in the middle of the street and say, 'This is going to fix every-thing.' You have to engage with communities that already exist . . . To parachute folks in, it becomes problematic" (Garfield, 2018). This language, reminiscent of paratroopers and rescues in war zones, suggests a more substantial issue tied to "whiteness" and black communities. This particular stance of one community (white philanthropy, white foundations, white consultants) and another (black schools, communities, and leaders) is steeped in colonialism, noblesse oblige, and rescue fantasy. This alarming failure is when racial identity positions on both a macro and micro level are not surmounted.

My presentation aims to situate this example of racial and cultural Identity Positions amid theories of whiteness, the problematic nature of "gift," and my position as a consultant in one Newark school. I consider how the role of the consultant follows in the tradition of anthropological research, arm-chair surveillance, and the "othering" of the district by various institutions



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and persons of “whiteness.” Further, I unpack how consultation as a remedy and white consultation in black, urban schools problematize both the intra- and interpersonal dialogical of which Hermans and Hermans-Konopka write (2010). DTS may provide insight into the entangled Identity Positions that interleave race, money, power, and education.

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**Participant**

**Border Crossings: A Negotiation of Identity**

*Jennifer Decerff*

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**Abstract**

“Every increment of consciousness, every step forward is a travesía, a crossing. I am again alien in a new territory. And again, and again. But if I escape conscious awareness, escape “knowing,” I won’t be moving. Knowledge makes me more aware, it makes me more conscious. “Knowing” is painful because after “it” happens I can’t stay in the same place and be comfortable. I am no longer the same person I was before.”

~Gloria Anzaldúa, *Borderlands, La Frontera*

In a globalizing world, we find ourselves crossing many more borders in the understanding of identity and culture. Hermans (2010) work takes up the concept of I-positions in the construction of identity. As his ideas continue to evolve, Dialogical Self Theory helps to think about the construction of self as a “society of mind” noting many positions in dialogue within self and between self and others in crossing psychological and cultural borders (Hermans, 2002, 2018).

In the trajectory of my own construction of identity, I have documented through visual art and writing my return to the US after living transculturally for 28 years, and my academic journey into the Ph.D. I extend the idea of transcultural from embracing more than one culture to the possibilities of “seeing oneself in the other” (Cuccioletta, 2001), and a convergence of cultures (Ortiz, 1940/1995).

I reference concepts of transcultural identity as complex, layered and ongoing.

In this presentation, I will explore how my transition back to the US has prompted a rethinking/reconstructing of both my cultural and academic identities. In an analysis of my personal artifacts, I will consider how the I-positions I have taken up are expressed in my visual art and how DST helps me understand and negotiate a further construction of myself in relation to self and others. In particular, I work with the ideas of belonging and positioning, visually reflecting on how I have represented this in artwork and sketches. I use Herman’s (2018) emphasis on the spatial-relational in the positioning of self and others, and how the concept of placing ourselves toward each other in fields of tension relates to understandings of transcultural identity.

I conclude with thoughts about the significance of visually processing transcultural identity and what I understand to be the benefits of understanding a reconstruction of self through the lens of DST.

# Symposiums Thursday, June 10th (14.00-15.30)

PROGRAM  
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## Symposium TH-5: Dialogical corporeality

Thematic Area: Theory & Methodology  
Chair: Giuseppina Marsico  
Discussants: Jaan Valsiner

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### Participants

Facing the Skin: Dialogical-Selves and  
Counter-Mirror Cultures  
*Rosa Traversa*

How does ambivalence appear in women's  
relationship with cosmetics?  
*Marina Spezzacatena, Giuseppina (Pina)  
Marsico*

Dialogical selfie  
*Luca Tateo*

### Symposium Abstract

We are embodied beings. Everyday, we wake up, feed ourselves, dress up and make up in different fashions. We move around the world and interact with others. WE touch the others and are touched in return. We embrace, make love, but we also hurt and injure ourselves, we also stress and stretch our body in all kind of directions or instead, we try to recover it by medical treatments, or by more pleasant bodily experiences like massage or tasting extrafine chocolate. All these bodily experiences occur within a culturally-orientend set of possibilities, that shape the I-Me and I-Other relationships. Is the body only the carrier, the container, of the self? or is it, instead, the source of the self, the precodition of the dialogicality?

The symposium will explore different aspects of the semiotic processes through which we create at the same time unity and differentiation in the embodied self, resulting in the duality and dialogue between psyche and body. By different cultural tools, we become subjects and objects of our own body/mind, estabnishing the premises for the dialogicality and the recognition of others as subjects/objects, too. Whether or not this relationship has any ontological ground, this dialogical interaction with the other and with the world at large is worth attention and will represent the

focus of the symposium, which aims at discussing the overlooked corporal dimension of the dialogical self.

Starting form different angles, the four presenters and the discussant will provide theoretical and methological bases to propose the idea of the Dialogical Corporeality.

The idea of Dialogical Corporeality is rooted into the perspective that dialogicality is possible not only because is located in a psychic being, but because the body is always a meaningful arena of the dialogical interaction with both myself and the others.

Marina Pinheiro will reflect upon the processes of singularity and corporeality by observing the practices of extreme body modifications.

Rosa Traversa investigates how the body has spread out and made visible different practices of divergence and resistant I-positionings.

Marina Spezzacatena and Pina Marsico discuss how does ambivalence appear in women's relationship with cosmetics, and the role of the dialogicaity in women self-identity definition.

Luca Tateo's contribution develops the iconicity in Dialogical Self theory with respect to practice of taking selfies.

Finally, the discussant Jaan Valsiner will help to theoretically elaborate the Dialogical Corporeality as an arena of meaning-making process.

## Symposiums Thursday, June 10th (14.00-15.30)

### Symposium TH-5:

Dialogical corporeality



Thematic Area: Theory & Methodology

Chair: Giuseppina Marsico

Discussants: Jaan Valsiner



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#### Participant

##### Facing the Skin: Dialogical-Selves and Counter-Mirror Cultures

*Rosa Traversa*

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#### Abstract

The body as a microcosm directly connected to the center of power (Douglas, 1979) or the body as an open materiality (Grosz, 1994) has been populating social sciences in the last three decades as a rejection of both natural entity perspective and a social product one. The body has been progressively theorized in terms of what is established, even though flexible. In other words, as the structural metaphor of knowledge.

The present contribution aims to investigate how the body has been defined according to an abstract and fixed model of re-unification of differences, and how the body ultimately has spread out and made visible different practices of divergence and resistant I-positionings.

The co-construction of bodies is not reduced to the politics of mirroring and what I am interested to highlight in this symposium on “Dialogical corporeality” is how the cosmetic and photographic tactile gaze operates on the body as a tabula rasa, trying to encapsulate it into a fast-changing harmony and to the above mentioned model of unicum.

How does the beauty-labor transform the body and the soul in Youtube skin-care culture and cine-ma? How does the photographic rupture shapes the embodied reactions of new digital identities? How is the Western face re-depicting its function in light of no-makeup-makeup looks and Asiatic influences?

These are some of the major points I will try to discuss in this symposium by focusing on concepts of nudity, sexless eroticism, multisensorial I-positionings. For such a reason, I will analyze different YouTube videos regarding Korean skin-care, ASMR (autonomous sensory meridian response), makeup performances; plus, different scenes from a European movie called “The Neon Demon” (Winding Refn, 2016) and a Japanese one called “A Snake of June” (Tsukamoto, 2002).

The practice of makeup can create the concept of bare-skin and the skin-

care routine can frame the image of purity, even though such a habit requires much more than a void, passive, material entity. From the face-culture to the skin-culture I will turn to discuss the specific necrophilia of the Image-world in fashion and everyday culture of photo-shooting. What is the interplay between public and private domains in making and re-making the body a tabula rasa for social-aesthetic gaze, then? In particular, I will argue how the still highly gendered phenomenon of visual culture excludes women from historical and political analysis keeping them out from a generalized norm - open to critiques and negotiable - like the male supposedly neutral norm.

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#### Participants

##### How does ambivalence appear in women's relationship with cosmetics?

*Marina Spezzacatena, Giuseppina (Pina) Marsico*

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#### Abstract

This contribution is focused on the dialogical tension of ambivalence in women's subjective feelings while wearing make-up. More specifically, this paper aims at analyzing how feelings of ambivalence towards cosmetics appear in women, and how women feel when they remove or put on cosmetics.

The study consists of an online survey and a walk-along experience. The survey included 261 women, among these 229 cosmetics users and 32 non-users. It used the double-blank method while asking the participants to express their feelings about various situations evoking their facial appearance, such as looking at their face when being in front of the mirror. An in-case analysis of four selected survey respondents has also been done in order to compare two regular users and two non-users in regard to their way of dealing with tension.

The walk-along experience included interviews and observations in the following conditions according to the groups: 1. Removing make-up (for regular users) / wearing make-up (for non-regular users) in front of a mirror, 2. Walking outside in public., 3. Wearing make-up again (for regular users)



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/ re-moving make-up again (for non-regular users) in front of a mirror., 4.  
Follow-up interview after 3 days.

In the online survey, ambivalent tension (in most users and non-users) was mostly visible through a divergence going from positive feelings (such as feelings of satisfaction) to negative, contradictive feelings. The in-case analysis showed some similarities between users and non-users in their tensions, despite the context differences.

The walk-along experience revealed that some participants (both regular and non-regular users) coped with their facial appearance "exchange" by overcoming their positive-negative ambivalence immediately, while the other participants didn't overcome their neutral-negative ambivalence, leaving the dialogical tension open and rather trying to use circumvention.

Ambivalence is shown not only toward the "masked" face (i.e. face with make-up on it), but also the natural face. However, the dialogical tensions revealed themselves as very crucial aspects in the self-identity definition.

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**Participant**

**Dialogical selfie**

*Luca Tateo*

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**Abstract**

The current period of anthropocene could be probably recorded in future history as the "selfie era". Billions of people are engaged everyday in this apparently trivial activity, which has become a real communicative genre, with a number of relevant implications for the self, the biopolitics, the market and the culture. Despite being the act of taking a picture with ourselves as primary subjects, in different contexts, activities, or places, the selfie is a performative action of the self. Dialogical self theory has mainly focused on the verbal expression of voicing the self, overlooking the other communication modalities, such as the iconicity. Some recent developments in the theory are trying to develop the role of images in dialogical self, and it seem topical to address the ubiquitous action of taking a picture of one's self. My contribution will first of all develop the iconicity in dialogical self

theory with respect to selfie, then will discuss some exploratory data about selfies, with semiotic analysis of some celebrity selfies on the social media and interviews with people in the act of taking selfies. The phenomenon will be presented as a dance of mirrors in the iconic presentation of the self, trying to understand the process of internalization and externalization of self-positions, whose voices are presented in images.

# Symposiums Thursday, June 10th (14.00-15.30)

PROGRAM  
Thursday, 10th



## Symposium TH-6:

Qualitative and microgenetic approaches to the study of the Dialogical Self

Thematic Area: Theory & Methodology

Chair: Mónica Roncancio-Moreno

Discussants: Elsa de Mattos

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### Participants

Multiple dialogues in classroom discussions and the emergence of children's selves: How children's voices appear and disappear in collective processes

*Koji Komatsu*

Culture, social dramatization and theatricalisation in teaching and learning

*Shuangshuang Xu, Giuseppina Marsico, Luca Tateo*

Proyecto Transiciones: A dialogical approach to children-at-play to study trajectories towards primary school

*Sandra Freire, Larisse V C. Cavalcante*

Emergence of social values from Dialogical Self Positioning

*Danna Aristizabal, Katherine Díaz-Upegui, Mónica Roncancio-Moreno*

### Symposium Abstract

The main objective of this symposium is to discuss a diversity of innovative methodological approaches to study the Dialogical Self from a qualitative perspective. In four presentations, the authors will discuss theoretical aspects concerning the Dialogical Self Theory as multiple voices, children's selves and values from data collected in naturalistic observations, semi-structured task and teaching learning activities on the context of schools in Colombia, Japan, China and Brazil. The symposium will show how multiplicity of Dialogical Self Positioning would emerge in the process of meaning-making in different scenarios –Japanese language classes, social dramatization and theatricalisation, designing avatars, playing, among others- via interactions or through the narrative of children, teachers and significant others. All data was video-recorded and analyzed microgenetically. Specifically, the presentations of Freire and Cavalcante and of Aristizabal et al. focus on transition periods, the first one from preschool to elementary school and the last one from elementary school to secondary school. These researches are also based on a sociocultural perspective and

are interested in the meaning making during children's play interaction. They are also oriented to the study of the emergence of I-Positioning in this population. The study of Komatsu will introduce the topic of the children's selves in an activity of Japanese Language Class and the emergence of children voices during a reading with their teacher in the classroom. Finally, the study of Xu et al. will develop an approach to culture, social dramatization and theatricalisation in teaching and learning. This contribution aims at presenting an innovative theoretical and methodological view on schooling as a dramatic arena of human development. Finally, all this proposals will contribute to the understanding of the theoretical and methodological issues of the dialogical self in the intersection with others theories as the sociocultural approach and will promote new qualitative ways to explore the dialogical self positioning.

## Symposiums Thursday, June 10th (14.00-15.30)

### Symposium TH-6:

Qualitative and microgenetic approaches to the study of the Dialogical Self



Thematic Area: Theory & Methodology

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Discussants: Elsa de Mattos

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#### Participant

**Multiple dialogues in classroom discussions and the emergence of children's selves: How children's voices appear and disappear in collective processes**

*Koji Komatsu*

#### Abstract

In this paper, I investigate the interaction in the Japanese language classes of an elementary school and discuss how we can understand children's selves emerging in their meaning construction. The dialogical relationship between students and teachers is one of the research fields where dialogical self theory can contribute to our understanding of the self within educational contexts (Ligorio, 2012), and the interaction in the classes is one aspect of this dialogical relationship, though it is too dynamic and diverse to be described by a simple model. To understand children's selves emerging in such complex processes, one of appropriate methods is the microanalysis of the interaction developing in the classrooms. For this purpose, I investigated the video recordings of Japanese language classes (Kokugo) in the 6th grade in which 32 children and a teacher read a story. The analysis focused on how children and teacher collaborated or negotiated in their relating to the text, and how they took their positions to each other. In each class, the first phase of the reading included an oral reading of the text under discussion. The work was done in a standardized way and the teacher took a position to instruct or control how to engage in the work appropriately. Although this work involved restriction of each child's own meaning construction from the text, the teacher also asked children to present their interpretation of the text, based on the topic she set. In this twofold relationship with the text required by the teacher, however, most of the students did not show their unique meaning construction clearly and made statements only by rephrasing what the text described. In other words, the children failed to have their own voices by keeping their position close to the monophonic voice of the text, and without development from it. However, in their writings addressed to the teacher, they showed

more individualized meaning construction from the text, which had close relationship with their life experiences, and clarified their own perspective. Although having a generalized conclusion is difficult, these observations show the multiplicity of the dialogical interaction occurring in an institutional setting and the importance of keeping both open and individualized media for meaning construction that enable the dialogue outside the collective processes.

#### Participants

**Culture, social dramatization and theatricalisation in teaching and learning**

*Shuangshuang Xu, Giuseppina Marsico, Luca Tateo*

#### Abstract

Different forms of interactions that take place in teaching learning activities implying a dimension of dramatization, ritualization and theatricalisation. According to Valsiner (2014), social interactions involve personal meaning-making processes in coordinated actions within the framework of social norms negotiation. This is produced by people "acting" in the social context in dramatized sequences that create "an attention-catching focal point in the given social context" (Valsiner, 2014, p. 24). Dramas, as forms of meaning-making, are present at all levels of everyday life, from micro-genetic level of child/parent interaction to the macro-level of social discourse. This contribution is focusing on teaching and learning as social and personal dramas. It tries to establish a theoretical dialogue between the cultural psychology of semiotic dynamics and several approaches that share the interest on dramatic aspect of human conduct, e art-based teaching/learning, drama education, dialogical approaches, theater education, etc.

#### Participants

**Proyecto Transiciones: A dialogical approach to children-at-play to study trajectories towards primary school**

*Sandra Freire, Larisse V C. Cavalcante*



**Symposiums Thursday, June 10th (14.00-15.30)**

**Symposium TH-6:**

Qualitative and microgenetic approaches to the study of the Dialogical Self

Thematic Area: Theory & Methodology

Chair: Mónica Roncancio-Moreno

Discussants: Elsa de Mattos

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**Abstract**

The main purpose of the Proyecto Transiciones is developing methods and analytical approaches based in authentic, situated and relational contexts to understand the dynamics of children's self development. Data construction involves observing children at play in diverse settings, for different purposes and in specific moments of the trajectory from preschool to primary school. In addition, narratives are explored in dialogue sessions in which participants conference about the meaning of episodes. Methods to study transition, change and development of children is discussed within the Dialogical Self Theory lenses, which supports the mapping of a relational devices' repertoire that are mutually constituted within intersubjective experiences. Subjective transition is understood in a psychological sense as any change of symbolic and relational order that goes beyond the physical and pedagogical structure of the schooling system. School functions as the context providing a semiosphere of dialogical relationships. A socio-cultural interdisciplinary view considers anthropological, psychological, es-  
thetical and ethical contribution to the topic. Inquiries on children's play are addressed as both, ontological and epistemological phenomena, and as a metaphor for human development, considering the function, action and semiotic possibilities that emerge within social interactions as any I-others-culture relations that happens when children are at play.

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**Participants**

**Emergence of social values from Dialogical Self Positioning**

*Danna Aristizabal, Katherine Díaz-Upegui, Mónica Roncancio-Moreno*

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**Abstract**

Interest in the study of social values has increased over the last decade. Most approaches focus on whether a society is collectivist or individualistic. With this study we are trying to go further based on Sociocultural Perspective and Dialogical Self Theory. We are interested in the emergence of social values in the dynamic of the Dialogical Self Positioning. The main objective is to identify the dynamic of Dialogical Self Positioning (DSP)

on the frame of social values in a public school (low income) in Palmira, Colombia. Methodologically, we conducted a longitudinal study on eight 12-year-old children in their transition from primary to secondary school. Also, we interviewed their parents and teachers. We collected ethnographic observations, interviews, and a semi-structured task (avatar creation) of the children in the school. In the semi-structured task, "the avatar," each child constructed a character that represented him and after, in couples, they created a story about the characters. The results showed the emergence of different DSP in the arena of social values, such as collaboration, individualism, and responsibility, among others. We found the DSP are interweaving with the anticipations of significant social others, as teachers, parents, and grandparents. For instance, "Myself as a good student", "Myself as a beautiful girl" "Myself as a collaborative girl" are some of the DSP that we found. We also observed that children construct DSP to project themselves into a promising future, in permanent tension with the anticipations of the significant others. Methodologically, studies like this involving significant others can give more information about the co-construction of DSP. Also, the use of a semi-structured task as "the avatar" can help to identify the emergence of DSP in children. Finally, theoretically we can establish a link between the two aforementioned approaches that can help in the understanding of the dynamic co-construction of social values and the DSP.

# Paper Abstracts

# Paper Session Monday, June 7th (14.30-16.00)

## Paper Session M-1:

### Thematic Area: Education & Development

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#### Participant

**Alexa, Aibo, and me—A Triangle Love Relationship?! Exploring young peoples' experience of living with AI robots under the coronavirus pandemic situation in Japan by a phenomenological approach**

*Yaeko Hori*

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#### Abstract

In the last decade or so, there has been a trend called “multilingual turn” in the applied linguistics which critically examines fundamental concepts such as language and language use based on positivist and essentialist ways of thinking (e.g., monolingual norms). The concept of “translanguaging” emerged in the trend and has been evolving. The recent conceptualization of translanguaging refers to a way beyond normative language practices; it does to human beings' transcending acts orchestrating multilingual, multimodal and multisensory resources as one meaningful expression (“semiotic assemblage”) while assessing its relevance in the context where sociocultural power relations generate.

In fact, some researchers have tried interpreting the recent conceptualization into their empirical research by the epistemological expansion. The research has shown how different resources are orchestrated as semiotic assemblages in the (intercultural) communication; in often times, people intentionally exploit boundaries between resources which are attached to their respective ideologies/stereotypical images (named languages, cultures, gestures, etc.). Nonetheless, in these re-search, the intersubjective nature of meaning-making processes involved in semiotic assemblages, which are influenced by not only external but also internal power relations, has been underexplored. Moreover, the research tends to conclude that the people possessed not monolithic but fluid identities in situ; and yet, these plural identities are still theoretically dependent upon social construction-ism/poststructuralism. That is to say, in truly interpreting the recent translanguaging concept into research, an ontological shift is needed. After all, the boundaries between resources exist in the

mind of the people the society of mind; it is a dialogical self who experiences multifaceted identities.

The aim of this paper, therefore, is to introduce an interdisciplinary approach by integrating DST into the translanguaging concept and adapting DST methods (3-step analytical method) in enhancing the analysis. In support, by employing the interdisciplinary approach, I will present a qualitative research on a female Japanese youth's sojourn experience as a volunteer Japanese language teacher in Thai-land (as part of an on-going longitudinal research since 2015). The data has been collected through email correspondences and retrospective interviews. The data analyses will illustrate how the youth understands and interprets her various multilingual, multimodal and multisensory resources, and transformations of their boundaries, in orchestrating and co-constructing semiotic assemblages. Furthermore, the analyses will unveil a glimpse of her independence (a sense of identity) as a result of the transformations that occurred within her internal power relations, while embedded in the external asymmetries of power relations.

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#### Participants

**Bumpy Moments and Professional Identity of Technology Teachers in Vocational Education**

*Kara Vloet, Sandra Jansenn*

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#### Abstract

High qualified employees are increasingly needed for the technical industry all over the world. Especially in high tech regions in the Netherlands, like Brainport Industries and Port of Rotterdam, an increasing number of technical students are needed for high tech jobs. As a consequence, education in engineering is supposed to meet the requirements of technical organizations with respect to starting professional technicians. However, teachers in Vocational Education of Technology (VET) often face difficulties in their lessons, especially when they were once craftsmen themselves.



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What pedagogical strategies do they apply to attain educational goals? How are these related to their professional identity? Our previous research showed that teachers in the technological domain mainly act as 'professional experts'. They focus on the content of their subject, rather than on students' learning processes and cognitive development.

Our recent study focused on three questions. What instruction strategies do technical teachers apply in their lessons to elicit and support the learning process of students? In what way do teachers react on unexpected, so called bumpy moments in order to gain their educational goals? What beliefs substantiate teachers' pedagogical actions, presumably reflecting their professional identity?

In order to explore these questions an in-depth study was conducted among eleven teachers working in Vocational Education of Technology (VET). Professional identity was defined as teachers' underlying beliefs, their task concept and dominant I-positions, on which teachers induce their actions. Bumpy moments and teachers' reflections were elicited by video-taped lessons and discussed in interviews afterwards, transcribed and analysed qualitatively and quantitatively.

Our results show that teachers mainly selected bumpy moments that refer to issues of the content matter or class management. These topics were attributed to different dominant I-positions in their professional identity. As a result, most of the teachers' professional identity reflect an I-position as 'professional expert' in the technical domain, rather than an I-position as 'student coach' concerning pedagogical issues in terms of student behaviour. Our results underline our previous research concluding that teachers' solution strategies are hardly focussed on dialoguing students' learning processes, but rather teacher-driven. However, we also conclude that video coaching is a powerful tool in challenging teachers to become aware of their teacher identity, their beliefs, task-concepts and dominant I-positions. By dialoguing their professional identity, dominant as well as alternative I-positions, like becoming a 'students' coach', teachers' educational practices may improve. Hence, teacher education could focus on how teachers can become more critical reflective practitioners.

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### Participants

**Teacher's I-Position(s): dialogues and contradictions between discourse and practices in education**

*Luciana Dantas de Paula, Angela Uchoa Branco*

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### Abstract

From a cultural psychology and a DST perspective, we analyze and discuss empirical data drawn from a project to investigate pedagogical practices within the context a public middle school in the periphery of Brasília. As a result of many procedures—observations, interviews, and focus group—we constructed data concerning a specific teacher who positioned himself in contradictory ways in terms of his professional role with students. To favor the deconstruction of prejudices within the school context, the staff decided to implement a project on the topic of "Diversity". Cezar, one of the observed and interviewed teachers, spoke about his very progressive views on human diversity, identifying himself as an activist for the LGBTQ cause. He embraced this project as his own, and was really motivated to talk to his students about issues of race, gender and sexuality. During the interviews, he said that dialogue and openness were the key of his pedagogical practices. Nevertheless, when interacting with his students, not always his actions revealed such dialogical, open approach, especially when the topic discussed in class was prejudice-sensitive. In one of the activities observed, he systematically interrupted students' questions and arguments, particularly when those were against his beliefs and values concerning diversity tolerance and acceptance. He became up-set, authoritarian and clearly silenced anyone who did not agree with him. In other occasions, though, his actions were compatible to his dialogical discourse, what allowed us to infer about his I-Position as a "dialogical teacher", open to communicate with students. Yet, his I-Position as an "activist" had zero tolerance to hear comments suggestive of prejudices. This unveiled a contradiction, since Carlos was not able to put into practice the dialogue he so sincerely cherished. It was noteworthy he did not even realize this contradiction. For him, he was able to dialogically "contribute" to open up students' minds. Here



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we, then, analyze and discuss the data to provide some theoretical insights concerning the dynamics of opposite and conflictual I-Positions, as well as possible pathways to promote the development of the dialogical self in similar circumstances. If people strive to become aware of their own positions, to negotiate and integrate possible opposite I-Positions, they may favor their own self development. In this sense, the Dialogical Self Theory has a lot to contribute.

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**Participant**

**Narrative-dialogical reflections of generalist teachers on their teaching of songs in class**

*Annamaria Savona*

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**Abstract**

Narrative-dialogical reflections on individual teaching experiences contribute to the exploration of scenarios of professional identity development in the field of education. The Song-Leading research project provides insights into the teaching-learning process of pre-service generalist teachers (PreGTs) and experienced generalist teachers (ExpGTs) who teach songs in class. In this context, generalist teachers are expected to manage both general teaching and music-related skills to introduce children to this formal experience of music. In order to more deeply examine how PreGTs reflect on their becoming familiar with specific song-leading skills and how ExpGTs comment on their professional teaching, this paper focuses on their narrative-dialogical reflections after the lessons. We analyse each case study on the basis of videos of the lessons, interviews, and field notes. This data highlights various aspects of the complexity of a song-leading event and allows us to explore the microgenesis of PreGTs' and ExpGTs' individual teaching-learning process. The starting point of our method is the Song Leading Map, which makes it possible to trace and visualise the teaching activities and the interaction between teacher and children. Each interview is conducted as PreGTs or ExpGTs comment on their taped lessons while viewing; for this reason, the moments chosen for the narrative-dialogical reflections can also be visualised on the Song Leading

Map. Consequently, we compare PreGTs' and ExpGTs' viewpoints on the identified moments of a lesson to our perspective as researchers. Through the thematic approach we reflect on individual issues emerging from the narrative-dialogical reflections, and we process the data at different levels of abstraction. The results presented in this contribution highlight the faceted perspectives of PreGTs and ExpGTs in terms of general teaching and song-leading skills, such as their focus on classroom management or on the stable pitch of singing. Furthermore, the analysis of the case studies shows multi-layered dimensions of affectivity. For instance, generalist teachers express conflicting expectations and evaluations, position themselves in an active or non-active way in the teaching context and reflect on their lessons accompanied by different or contrasting emotions. The analysis of the narrative-dialogical reflections in the field of teaching songs in class provides a rich overview of the development of the professional self by PreGTs and highlights ExpGTs' variety of perspectives following several years of service. The dialogical dynamic which involves generalist teachers reflecting on their lessons leads us to reconstruct the professional trajectories and identities of their song-leading practices.

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**Participant**

**Authenticity is Always dialogical, or Why should one cultivate Roles-Self interacting**

*Markéta Machková*

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**Abstract**

Let us imagine a little girl playing princess Elsa and singing loud that she's "being herself". And let us imagine her father, a theater director, who finds this situation so paradoxical, that he makes an anecdotal status update out of it. But is there truly a paradox? Only if the general common understanding of "being oneself" stands opposed to one's playing a role. But what if one actually needs to play roles in order to become oneself?

This study focuses on micro-scale processes (autodialogues) of identifying with-/distancing from- a role, and thus explores the human experience of dialogicality through means of an alternative theater approach called



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authorial (also dialogical) acting. Its aim is to bring attention back to the socio-psychological question of roles, their relation among each other as well as to self, and its implications for the age-long ideal of "being oneself" (authenticity). I propose to free authenticity of its stress-fully demanding nature (to support authors who state that one cannot and should not struggle in order to "be authentic") and to approach it rather as a capacity to act in a responsive way. I argue, that becoming authentic can be seen as a meaningful life project, supposing that authenticity can be developed as a skill – via systematically cultivation of dialogicality.

By this interdisciplinary study, I expect the experiential practice called "Dialogical Acting With the Inner Partner" (Vyskočil) to let me approach the roles-self interacting, dialogicality and authenticity as skills. Regarding the empirical part of my specific research, I work with the hypothesis, that building a personal psycho-physical fitness can help the participants (students of psychology and education in this case) e.g. to play their roles of young researchers and teachers in an responsive (authentic) way.

It is distinctive for this project that, in presupposing that there is something like a good or healthy self as well as a good or masterful role-playing, it envisages self and roles from the normative perspective: I am interested in role-playing not only as a social or psychological phenomenon that can be observed and described in the everyday human interaction, but also as a vehicle of human self-cultivation that can be used to become a healthier human being and live a better life. In adopting this approach, this project draws on relevant but neglected eudaimonistic approaches to role-playing from Greek and Chinese ancient philosophy, in particular, Stoicism and Confucianism.

# Paper Session Monday, June 7th (14.30-16.00)

## Paper Session M-2:



### Thematic Area: Clinic & Health

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#### Participants

##### **Dialogical Processes in Psychotherapy: Main Findings of 20 Years of Research**

*Lluís Botella, Sergi Corbella, Meritxell Pacheco, Olga Herrero, Tary Gómez*

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#### Abstract

This paper summarizes the main findings of more than 20 years of research on dialogical processes in psychotherapy in our research group at Facultat de Psicologia, Ciències de la Comunicació i l'Esport Blanquerna (Universitat Ramon Llull, Barcelona). We will focus on both outcome and process findings and highlight the relevance of them for psychotherapy integration and transdiagnostic approaches.

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#### Participant

##### **Childbearing Decision-Making Positions Repertoire: A Meta-Synthesis**

*Mohammad Hossein, Tehrain Zamani*

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#### Abstract

Construction of Personal Positions Repertoire (PPR) is one of the main methods in Dialogical Self Theory (DST) research. In PPR, the internal and external positions of the subjects are extracted from questionnaires and interviews. This extraction of positions needs to happen "on-line" in the process of personal experiencing a relevant life decision. But in the present paper, we are going to use Meta-Synthesis to build a draft version of the PPR related to our research off-line. We use Meta-Synthesis to extract Personal Positions related to childbearing decision-making from the body of related qualitative literature. Meta-Synthesis is a replicable process that allows for systematic integration of research results related to specific research questions. Meta-Synthesis's power (also referred to it as Meta Ethnography) is to let us compare and combine information from different subject groups across different times and places. The outcomes can be used later in performing the "on-line" and inaction research on Dialogical

Self processes during Child Bearing Decision Making. With Meta-Synthesis, the Dialogical researcher can gather more information on the subject of her research, build a better theoretical ground, and make a kind of virtual pilot study before going into action. Doing a Meta-synthesis before running the analysis will help us shaping some premises and test them during our interviews, covering the essential areas in our interviews, and most important for DST, not missing probable positions across cultures, societies, and individuals.

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#### Participants

##### **Self-writing as a tool for change: the effectiveness of a Psychotherapy using Diary**

*Elena Faccio, Jessica Neri*

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#### Abstract

Background: There is an abundance of literature investigating the relationship between self writing and well-being in cases of trauma or life-changing events, but no such research has assessed the value of keeping a daily in promoting small changes, describing an individual's identity in its slow, but realistic evolution.

Aim: This study examined how the use of diary as a narration tool contributed to improving a patient's awareness of his personal emotions and feelings during a course of psychotherapy. It investigated the changes occurring in the prevailing writing style of a 200-page diary written by a patient suffering from hypochondria over a period of two and a half years.

Method: This study is embedded in a constructionist theoretical framework within a narrative approach and refers specifically to the Dialogical Self Theory, which offers a concept of multiple identity comprising different positions in a dialogue, and sometimes contradicting one another. The self can be described like a small society in which the citizens are called "I-positions" or "voices". In our research, the construct of "voice" was applied to the writing output, intended as a position of the writer's identity. Sen-



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tences relating to the need for change, to the self, to suffering, and to the function attributed to the self-writing activity were analyzed quantitatively and qualitatively, also comparing the patient's earlier and later production. Respondent validation was used to identify any correspondence between the findings of textual analysis and the writer's own point of view.

Findings: The patient's self descriptions showed an improvement in awareness of his moods and feelings. Identity positions became more integrated, and writing became more enjoyable.

Implications: These findings demonstrate the potential of an innovative use of diary writing as a longitudinal tool for consolidating strategies for change, and as an additional means for assessing the efficacy of psychotherapy. Writing a diary proved effective both in supporting the patient's personal reflections and changes, and in making it easier for him to share his thoughts with the therapist.

As Bruner claimed, writing is always a "relational" task. While it might seem to be a solitary activity, it implies the processes involved in a dialogue, with oneself and with an internalized listener.

# Paper Session Monday, June 7th (14.30-16.00)

## Paper Session M-3:

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Monday, 7th



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### Thematic Area: Theory & Methodology

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#### Participant

**Disclosing the dialogical self of foreign language students in an English as a foreign language classroom**

*Betül Altaş (Invited Paper)*

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#### Abstract

Drawing from Bakhtin's notion of dialogue, Rowe (2016) concludes that the individual voice is unique, because to be human is to have this unique voice which is composed of elements, such as his own culture and society. Thus, each voice dialogues with other voices, defined as other points of view. To be the author of one's voice is to be an active agent in one's existence and it is then to be the active subject in the dialogue with other voices (Rowe, 2016). From the perspective of Bakhtin (1990), a person must relate himself to another person in relation to his position so the life and experiences are reflected into language, thinking and actions as part of that person. However, the focus of the contemporary scholars is on cultural dichotomies such as, individualistic versus collectivistic, independent versus interdependent in today's global context (Hermans & Kempen, 1998). These dichotomies elaborate on a rigid classificatory approach to culture and self. As a result, they are categorized by their opposite terms such as western and non-western cultures and self (Markus & Kitayama, 2010; Sevincer, Kitayama & Varnum, 2015). In this regard, this recent study aims to investigate how learners could relate themselves to the viewpoints of other learners and the other viewpoints inside the self, in an English as a foreign language (EFL) environment. Employing a grounded theory approach, this study demonstrates that Bakhtin's philosophy of dialogue could be advanced beyond its limits, going so far as to construct a conceptual framework. The nature of dialogues between teacher-student and student-student was explored in terms of their cultural, ideological, and contextual values. Data were obtained through classroom dialogues, written responses and personal reflections with 17 beginner level students at the Preparatory school of a Turkish university. All were native Turkish students. Data results obtained

from this fourteen-week study revealed that learners could make creative use of self-reflection by re-examining the quality of truth and past beliefs in language learning. Furthermore, learners could not only establish a sense of community but also maintain the community identity while learning the target language and culture. In this study, dialogical formation of self between languages and between cultures offers insights into problems of the EFL classroom environment.

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#### Participant

**Positioning: a conceptual tool at the crossroad of different theoretical approaches**

*Fabienne Gfeller*

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#### Abstract

The notions of position and positioning are central in Dialogical Self Theory and more broadly in dialogical approaches, in particular through the notion of I-position. One central characteristic of this spatial metaphor is that positions are relational; they are defined in relation to other possible positions as well as in relation to a landscape. However, dialogism is not the only theoretical tradition that used these notions; Positioning Theory notably introduces positioning as an alternative to the notion of role and stresses the negotiation dynamics through which individuals position themselves and are positioned in interpersonal interactions. Some authors consider that these approaches can be complementary; Raggatt for instance proposes that their combination might allow the researcher to address the articulation between inter- and intra-personal dialogues, while Gillespie and Martin focus on the articulation between socio-material and semiotic dynamics. In my PhD dissertation, I draw on the notion of positioning as a conceptual tool allowing to analyze and theorize the way people navigate complex and changing issues in everyday activities. In order to do so, I use an inclusive definition of positioning, drawing on different authors and traditions. The phenomenon I take as object of my study is change in foodway around



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products of animal origin at the individual's level. I conducted a study with ten participants who changed their consumption of products of animal origin. I used a methodological setting combining a narrative interview, a dialogical experiment and a filmed observation. I notably argue that the notion of positioning is useful in order to articulate socio-discursive, socio-material and moral dimensions of food related activities, to consider the dynamic co-construction between the person and his or her environment, as well as in order to analyze the way individuals relate to categories such as vegetarian, vegan or flexitarian. In this paper, I will discuss the way the notion of positioning has been used by several authors, and I will then present the approach I use in my dissertation, which I will illustrate with some data analysis from my project.

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**Participant**

**Studying the dialogical self with the repertory grid technique**

*Guillem Feixas*

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**Abstract**

A unitary view of self does not render a fair picture of our experience of "self" and identity in the globalized and complex living context of our times. Rather, dialogical self theory joins other intellectual ventures arguing that self is multiple and constructed in the context of a diversity of dialogues. However, from a methodological point of view, "self" and "identity" are muddy objects to measure, and thus becomes even more complicated for a dialogical approach. As an alternative to existing methods, mostly based on narrative accounts, we propose the repertory grid technique (RGT) as a way to measure self, including its dialogical features. In the RGT, multiple self elements (e.g., I as a father, I as manager, I as lover) can be considered by the interviewee in the context of the perception of other significant people of their lives. In the first step, different positions of the self and relevant figures of the interpersonal world of the subject are defined. Also, a new element "ideal self" (i.e., "How I would like to be") can also be introduced as a way to gauge personal goals. Second, these different elements as presented in dyads to the interviewee to elicit the personal constructs that describe sim-

ilarities and differences between them. These are perceived characteristics and values the person uses to construe their interpersonal world. Third, the person is asked to rate in a 7-point, Likert scale each element (positions of the self and other figures) in terms of the personal constructs elicited in the previous step. This provides a grid data matrix which can be analyzed in a diversity of ways. Distances between self-elements and other-elements can be calculated. The levels of polarization and differentiation can also be appreciated. Of much relevance in the context of dialogical self theory, inner conflicts can be detected. And, finally, a graphical representation of the overall positions of both elements (self and others) and constructs can be provided either in 2D, 3D or a virtual reality display. This way, with the RGT, the diverse self-elements are studied in the context of important people in the life of the respondent, this providing a complex picture of the person's intra- and interpersonal space.

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**Participant**

**Religious Voices in Diaspora; 'muddle-headedness' or contextualized religiosity**

*Ömer F. Gürlesin*

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**Abstract**

In my mixed-method PhD research on Islamic beliefs and practices among Dutch-Turkish Muslims, I take as a starting point what is known as 'spiritual' and 'popular' religiosity in the Islamic tradition. In this study, several motivational and cognitive characteristics and contents, which distinguish the construction of so-called 'spiritual' religiosity from 'popular' religiosity: for example dynamism versus stability, critical versus uncritical, without material expectations versus with material rewards, and tolerant versus intolerant (Gürlesin, 2018).

One of the expectations in this study was that Turkish Muslim minorities in the Netherlands would largely experience 'popular' religiosity. The results of the analyses of the data from the survey show that 23% of the 893 (eight hundred ninety-three) respondents consistently experience religiosity in an 'spiritual' way, whereas 61% of the population consistently experience

religiosity in a 'popular' way. Interesting is that 7.3% of the respondents experienced both types of religiosity at the same time. Furthermore, the qualitative data show that those individuals who were labelled in either of the two groups are not totally rejecting the characteristics of religiosity of the other group – a phenomenon that was described as “muddleheadedness” by Allport (1967, p. 439).

Intersectionality is one of the key features of the everyday context, the meeting and interplay between social categories and identities (Andrew Kam-Tuck Yip & Nynäs, 2012, p. 8) just as postmodern relativism has drawn attention to the coexistence of disparate views and interpretations, even within one and the same person (Droogers, 2012, p. 72). In order to explain above findings, I would rather speak of a contextualized domination of one type of religiosity over another type, or in Hermans' conceptualization, of the dominant position of one 'voice' over others at a given time and under specific circumstances (Hermans & Hermans-Konopka, 2010). This contribution focused on the proposal of theoretical constructs of Muslim religious voices in diaspora related to the Dialogical Self Theory and alternative methodologies in the analysis and presentation of data, from a quantitative and qualitative perspective.

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#### **Participants**

**Internal dialogical activity and cognitive uncertainty, traits, self-concept, and adaptive functioning**

*Piotr Oleś, Andrzej Sieradzki*

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#### **Abstract**

This paper aims at presenting the results of several current studies conducted in 2019-20, focused on relationships between inner dialogicality and other variables describing various aspects of personality functioning. Internal dialogical activity is defined as “engagement in dialogues with imagined figures, the simulation of social dialogical relationships in one's own thoughts, and the mutual confrontation of the points of view representing different I-positions relevant to personal and/or social identity” (Oleś & Puchalska-Wasył, 2012, p. 242). The general level of the internal dialogical

activity and eight facets were measured by means of a new version of the Internal Dialogical Activity Scale-Revised (IDAS-R). Some projects have replicated previous results like relationships between internal dialogical activity, general and facets, and the personality traits measured as Big Five, or self-concept clarity, or empathy. Some others are quite new like for example relationships between internal dialogical activity, and the cognitive uncertainty, tolerance for ambiguity, authenticity, discrepancies in the self or emotional traits and states.

# Paper Session Tuesday, June 8th (15.45-17.15)

## Paper Session TU-1:

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Thematic Area: Education & Development

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### Participant

**The Dialogical Self Theory, underpinning Empathetic-Reflective-Dialogical Restorying**

*Janet Jarvis (Invited Paper)*

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### Abstract

This paper presents an application of the Dialogical Self Theory (DST) in higher education. Empathetic-Reflective-Dialogical Restorying is employed as a teaching-learning strategy to facilitate transdisciplinary boundary talk. Self-dialogue and self-reflection create the opportunity for open space stories. This provides a platform for restorying as, in this case, Bachelor of Education Honours in Social Sciences in Education students, at a South African Higher Education Institution, engage in the space between, across and beyond academic disciplines. Four small-scale research projects conducted with four different student cohorts (2017 – 2020) have shown that this strategy has been effective in engaging students in transdisciplinary dialogue. The first cohort (2017) focused on gender (in)equality and the second (2018), on the right to bodily self-determination. In 2019 the same teaching-learning strategy was employed to cross not only disciplinary boundaries, but also geographical/contextual boundaries between a more developed country and a less developed country. In 2020 this strategy was employed to engage with xenophobia which is widespread in South Africa. Visual methodologies, and in particular, collage, was incorporated in the process. Restorying takes place with the dialogical self in action, as students adopt counter-positions and develop self-agency and identity capital. They do so by engaging in a safe space in Communities in Conversation, Communities in Dialogue and Communities for Transformation. The DST provides a perspective from which it is possible to articulate a relationship between that which happens in society at large and in a similar way, that which takes place within the society-of-mind. Students expressed the view that employing this teaching-learning strategy has the potential to be transformative for the self, the classroom and possibly also for the greater soci-

ety. This paper argues for the inclusion of Empathetic-Reflective-Dialogical Restorying in Higher Education teaching-learning contexts.

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### Participants

**Living in listening to learn, broadening consciousness and making decisions: narrating experiences and building communities that deploy education**

*María Consuelo Valbuena Martínez, Yolanda Cerezo López, Jesús Rodríguez Barroso*

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### Abstract

We live immersed in a world of accelerated change, with a technological environment that seems to create scenarios where it is difficult for human beings to authentically encounter themselves and others. This article presents the results of the application of a model of individual and systemic transformation based on listening in the educational environment. This model has four dimensions: listening, learning, integrative intelligence (connection, change, relationship, awareness) and transference (transformative decision-making). The anteroom, the door that opens, learning, integrative intelligence and transference is listening. The aim of this dimension is to go out to meet the other, not to give an answer, but to accept the other and understand him/her, internalizing what he/she says and what he/she does not say. This requires silence in one to listen to what the other is saying. There are different attitudes present in listening such as astonishment, curiosity and search and creative openness, among others. Listening leads to the compilation of learnings, from the interpellation with reality, which produce resonance (from affectivity) and incorporation (from the mind) and which lead to an integrating intelligence that provides connection and meaning to what is learned and that makes it possible to integrate the learnings in relation to oneself, to others, and to the world in order to carry out the transference of what is learned, making possible transformative decisions. The dimensions are intertwined, with listening as a prelude, in a spiral that



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seeks growth in being and depth in relationships, learning and decisions. Awakening, discovering and deciding interact in all the dimensions of the model, as well as the mind, the heart and the will. The methodology used in applying this model generates co-created experiences, in which the pre-diagnosis, diagnosis, accompaniment, feedback and forward are present and aims at actions that can be translated into prototypes and roadmaps. Impact assessment through data listening is a core part of this model. This listening allows the discovery of answers that in turn lead to new questions that provide an expansion of awareness. The dialogical method and Dialogical Self Theory is a fundamental essence of this methodology. The training in listening and the experiences co-created in students, mentors, teachers and directors have been translated into narratives that help to reveal reality, moving away from mere contrasts of it, and to the construction of creative communities.

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**Participant**

**Students with cognitive disabilities: how do they define their identity from their own expectations?**

*Andrea Sepúlveda*

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**Abstract**

The present proposal is based on an analysis of the identity and expectations of labor inclusion of students with intellectual disabilities, who participated in a socio-labor training program in a formal university context, from 2010 to 2012, in Santiago, Chile. This proposal stems from the research line that the speaker has carried out on processes of inclusion of people with disabilities in different areas of society, specifically concerning the participation of these actors in the educational system, as well as the barriers and opportunities they have faced in their labor market insertion. In this evolution, it is possible to appreciate that the construction of identity through the narratives of students with intellectual disabilities is a scarcely studied topic, in both scenarios mentioned above.

Therefore, the objective of this paper is to understand the identity and expectations of labor inclusion of these students with intellectual disabilities

in Chile from a dialogic and systemic perspective.

Due to the complexity of the subject and the richness that can be extracted from the narrative of these students, an analysis will be made from the Social Systems Theory of Niklas Luhmann, as well as from the Dialogical Self Theory of Hubert Hermans.

Consequently, this research will consider the Social Systems Theory given its theoretical and methodological richness, which will allow evidencing the self- and hetero-observations of the alluded students in relation to their identity and work expectations. Likewise, the Dialogical Self Theory is considered a fundamental contribution for the interpretation and understanding of this conception of identity. Both theories, as a whole, offer both a contextual and a psychological analysis. Therefore, a great heuristic richness.

All in all, this study intends to contribute to the understanding of the identity conceptions and expectations of these students, from a Constructivist perspective, in order to recognize the variables that, according to their perspective, would favor their labor inclusion.

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**Participants**

**Promoting holding communities and reducing prejudice in schools**

*Anna Siegler, Sara Bigazzi, Sára Serdült, Lilla Dézma, Fanni Csernus, Ilea Izabella*

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**Abstract**

This paper is based on the idea that the enhancement of the dialogical self can empower students to embrace otherness, diversity and acquire peaceful conflict resolution techniques (Van der Veen, Dobber, and Van Oers, 2018). School systems are often built on monological forms of classroom talks and a small number of interactions. The traditional teacher-student hierarchical relations are not offering a frame for improving social skills, promoting critical thinking, reducing prejudice and creating holding communities. Raising awareness of student's multi-voiced position enable them to cross the boundaries of their own positions, create new ones, and understand those of others. According to these considerations, we developed a

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two-day training package focusing on self-reinforcement, the facilitation of repositioning and perspective-taking.

A study was conducted to answer the following research question: What is the effect of a dialogue based intervention on the attitude toward minorities, and on the capacity of perspective taking of adolescents? Using a pre-test-intervention-post-test design a total of 240 Hungarian public high school students (159 female, 66.3 %) participated in this study. These students were recruited from four high schools and were between the ages of 14 and 18 (Mage = 15.33; SDage = 0.88). Control (N=122) groups were chosen from the same institution and grade as experimental classes (N=118). The questionnaire package included Interpersonal Reactivity Index and Social Distance Scale while Repeated measures ANOVAs were carried out to assess the effect of the program.

Quantitative analysis of the data indicated that the intervention program had significantly increased perspective taking ( $F(1,238)=6.03$ ,  $p=0.015$ ). Furthermore, while change can be detected in the prejudicial attitude of the intervention group ( $t(117)=-4.55$ ,  $p=.000$ ), the INTERVENTION \* TIME ANOVA predicting social distance of Romas revealed a significant main effect of TIME,  $F(1, 238) = 21.15$ ,  $p = .000$  but no significant main effect in the case of INTERVENTION,  $F(1, 238) = 3.58$ ,  $p = .06$ . We propose that the presence of time effect can be interpreted not just as a methodological bias, but as a consequence of surveying as an intervention. Answering to questions concerning otherness and diversity may have solely triggered dialogue, reconciling values in the case of the control group. Nevertheless, the results revealed that the training program suitable for fostering inter-subjective competences and developing perspective taking.

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### Participants

**Crossing boundaries and otherness. Service Learning as a hybrid activity enhancing student's self dialogue and real learning**

*Beatriz Macías Gómez Estern, José Luis Lalueza*

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### Abstract

This paper forms part of a broader research on learning processes and identity change in university students participating in Service-Learning pro-

grams, considered as border spaces (McMillan, 2011; McMillan; Goodman & Schmid, 2016) because of their hybrid conditions between an academic activity settings and an intervention professional ones. Following a 5thD and La Clase Mágica scheme (Cole, 1999; Vasquez, 2013; Macías-Gómez-Estern, Martínez-Lozano & Vásquez, 2015; Lamas, Sanchez-Busques & Lalueza, 2018) these programs, in Barcelona and Seville, are aimed at educational intervention with children living in neighbourhoods with high risk of social exclusion while providing settings for real learning in university students (Simon, 2000; Meijers & Wardekker, 2013). After the categorization of 28 students' ethnographic fieldnotes, we focused on the references to "otherness", analyzing in depth the narratives of a selected number of students. Following the trajectories of these students, we aim to show how the socially designed experiments we analyze, constitute a third space (Gutiérrez, 2008, Di Giacomo & Gutierrez, 2017) where different voices, motives and goals are legitimated. The social interaction and affective connections taking place in these dialogical spaces, hand in hand with the transformations elicited by tools contained in the activity for metareflection as field notes, elicit the searched border crossing in the students. Using narrative and dialogical analyses (Hermans & Herten, 1993, Wortham, 2001, 2015), we track how the setting nature as well as the student's subjective identity changes interweave along time and space and as student's participation becomes more active and socially/affectively involved, transforming the activity itself and its goals of action. (Engeström, Miettinen, Punamäki, 1999). Emerging dialog with new voices, affective involvement with "the others", agency, and appropriation of shared motives are also relevant components of the process of identity change that we conceptualize as "border crossing". Especially relevant in this border crossing seems to be the role of emotions that appear elaborated in the field notes, a mediating tool of both projects that invites analytical and self-reflective writing, favoring the re-encounter with oneself, with others and with the shared scenario.

# Paper Session Tuesday, June 8th (15.45-17.15)

## Paper Session TU-2:

### Thematic Area: Culture & Social Community

#### Participants

##### The dialogical self and religious conversion – personal position repertoires and narratives of Polish women embracing Islam

*Joanna Krotofil, Katarzyna Górak-Sosnowska, Anna Piela, Beata Abdallah-Krzepkowska*

#### Abstract

Religious conversion affects convert's beliefs, values, practices and social worlds. It is an identity changing process that is far from being confined to a single sphere of individual's functioning. For Polish women who come to Islam the process also involves specific challenges related to becoming a member of a marginalized religious group often perceived by the majority as alien, backward and threatening. This complex broader social context of globalized pluralism and its tensions can be accounted for through the lenses of the Dialogical Self Theory. This theoretical perspective gives insight into the oppositions and ambivalences in contemporary society reflected in the self, including the populist discourses presenting Islam as a main line of division between 'us' and 'them' in the ever changing contemporary social worlds.

The discussion presented here is based on the fieldwork conducted among Polish female converts to Islam. The data includes notes from participant observation of the mosque based, female-only weekend gatherings organized for Polish converts, a focus group interview centred around the constructions of Personal Position Repertoire matrices by 12 converts and individual in-depth interviews conducted with 4 women.

We argue that the conversion and identity transformation it entails take place through internal and external dialogues. In this paper we explore the complexity of the self narratives related to the religious conversion, their embeddedness in discursive power structures and the multiplicity of voices participating in the process. The relative importance of the religious voice within the self of the convert is evident in the personal position repertoires and narratives. The dialogues between different religious voices, including

the voices representing the heritage religion of converts, and dialogues between religious and other voices can be captured. We demonstrate how religious voices may become means in the creation of a new, integrating position with potential to facilitate or inhibit dialogues between other I-positions. The examples discussed in this paper also illustrate how agency takes shape in the process of appropriation of religious voices.

#### Participant

##### Dyadic structures of I-positions in joint activity: An Austrian family on skies

*Lisa-Marie Geberth*

#### Abstract

This paper illustrates a completely new field of research for the dialogical self theory: the negotiation of I-positions within a family involved in activity contexts that are strictly structured by physical affordances of the environment. The activity context is Alpine skiing on the slope. Skiing is deeply entrenched into Austrian culture. Many people and families travel to the mountains each winter to ski together. The family analysed here – consisting of the child, the parents and the grandparents – is skiing together on the slope. The family comes to the mountains with fixed social relations that are established through individual I-positions of their family structure being child, parents and grandparents. On the mountain though - on the public arena of performance - their I-positions are under tension to change as the family members become increasingly skilled (children) or feeling not anymore skilled (grandparents) as skiers. The dialogue between the family role and the skiing skill are different for each member of the family (for example {I-as-grandparent <> I-as-skier} versus {I-as-son <> I as skier}). There is also a shift in actual dialogue between the family members about their social roles. Hierarchies of roles change under the perceived differences in skiing skills. For example, the grandfather, who socially is the head of the family, steps back in the skiing context, as his son is the more skilled skier and



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is teaching his daughter how to ski. The two I-positions of family role and task role of being a skier are in a dyadic opposition. There is a special form of togetherness in the family's joint actions, although the I-positions of the family members are sometimes in conflict with each other when changing from family role to skiing skill.

The paper focuses on the analysis of the different I-positions of the family members on the slope. Interviews with the parents and grandparents were taken and brought in for the analysis. During the skiing trips, the parents and the child had action cameras mounted on their bodies. Film sequences of the family on the slope are also taken into consideration for the analysis.

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**Participant**

**Integration and confrontation in internal dialogues with outgroup interlocutors**

*Małgorzata Puchalska-Wasył*

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**Abstract**

Małgorzata Puchalska-Wasył

The concept of an internal dialogue is strongly rooted in Hermans's Dialogical Self Theory, according to which dialogical relationships exist not only between the self and others but also within the self. A person engages in an internal dialogue when he/she alternately adopts (at least) two different view-points, and the utterances formulated from these viewpoints respond to one another.

Today's global world is full of divisions, and one of the main challenges for researchers is to answer the question: How to make the dialogue between people from different groups more open and tolerant, if this dialogue is about differences between these groups?

It is well known that the technique of imagined intergroup contact favorably influences attitudes towards outgroup members, but we do not know, whether it has a beneficial impact on dialogue with an outgroup member when the dialogue is focused on differences between ingroup and outgroup. I have decided to check this potential influence first, taking into account internal dialogues, which are more "safe" than real dialogues, and

therefore they allow us to express our true emotions and attitudes. Additionally, internal dialogues can be a "prototype" for social relationships, so it is reasonable to look for ways to make internal dialogues more integrative, that is, based on mutual openness to a partner's viewpoint and a readiness to consider his/her arguments in order to potentially modify one's own stance.

In my experiment 151 people (80 women) participated. It revealed that after the imagined intergroup contact the dialogue's author confrontational attitude and the outgroup interlocutor's integrative attitude decreased. Thus, the technique of imagined intergroup contact preceding internal dialogues caused that participants presented lower tendency to have a win over their imagined outgroup interlocutors and gave them more freedom in discussion. However, the effect was significant only when the author's involvement in a dialogue was high or medium.

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**Participant**

**Self/other relations and the importance of dialogue: a social psychological contribution**

*Sara Bigazzi (Invited paper)*

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**Abstract**

Social psychology has the responsibility to contribute to the understanding of negative societal phenomena, to predict and to designate the conditions of what thinks to be possible directions of progress. Its main contribution in understanding reality is to highlight the importance of how the individuals create and maintain their point of view and "knowledge" strictly tied to the social context and their position in it. They live and act according to their own psychological perspective. The question of dialogue becomes prominent when we are looking at directions of "progress", in our case to the transformation of negotiation and communication processes behind reality construction from vertical to horizontal ones. Dialogue double ties to this transformation.

From one part internal dialogue is essential to the process of repositioning the self, to the development of new roles and identifications, to strengthen



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these different positions and to grant their inter-connectedness. This internal dialogue is at work also when the different positions and roles create the representation of their own Others. In this case we can talk about empowerment.

From the other part, dialogue is a request in the negotiation processes of a social group in being transformed to a community, with involved members, shared interests and common strategies of action. In this other case we talk about community development.

To corroborate these thoughts I will present few results of different studies with the aim to highlight:

- the inherent connectedness of the Self/Other construct (1);
- how the differences on the same Self construct ( in our case national identity) points to qualitatively different conception of Self/Other relation (2);
- how the vertical and horizontal representations of Self/Other relation has an impact on interpersonal and intra-psychological abilities.

At least I will present few aspects of a participatory action research focusing on the experience of diversity in dialogue through a bottom-up community development project between Romani and Not-Romani individuals.

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**Participant**

**The Lost Art of Personification**

*Vicky Jo Varner*

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**Abstract**

Ancient alchemists represented the sun and moon with human faces; Greek and Roman artisans carved statues and bas reliefs representing their deities; monks transcribing holy texts adorned them with caricatures of angels and fantastical anthropomorphized creatures. Ancient and modern builders incorporated a variety of figures into their work, whether as the faces detected in the trilithons of Stonehenge, the "Green Man" found in various cathedrals, or funny faces carved in wood inside cathedral and parish quires. These representations might be viewed as personifications of imaginal figures, with the positioning and counter-positioning of the figures standing as metaphors for similar relationships within an individual's

psyche. These intricate carvings may depict a multiplicity of I-positions that enact a variety of dialogical relationships. Churches are organized around formalized, structured communal and confined activities that maintain a specific temporal order of when and how they must be conducted. Simultaneously, the social conditions of services offer congregants opportunities for emergent interactions and experimentation that draw on Bakhtin's (1984) concept of the carnivalesque, an oddly paradoxical juxtaposition.

In more modern times, C.G. Jung encouraged his patients to draw or paint the imaginal figures they encountered in dreams or active imagination, just as he illustrated many of the figures he encountered in *Liber Novus*—a kind of self-confrontation. He explained that "activated portions of the unconscious assume the character of personalities when they are perceived by the conscious mind" and suggested that "our personal unconscious, as well as the collective unconscious, consists of an indefinite number of fragmentary personalities." He touted the many advantages of personification, noting, "when a thing is personified it has autonomy and you can talk to it." The Dialogical Self Theory of Hubert Hermans likewise capitalizes on this conception, providing a framework within which personifications may be leveraged. In particular, the ancient notion of pitting the Virtues and the Vices against one another within the psyche finds a modern equivalent in the Self-Confrontation Method.

Personification has slipped in and out of fashion over the centuries. This presentation provides a perspective of the artistic representation of personified figures at times when it flourished versus times when it was suppressed, and draws useful conclusions.

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**Participant**

**Dialogical Self-Theory and Stories of Workplace Bullying: Steps of Self-positioning in Different Narrative Paths**

*Pekka Kuusela*

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**Abstract**

This study investigates workplace bullying as a psychological and social process that creates a serious identity threat, causes mental problems,



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and has negative effects on employees well-being. The starting point for analysis is to use dialogical self-theory in analyzing the different forms of bullying narratives. The study focuses on 135 narratives written by individuals who have been targets of longstanding and intensive bullying at work perpetrated by managers, groups of managers, coworkers, or groups of coworkers. The data were analyzed, and four different narrative forms were identified: (a) breakdown, (b) madhouse, (c) balance of power, and (d) heroic. These forms of bullying narratives portray the victim's motivation, setting, perpetrator's action, dynamics of bullying, and the resolution. The formation of bullying stories can be interpreted as dialogically formed process, where the person involved in workplace bullying makes sense of inner experiences and social processes related to her or his work community. Finally, implications for the examination of workplace bullying are considered from the viewpoint of the dialogical self-theory and dialogicality, which sheds light on the organizational dynamics of bullying both as psychological and social process.

# Paper Session Tuesday, June 8th (15.45-17.15)

## Paper Session TU-3:



### Thematic Area: Clinic & Health

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#### Participant

##### Transformation through writing: Using poetry to stimulate a dialogical self

*Esther Wafula (Invited Paper)*

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#### Abstract

In the last few decades, the power of poetry to facilitate healing, personal and professional development has gained currency in the literature. Reports on the transformative power of poetry include first person accounts of healing and personal development through poetry (e.g. Tolton, 2004; Furman, 2004; Bracegirdle, 2011; Apol, 2017) and others by poetry therapy practitioners (e.g. Furman & Dill, 2012; Pinhasi-Vittorio, 2018). Impact studies on poetry therapy interventions among various client populations have also been done including among mental health patients, at-risk adolescents, refugees and people in palliative and end of life care (Hilse, Griffiths & Corr, 2007; Olson-McBride, 2009; Mulji Dutt, 2013; Gilmour, Riccobono, & Haraldsdottir, 2019). So far however, hardly any studies have explored the value of poetry therapy through the lens of Dialogical Self Theory. This represents a missed opportunity to reflect on poetry therapy in a novel way that could inspire new directions for research and practice. Conversely, as a relatively new theory, the Dialogical Self Theory has been critiqued for its scant empirical support (Suszek, 2017). As such, inviting opportunities exist to demonstrate how the theory's unique perspective on the self, psychological phenomena and change in therapy can be employed in psychotherapy research and practice. In light of this, some recent edited volumes have highlighted examples of "imaginative methods" (Hermans, 2016, p.v) of dialogically based therapies and sought to demonstrate how the Dialogical Self Theory can bridge psycho-therapeutic and cultural traditions (Konopka, Hermans & Gonçalves, 2019). However, none of these or similar volumes have explored the potential compatibility between the Dialogical Self Theory and poetry therapy. In this paper, I argue that poetry therapy is highly congruent with the central tenets of Dialogical

Self Theory and should therefore be counted among the 'imaginative methods' of dialogically based therapy. Through a synthesis of Dialogical Self Theory and poetry therapy, I demonstrate how poetry therapy can stimulate a dialogical self in clients, empower them to change relevant aspects of their personal narratives and by so doing facilitate positive outcomes such as healing and personal development. To further illustrate the congruence between Dialogical Self Theory and poetry therapy, I present two case vignettes analyzed through the transformation through writing model (Lengelle & Meijers, 2009) which emphasizes the dialogical learning process. The paper concludes with a discussion of some implications for research and practice.

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#### Participant

##### The embodied self: body focus increases self-concept integration

*Hubert Suszek*

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#### Abstract

Research on embodiment has shown that social and non-social concepts are processed in close interaction with sensory-motor systems. However, little attention has been paid so far to the question of how self-concept is grounded in bodily experiences. The aim of the current project was to verify whether an unspecific and general concentration on the experience of one's body enhances self-concept integrative features. Three experiments have been conducted for this purpose. Results show that focusing on one's body significantly increased felt certainty, self-concept clarity and self-consistency compared to control conditions. This effect was observed when body focus occurred before the measurement of dependent variables and also when body focus was continuous during this measurement (holding tension of particular body parts). This effect was also present regardless of whether the engagement of the body was neutral or painful. Based on these results, the existence of a general embodiment effect is being proposed.



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**Participant**

**Subjective transformation of affective meanings**

*Julie Bo Lindgren Christensen*

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**Abstract**

In my clinical work I work with “victim empowerment”. Here positioning theory, discourse and narratives is the key terms of understanding and re-conceptualizing the victim’s experiences. The deviance detected in this clinical work arise when toughing upon “trust” and “distrust” where “taking advantage of” and “not listening to” is detected as a part of a discourse of distrust. But only in certain cases (e.g. powerholders as con(wo)men (fx police, priests, teachers etc.)). The victimizing position is a cultural psychological phenomenon of interest. This leads further to victim-villain relations, victim-police relations, victim-judge relations, and victim-therapist relations. BUT – it also leads to ordinary villain and power-holder relations. In this dynamic crossfield the problem of asking questions has been, that it leads me to either 1) causal explanations “why” or 2) political philosophies “should”.

Inspired by rediscovery of brilliant scholars from the roots of psychology the studies of processes and transformation in affective fields promises fruitful insight in the field. Here dialectics and Dialogical Self Theory (DST) brings insightful results in the analysis of negotiation not only between different I-positions but in the affective tensions (e.g. attraction versus repellent).

It is further argued that psychology is a normative science where psychological capacities/processes are subject to standards of evaluation. So, to understand perception we understand accurate and good perception that is faithful to the object. This is the normative dimension – and we need to understand the positions (rights and duties) of victim, judge, police, and therapist in this field. A certain superficiality is detected in the normative structure in the level of unreflected engagement (as we see in imitation studies of children) where even the most useless steps of a procedure is valued. That is why I ask the question “When is the gruesomeness of human conduct expected?” and find my way back to power-relations. Hence interesting, when looking into animism where upholding the power is not “dehumanizing” the

target (genocide) but rather “sympathizing” and intending to become equals and then kill the prey. The latter leads to the “deeper” layer of psychology as a normative science where further knowledge of rapid feeling into a situation (the affective meaning making) as addition to the normative evaluation is needed.

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**Participant**

**Change in the voices and personal positions of a patient diagnosed with Borderline Personality Disorder (BPD) and her therapist throughout long- term psychotherapy: a case analyzed through Model of Analysis of Discourse Positioning in Psychotherapy (MAPP)**

*Augusto Mellado*

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**Abstract**

Psychotherapy can be understood as a culturally settled space, and a discursive practice in which the tensions and internal conflicts of the patients can be distinguished, a space that contributes to the modulation and dialogue between the different voices and subjective positions of the patients (Martínez, Tomicic, & Medina, 2014). A case study of successful psychotherapy will be presented. The participants were a female patient, 31 years old, diagnosed with BPD, and a male therapist, 53 years old, psychologist, with 25 years of experience as a psychodynamic therapist. The aim was to identify changes in the configurations of voices and personal positions (i.e. expressions of the subjectivity) during their long-term psychotherapy [44 sessions].

The procedure includes a qualitative analysis through the Model of Analysis of Discursive Positioning in Psychotherapy [MAPP, Martínez, & Tomicic, 2016; Martínez & Tomicic, 2019], where-in voices and personal positions were identified, in some selected sessions, in the initial [s. 1 and 6], middle [s.28, 29, 30] and final [s.44] stages of the psychotherapy. The sessions chosen in this analysis have shown a trajectory in which the interaction between the voices and personal positions of the patient and therapist vary, generating different configurations. As this change is observed, the patient’s therapeutic outcomes improve.



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In this patient's process the voices were related as the therapy progressed, dependent voices (e.g., the envious girl, or fearful voices), and independent voices (e.g., the detached voice) were very present in the initial sessions, rather than in a disconnected way, describing the patient's reality as a unitary segment that did not accept an alternative version. Subsequently, these voices ceased to be active in their reifying action and were rather put into perspective, and into coherence in the patient's experience by the reflective voices. In this therapeutic process, there could be the emergence of a reflective meta- position (Georgaca, 2001), which can be recognized as a configuration of reflective voices, whether in connection or not with other specific voices of the therapist, and which was enriched as the process progressed. This possibly meant a process towards the formation of open dialogue in the patient's inner world, and the gain of greater perceptiveness (Hermans, 2001; 2004), or a reorganization of subjectivity (Martínez, & Tomicic, 2019), if we want to describe it more longitudinally.

# Paper Session Wednesday, June 9th (16.45-18.15)

PROGRAM  
Wednesday, 9th



B1-E&D  
Education &  
Development

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## Paper Session W-1:

Thematic Area: Education & Development

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### Participant

**Dialogical Self and Shifting Mathematical identity**

*Nadia Stoyanova Kennedy*

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### Abstract

DST theory understands the self as multi-voiced and dialogical (Hermans& Hermans- Konopka, 2010). The dialogical self is described as a dynamic multiplicity of varied perspectives --"I-positions"--representing multiple perspectives of the self. Each I-position has a voice and is in dialogue with other I-positions, all of which reflect different relationships with independent others. The self is comprised of internal and external positions. Internal positions reflect aspects of the individual's identity (e.g. Korean, prospective mathematics teacher on the verge of graduation, immigrant, daughter, friend, etc.)--that is, perceptions of self and valuations of significant identity-dimensions. However, any current set of I-positions includes, not only those existing in the present--they may incorporate past positions as well--for example "I- as a struggling math student". In comparison, external I-positions represent internalized ideas perceived as important and people seen as significant in one's life (Hermans& Hermans- Konopka, 2010). Past and present internal and external I-positions are likely to speak in voices that are in conflict, and to present ideas that contradict each other, which puts the self in a position of struggle to reconcile the different views in a coherent narrative.

In this presentation, I will describe the case of Ruby Park, a young Korean undergraduate student completing her coursework in mathematics education and preparing to become a mathematics teacher, and explore her shifting mathematics identities. I will reflect on the changes of her self-narrative as she moved through her studies from sophomore to senior status. I will use DST to reflect on the changes in the authoritative configurations between internal and external I-positions, the emergence and dynamics of a coalition of positions, the role of individual and group dialogue, and its significance in the realization of the ongoing reconstruction of her identity as a teacher of mathematics.

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### Participant

**Identities construction in the course their postgraduate studies in philosophy**

*Yareni Annalie Domínguez Delgado*

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### Abstract

The aim of this text is to evaluate the way in which philosophy professionals live their formation process through difficulties and appropriation problems in the course of their postgraduate studies in Universidad Nacional Autónoma de México. It was brought to my attention that in this period, we can appreciate several problematics, such as, professionals being unable to give an exact definition of the topics and reach of philosophy as a discipline, their commonly used methodology, their line of reasoning, and their interactions with society, institutions, tutors and peers. This specific problematics develop a series of critical incidents (CI) that force postgraduate students to find specific figures as regulation factor of their identity.

In the Dialogic Self Theory, it is said that students identify certain aspects of the formative figures, for instance tutors or significant figures in the philosophical tradition, that allow them to live their trajectory and, eventually, assuming complex and problematic elements as an important part of their identity. Specifically, emphasis is made in tensions that derive from theory and philosophical tradition, the referred tensions are lived in disacknowledgement. Consequently, their professional identity would rely on the acknowledgement given by institutions and peers, their publications and the faculty acceptance.

Taking in account the different problematics, the hereby presented text seeks to inquire the way the postgraduate students formation is strongly influenced by the trajectory and identity of their tutors, even though it is said to be handle by a majoritarly academic tutoring. Simultaneously, students tend to identify the roles their tutors perform, for instance specialists, gestors, researchers, activists or just tutors; while integrating that role as a part of themselves, students also assimilate tensions and grudges with certain factions. The text proposes that this assimilations between



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the tutor and students has a nodal condition in the hidden curriculum, because it leaves a silent mark on those that take part in a formative process inside philosophy. In the final analysis I can conclude that the assimilation between the tutor and student cause variations in the graduated identity, presenting itself as discontinuous and leaving them in a constant need of a social acknowledgement.

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**Participant**

**Dialogue and the Dialogical Self in a Carceral Education**

*Greg Bruno*

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**Abstract**

Programs geared toward preparing instructors to teach in correctional facilities often resist classification as political or advocacy efforts. Instead, they tend to identify as strictly and explicitly educational. Yet, it is a commonly held belief that any educational action, especially one in a jail or a prison, is an inherently political action, and many such programs scaffold their trainings with readings from conflict theorists and critical pedagogues. At the core of such critical theory is a diametric opposition between self and other, a hegemonic difference between haves and have-nots. Such binaries might alienate incarcerated students, and more practically many correctional facilities prohibit texts labelled as “critical” or “conflict” theories. Contrary to such dichotomous methods Mikhail Bakhtin, in *The Dialogic Imagination*, recognizes that “Society itself falls apart into class and intraclass groups... [but] individual life-sequences are still rather tightly interwoven with the common life of the most immediate social group (Bakhtin, 1981, p. 214). Similarly, Hubert Hermans’ *Dialogical Self Theory* posits that identity is not a singularity but rather an elaborate tapestry of various I-positions that are constantly in conversation with one another. This project explores how dialogical pedagogy and an emphasis on the dialogical self might best serve incarcerated students in mixed or hybrid class-room settings—where incarcerated students learn alongside matriculated college students—and navigate the complexity of their own hybrid identity as “student-inmates.” By recognizing that incarcerated and matriculated college students might

share a variety of I-positions, dialogical pedagogy might, somewhat paradoxically, work to achieve what critical theorist, Ira Shor calls an “empowering education” in ways that elude more classically styled critical methods.

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**Participant**

**Constructing Authorship and self-positions: production of e-learning courseware contents**

*Rute Nogueira de Moraes Bicalho*

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**Abstract**

Within modern societies, marked as they are by the ubiquitous use of digital technologies, people’s relationship with the production and dissemination of information has changed significantly. Concerning formal and informal education, we notice the major role played by so many agents distributed in different points of the network that participate in creating these artifacts and in transforming them into school contents, opening this way new dialogical possibilities for the knowledge construction with shared authorship. Digital education poses huge challenges to teachers concerning the selection and organization of school contents, by converting multimedia materials in meaningful resources in mediating successful learning process. Taking into account e-learning projects within a federal technical school in Brasília / Brazil, in this paper we analyze dialogical dynamics within collaborative courseware contents elaboration considering two complementary dimensions: on the one hand, the teacher’s authorial process in producing school contents, who should consider his own voice and goals, the imagined students’ voices and expectations, besides the multimedia resources already circulating in the network, taking care the limits of academic rigor; and, on the other hand, the collaborative work of the school’s multidisciplinary team, in charge of adapting the selected and recently produced material to digital education language and broader educational goals. Following the *Dialogical Self Theory*, the teacher’s self in the process of producing new courseware circulates between internal and external positions, temporally and spatially located. Concerning time, the teacher re-elaborates in the present moment what has already been vocal-



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ized by other voices (past), orienting his co-authored production towards the future. Concerning space, his/her self moves to-wards the other, for example, assuming an external position towards many imagined alterities: they-as-authors, they-as-learning-resources, they-as-students. All of them are put in relation to an internal main I-position (me as an authorial teacher). Hence, the socially distributed production of multimedia materials, engaging not only the own schools' team but a broad co-authorship engaging other people, technological means and spaces, opens up new possibilities to analyze the production of knowledge and the formation of the self, taking the assumptions of the theory of the Dialogical Self.

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**Participant**

**Positioned, Positioning, and Repositioning: How Dialogical Self Theory Could Enrich Student Learning**

*Lisa Chong*

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**Abstract**

In this paper, I mainly think with Hermans & Hermans-Konopka's (2010) Dialogical Self Theory to make sense of what caused my beliefs to shift during my graduate studies and how those shifts might have enriched my learning. By analyzing my written reflections and critical moments from my graduate school years, I attempt to illustrate what Hermans & Hermans-Konopka (2010) mean by dialogue helping individuals to "[cope] with uncertainty by going into this uncertainty rather than avoiding it" (p. 46). By learning to consciously embrace or tolerate uncertainty, I believe teachers can develop their dialogical self, and, in turn, help their students to become more dialogical as well (Hermans & Hermans-Konopka, 2010, p. 64).

The preliminary results of my study show that throughout my graduate school experience, I have been positioned in various ways to develop certain qualities that would help me to engage intellectually and productively with others who were occupying the same time-space. Furthermore, I was positioned in every class to consider myself as an educator with a researcher's mindset. And for qualities that I did not yet possess or have developed

enough, academia's cultural agents (i.e., professors, colleagues, texts, written and aesthetic assignments) were positioned to help me actualize those qualities/positions, or at least experience/witness them through others and shared experiences. In other words, I believe I was able to bring to the fore "I as a questioner," "I as an examiner," and "I as a reflector" because I was positioned as someone who will contribute, inquire, and construct, which I also believe increased my agentic capacity.

So much of our onto-epistemology depends on how we use language, express emotions, interact with others, and engage in a time-space. In order to make sense of ourselves and the world around us, we must confront uncertainties or wobble moments by dialoguing with our multiple positions, others-in-self, and others-outside-of-self and constantly engage in self-reflection. And because classrooms in the U.S. schools are becoming more diverse with both teachers and students bringing to the space multiply complex identities, I believe the dialogical self will enable one to be innovative, bringing in an element of "newness as a result of a productive process of interchange with oneself or with others (Hermans & Hermans-Konopka, 2010, p. 176).

## Paper Session W-2:

### Thematic Area: Theory & Methodology

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#### Participant

##### Validation in dialogical research by triangulation – Examples from projects on life-span development

*Miroslav Filip*

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#### Abstract

Researchers and practitioners familiar with the theory of dialogical self routinely derive their claims about the nature and structure of internal dialogue from an analysis of one kind of data (typically narrative data). To validate these claims in a systematic research, it is reasonable to adopt the strategy of triangulation - to compare conclusions based on an analysis of data of a certain kind with independent parallel analyses of data of different kinds. In this paper, we discuss a utilization of data from conventional self-report scales for triangulation of findings of dialogical narrative analysis. We propose that i) it is possible to assess internal dialogue indirectly by scales of various types of reminiscence activities; scores on these scales are proxy measures of adaptive or non-adaptive types of interactions among I-positions; ii) it is possible to focus on a consistence or inconsistency of self-report ratings; in contrast to a common approach that averages inconsistent extreme ratings and yields medium score on a given scale, from the dialogical point of view the inconsistent ratings may indicate highly differentiated I-positions in respondent's internal dialogue. We show how these alternative ways of assessment of internal dialogue may be used for triangulation and validation of narrative analyses by presenting examples from projects on midlife and older adulthood. In both projects, we focus on dialogical processes that individuals employ in their struggling with challenges related to certain age (e.g., midlife crisis in midlife, creating a meaningful life story in older adulthood). In the first place, we use narrative analyses of interviews to identify structures of internal dialogue that facilitate a resolution of an age-related challenge or that prevent from it. At the same time, we confront the narrative analyses with proxy measures derived from self-report scales such as Reminiscence Function Scale, Brief Resiliency

Scale or Ego-Integrity Scale. We argue that a convergence among the different assessments of internal dialogue is always non-trivial and makes the research findings more valid and convincing.

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#### Participant

##### Dominance as the key interpretive tool in study of the multiple self

*Vladimir Džinović*

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#### Abstract

Dominance has been seen as intrinsic feature of the dynamics into the multivocal self (Gonçalves & Salgado, 2000; Hermans & Kempen, 1993; Hermans, 2003; 2008) but we would argue that its constitutive role in the construction of the self is not satisfactorily recognized. Based on Foucault's (1972) analytics of power we understand self as agonistic which means that emerges from a strategic situation of the struggle between positions of subjectivities of unequalled power. The aim of this work is to present a new methodology for exploring and facilitating change in the agonistic self which is based on dominance as the key interpretive term. Initially inspired by the technique of the constructivist rologram (Stojnov & Pavlović, 2009; Stojnov & Procter, 2012) the semi-structured inter-views were conducted: 1) the participants were encouraged to envision various ways in which they perceived their experiences as metaphoric voices; 2) followed the elicitation of voices and their graphic presentation, whereby the participants named the voices and wrote down short narratives or messages which reflected each of the voices; 3) inspired by the dialogical self theory, the participants were asked to 'recognize' in some of their thoughts the voices of significant others in order to complement their repertoires of positions; 4) the participants described the relationships between the elicited voices taking into consideration the dimensions of domination versus marginalization and cooperation versus conflict, answering the questions such as 'Which voice is particularly influential or the loudest?', 'Which voices oppose him/her most and how?', 'Can you describe the typical situation in which this



Thematic Area: Theory & Methodology

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voice regains or maintains his/her dominant position?’, ‘Which voices cooperate most? And which of them enter the conflict?’. For the data analysis a deductive approach to thematic analysis (Braun & Clarke, 2006; Mayring, 2000) is used, with the categories based on Foucault’s analytics of power (Dreyfus & Rabinow, 1982; Foucault, 1978) and Mair’s (1977) metaphor of community of self. The category Structure includes the positions. The category Dynamics refers to the relations of cooperation, conflict and domination in the self with the subcategories Domination versus subjection and Cooperation versus conflict. The subcategory on domination is extended by the interpretive terms positioning (Hermans & Hermans-Konopka, 2010) as well as struggle for dominance, strategic situation, maneuver and resistance (Džinović, 2010; Foucault, 1977, 1978, 1982). Two case studies are presented as illustrations of the implementation of the proposed methodological approach in educational research and psychotherapy.

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**Participant**

**Portrait of a scientist: in conversation with Hubert Hermans**  
*Reinekke Lengelle*

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**Abstract**

In this presentation, I will speak about the article that will emerge from several days of conversation and interviews with Dr. Hubert Hermans. My key question to Hubert when we travelled to a conference together in October 2019 was: how have you applied the Dialogical Self Theory to your own life, in particular in challenging times? Another question that shaped our conversations was: is our re-search “me search” as trauma researcher Bessel van der Kolk claims? How does the personal influence our research topics and approaches and is this something (social) scientists can admit to and keep their academic personas intact? Finally, I discovered in dialogue with Hubert that although many academics have the tendency to do too much and feel overwhelmed by work, there are ways to develop the I-position “The Happy Researcher” which is something the founder of the Dialogical Self Theory has achieved. That is not only a result of his retirement, but of the dominance reversal of an I-position he long wrestled with.

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**Participant**

**Dialogic Self – Inner Language for Self Transformation**  
*Kantha Rao*

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**Abstract**

This paper attempts to bring out the practical application of Dialogic Self Theory (DST) in the organizational & Individual change effort amongst corporate leaders. Paper shows the process of synergetic use of DST, Psychodrama, Process philosophy, Analytical psychology, Transformative Learning in facilitating volitional self change. Author, in the role of facilitator observes, during the learning Interventions, DST (Hermans HJM 1996) served as language that can facilitate articulation and clarification of Intra self & Intersubjective narrations -related to self reflection and awareness journey of 12 months : by implication, enabling first person subjective experience available to 2nd and 3rd person dimension – thus, author observes, gives more credibility to subjective inner activity. In this way ordinary people ( with out exposure to DST concepts) were able to narrate their inner conversations in the format of voices e.g.. ‘Weak and Dominant voices’ and this facilitated group learners to relate with each other inner experiences. Paper brings out how DST,( Hermans H.J.M 1996) , Psycho-dramatic ( Moreno 1942/1975 ) methods and Process philosophy ( Sabelli HC 1991) can be helpful in working on the inner conflicts of voices which seem to be blocking or hindering volitional self change goals. Special significance of the methods used, Viz., Voice reversal ( similar to role reversal) ,Enacting opposing inner voices on two axis of ‘Diamond of Opposites’(Sebelli, HC 1998) , were instrumental in articulating inner voices into concrete physical plane , that became easy for the protagonists to be able to see quite clearly the dynamics of positions/voices. This article demonstrates importance of synergistic application of DST and other tools in facilitating change – DST served as scaffolding grip. Special mention about the sequence & flow of learning events seem to trigger ‘Disorienting Dilemma’ – essence of Perspective Transformation (PT) ( Jack Mezirow 1978, 1990 ). It is observed, when disorienting dilemma is experienced that is when Inner voice conflict/positions are amplified – it is here DST language of voices provides



**Thematic Area: Theory & Methodology**

conceptual strength & depth to the narration. Some of the Learning process and methods that were explored in explicating inner dialogic activity or Voices/Positions are : Guided Interview ( narrating Learning experiences spread over in 12 months) , Listening to one's own voice recording { reflective awareness listening to one's own voice - from 2nd person lens}, role reversal of voices ( Moreno 1975 ), Dimond of opposites (Sabelli HC ), Use of 'precept language' ( John Weir 1975 ).

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**Participant**

**Listening to the I-Voices of a Social Justice Leader: An Autoethnography of a Female Jewish Christian Social Worker Living in Turkey**  
*Wendy A Bilgen (invited paper)*

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**Abstract**

This paper reports on the critical role that dialogical self-theory (DST) played throughout my autoethnographic dissertation as I tracked the interactions between my internal and external I-voices as they spoke into the formation of my social justice leadership identity. My study explored how the religious voices from Judaism, Christianity, and Islam in Turkey spoke into and harmonized with the voices of my other salient identity dimensions of gender, faith, and social work vocation toward a coherent multi-voiced leadership identity.

I drew from dialogical self-theory (DST) the notion of identity as a multiplicity of I-positions that can be understood through intentional listening to and responding to a repertoire of internal and external I-voices. My autoethnographic dissertation became a dialogic space where I-as leader invited a community of I-voices (I-as Jew, I-as feminist, I-as social worker, I-as Christian, I-as wife, I-as mother, I-as teacher, etc.) toward creative engagement in personal, social, and cultural critique. I analyzed and interpreted autobiographic data collected over two years through layered self-reflective listening, creative-analytic writing, and interactive interviewing with family members and friends. Dialogic processes helped me to analyze and critique my cultural experiences while enabling me to make certain personal claims about my own leadership identity. The I-voices that tell my identity

story are dramatic, poetic, prophetic, emotional, spiritual, and together informed my leader identity and voice.

Listening to my I-voices revealed my self-authored leadership identity was constructed through: (1) engaging in a discourse with my own privilege and alterity (otherness); (2) embracing my identity to be full of multiplicity and negotiated intersections; (3) celebrating embodied leadership in my female body using my female voice; (4) acknowledging the power of religious voices to develop and motivate faith-filled social justice leadership; and (5) recognizing personal faith to have flourished through holistic, integral, and ongoing dialogic processes that enable social justice leadership to grow. My study showed how self-reflexive dialogical interactions were key in explicating the nuances of my multidimensional identity negotiation and I suggest dialogical self theory as a companion tool in autoethnographic research to create the necessary critical spaces for deeper understanding of leadership identity processes.

# Paper Session Thursday, June 10th (17.30-19.00)

## Paper Session TH-1:



### Thematic Area: Clinic & Health-2 (Health problems)

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#### Participant

**"I and the other part of me who doesn't want me to change": Motivation for change in bulimia as a tension between I-positions "for" and "against" change**

*Elena Faccio, Jessica Neri*

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#### Abstract

Motivation for change is a much-discussed construct in clinical and research fields. The interest in motivational dynamics has increased exponentially in the last decade, capturing the attention of many researchers in a variety of clinical domains. Many measures, definitions, and conceptions have been developed to better understand this complex construct, including measures of readiness, pros and cons of use, self-efficacy, change goals, and decisional balance. This contribution critically reviews the different motivational frameworks that have been applied to the study of motivations for change in eating disorders and provides a more comprehensive conceptualization of the dynamics involved in change from a narrative point of view. Instances "for" and "against" change are seen as a tension between dominance and exchange in I-positions. The transcripts of six therapeutic sessions of a therapy with a bulimic patient have been analyzed by investigating ways in which various discursive changes modify the framing of the will to overcome eating disorder, from the first session to the last. We traced the trend toward discursive change during the therapeutic process according to the four dimensions suggested by Hermans: Interactional dominance, Topic dominance, Amount of talk and Strategic Movements (Hermans et al., 1993, p.76). We chose a specific pattern of Discourse Analysis with the intention of identifying any linguistic variations which might signal transition from dysfunctional self-narratives to more organized ones, focussing on the structure of the tenses at the syntactical level, on the pronouns, verbal tenses and forms, adverbs of time, on the presence or absence of subordinate clauses, if-clauses, etc. The analysis allows us to light up the passage from a condition of

dysfunctional self-narratives to more organized ones. In the earlier condition the voices speak in monolog, in a strong, rigid hierarchy of self-positions. In this condition the potential for dialog is limited by a dominant voice. To facilitate a different organization of repertoires for I-positions would be crucial to the emergence of contra-positions or meta-positions. In light of the theory of the dialogical self, we can understand the client's evolution during therapy as an improvement in dialog between or among the various parts. Moreover, based on results emerging from this study, we would also suggest that the improvement can be widely demonstrated (and clearly documented) by the therapist simply by listening carefully to the particular lexicon used by the client in describing his or her experience.

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#### Participant

**Analysing multivoicedness: an examination of the dynamic interactional patterns between the voices of the self in clients who experience depression**

*Emma Kay*

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#### Abstract

Depression has been identified as being the predominant mental health problem worldwide, this recurrent disorder is linked to an increased inability to function, and a reduction in the quality of life. Both clinicians of various orientations and psychological research has supported the view that the self is constituted of multiple parts or internal voices, suggesting that these differing voices are apparent in individuals engaging in psychotherapy. Taking this into consideration, this study analysed the multivoicedness of individuals who were receiving psychotherapy for depression in order to gain a greater understanding of this condition through a dialogical lens. A new qualitative method was used to analyse audio-recordings and transcripts emanating from psychotherapy sessions. A longitudinal case study design was adopted and the first, middle and final psychotherapy sessions were analysed. There were two main findings, the first related to the inter-



actional patterns generated between voices of the self. A relational pattern was identified in all cases which consisted of two oppositional I-positions, these I-positions generated intrapsychic conflict, this conflict was subsequently shut down by a third apathetic, passive I-position. The second finding concerned the emergence at midpoint of an emotional I-position, which enabled a working through of previous problematic narratives and an increased degree of reflexivity, which heightened the level of dialogicality between existing I-positions. This study has two implications for clinical practice as it highlights firstly how dialogical theory can be used to understand the nature of depression from a dialogical perspective, and secondly how this understanding may impact how clinicians work with clients who are experiencing depression.

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**Participant**

**Relationship Between Anxiety Level and Number of I-Positions, Self-Complexity and Income Level**

*Sare Ucar*

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**Abstract**

This thesis focuses on investigating the relationship between anxiety and income and two other variables, the number of I-positions and self-complexity, both of which are related to the notion of inner plurality of the self. The research aimed to determine whether those with low income have higher anxiety in comparison to wealthier individuals. The research was conducted on a total of 112 young, adult women who live in Tenedos Island. There were three measures administered to participants: Personal Position Repertoire (PPR), Self-complexity Trait Sort Task (SCTST) and Beck Anxiety Inventory (BAI). The result of the analysis revealed that the group with high income had significantly lower anxiety level in comparison to those from low income group. The results also showed that the lower the level of anxiety, the higher the self-complexity and number of I-positions.

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**Participant**

**Monological telling in the Dialogical Self**

*Ying Liu*

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**Abstract**

The Dialogical Self sees the self as a dialogical narrator with others in the self-structure (Hermans et al., 1992). It argues that I can move between multiple positions and these I in different positions interact with and have conversations with each other (Hermans, 2002). This paper argues for the therapeutic function of a monologue within the self-structure.

Drawing on the author's experience of working through a childhood trauma through an internal monologue that is addressed to an imaginary other after sandplay sessions, this paper explores the value of an other in the self that listens to, receives and witnesses the monological telling without active responses. This paper argues that the monological telling to instead of talking with gives space to the realm of human experience that is less coherent, inarticulate and fragmented. It gives this realm of experience a chance to be known without imposing on it a narrative structure which it lacks.

# Paper Session Thursday, June 10th (17.30-19.00)

## Paper Session TH-2:



## Thematic Area: Theory & Methodology

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### Participant

#### The character of inner decision-making in crisis diary-writing: the argumentative perspective

*Iva Svačinová*

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### Abstract

In the paper I attempt to contribute to capturing a phenomenon of inner speech, i.e. the speech that a person keeps to herself in her own mind, from the theory of argumentation's perspective. This concept follows the direction established in psychology by Bakhtin, Vygotsky, and more recently by Hermans. These psychologists conceive the Self as, in principle, multivoiced: the Self can adopt different positions in its mind and from these positions implement different interaction types. I proceed from the concept of thinking as a fundamentally dialogical process that comes to existence by internalizing interpersonal interactions in childhood and is therefore socially embedded and linguistic in nature. I suppose that human beings may act not only as rational critics in their own thinking but also as rhetorical actors.

I deal with the cases of inner speech that are argumentative in nature. The starting point in capturing inner speech from the theory of argumentation's position is the possibility of a difference of opinion "within the Self" in which the Self adopts different discussion roles from different positions. The authors agree that an inner difference of opinion typically arises in the inner decision-making process and a typical genre is self-deliberation, which can be provisionally described as considering future action from different perspectives with regard to its likely advantages and disadvantages, and with the aim of finding the most satisfactory solution.

In this paper I develop empirical inner decision-making research. I study the nature of inner decision-making that takes place in a context of crisis diary-writing, an activity that some people use in times of life crises in an effort to overcome them. In the paper I will address the research question: how does the context of crisis diary-writing impact inner decision-making?

I try to find out what the specifics of decision-making within this practice are. To describe this context, I use tools of extended pragma-dialectics, i.e. the model of argumentation which take into consideration the impact of context on possible forms of argumentation. I consider the crisis diary-writing activity as a specific communicative activity type falling under the general domain of inner speech. I assume that crisis diary-writing is a specifically conventionalized type of communicative practice arising to meet the diarist's specific needs, and that these conventions affect the possibilities and course of decision-making.

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### Participant

#### The Double as Natural: A Radical Proposal

*Karl E. Scheibe*

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### Abstract

Human beings regularly lose their circadian rhythm of 24 hours when placed in a steady environment without the time cues that ordinarily keep them entrained. Instead, without cues of lights and clocks and regular social encounters, they naturally extend their diurnal cycle by an average of 1.25 hours.

This phenomenon supplies an analogy to what happens in the formation and maintenance of a constant identity. Human beings are bathed from infancy through adolescence and into adulthood and old age by pervasive and consistent reminders of who and what they are. Given names can endure throughout the lifespan, despite their arbitrary origins. Gender and sex roles as well as more achieved social roles such as occupational and family status are context dependent, but often do not seem to be so.

The radical proposal is that identity constancy is an achievement, not a natural occurrence. The current spate of transgender transformations is but one spot of evidence that our natural state is dependent upon consistent entrainment cues that enable identity constancy. The fictional literature on doubleness—by Dostoyevsky, Melville, Mann, Saramago, Orwell and others



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provides illustration of how identities can ease into multiplicity. Our current exposure to social media and unstable points of reference in our governments provide impetus for careful examination of this possibility.

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**Participant**

**Dialogicity in human atmospheres: Interfacing people with their times, places and situations**

*Léon A. van Gulik (Invited paper)*

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**Abstract**

The notion of human atmospheres, alluded to in the social scientific literature for decades, has only recently gotten proper attention. However, atmospheres are often suggested to merely encompass the felt qualities that are inherent to specific places. This makes sense from the perspective of the fields that traditionally study atmospheres, such as human geography and architectural studies. But are atmospheres exclusively spatial? In addition, considerations such as about spatial aesthetics, place attachment and experiential affordances beg the question how human agency complements atmospheres. To properly explore atmospheres, we need to understand them as the emergent properties of ongoing dialogues between people and aspects of their lifeworlds. In my paper, I will discuss three relational aspects of atmospheres: space, time and situationality. With regard to space, atmospheres may be envisioned as *genii loci*. The notion may refer to either the spirits of the place, in terms of supernatural agents that have been designated to rule over a place, as is traditionally done, or, naturalistically, as the emergent property of placeness, i.e., a personification of what sets apart a specific locality from other places, just like a particular scent can be discerned. Regardless of the two understandings of *genii loci*, is that mankind has come a long way of making sense of the qualities that come with the perception of places. When related to time, and sticking to an ethereal metaphor, people sometimes refer to the spirit of the age – a gestalt made up from the felt specifics of a certain time, such as ideas expressed in art, socio-political structures or ultimate concerns, the implications of technology of the day, and major events. The feelings and moods thus invoked, however, rely on collective episodic (cultural) memory,

and are prone to be constructed only after the era to which they point. I will distinguish between these historical times, and the notion of biographical memory, as supported by a collection of personal atmospheres. The third aspect of atmospheres, which has an important bearing on both the temporal and spatial dimensions, is that of situationality. Very often, atmospheres are merely perceived as the background feeling that comes with being somewhere or thinking of something, without any urgency. However, personally important events may introduce a particular atmosphere that comes to the fore. Also, when atmospheres are consciously manipulated, we will perceive them more strongly. I will couple situationality to the notion of centrifugal and centripetal symbolization.

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**Participant**

**Analyzing voices, I-positions or storied identities? A methodological suggestion for investigating academic writers' dialogical selves**

*Andrea Karsten*

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**Abstract**

How can data on academic writing practices be analyzed in order to study a writer's development in and through writing? There are to date a number of approaches that address this methodological issue, which is at the center of this contribution. These approaches provide suggestions for analytical concepts, that can be used to study writers' developing identity constructions, their learning trajectories, and their development of self in academic contexts.

It is the concept of voice that is most widely used for the analysis of writing and texts. However, this central concept is understood in many different fashions and still remains under-theorized. With regard to learning as enculturation into academic discourse communities, the concept of narrative or storied identities is used frequently to analyze a person's development. It can also be fruitfully applied to study learning and enculturation linked to writing practices in academic contexts. In addition to these approaches, Dialogical Self Theory offers the concept of I-position, together with a related, yet not similar concept of voice to the one mentioned above.

This contribution discusses the three methodological strands with their re-



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spective analytical core concepts. It illustrates their application in data on early career researchers (doctoral students and post-docs) and their writing practices. The data stems from different settings and contexts (e.g., video-based interviews, reflexive texts, metaphors for writing, and writing consultations). Therefore it is suitable to challenge the analytical concepts under scrutiny regarding their application for different data and their validity beyond single types of material. The contribution aims to pose the question if the three analytical strands can complement each other or even be integrated through further theoretical work. What would be the benefits of an integrated methodological approach when studying the development of academic writers' dialogical selves in and through writing practices?

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**Participant**

**Maternal self-understanding: a dialogue between maternal theory and the dialogical self theory**

*Inge van Nistelrooij*

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**Abstract**

The four well-known key elements of the Dialogical Self Theory (DST) – the other-in-the-self, multiplicity-in-unity, dominance and social power, and innovation – resonate strongly with experiences of mothers throughout pregnancy, labor, and childcare. In pregnancy one literally experiences another-in-oneself, a multiplicity-in-unity, and dominance, social power and innovation are not far from every-day life as pregnant being and being a mother. In the body of knowledge of maternal theory, however, the DST is not well-known. On the other hand, maternal theory has insights to offer that might enrich DST. Notwithstanding these mutual opportunities, a dialogue between the two bodies of knowledge has yet to come about. This paper aims to bring together the two voices of these bodies of knowledge and to contribute to a research area that is stronger developed in countries outside the Netherlands than within, that of maternal self-understanding. The famous key elements from the DST are first reinterpreted from the perspective of maternal experiences. After this, a few key in-sights from maternal theory are presented. These include the embodied, practical, temporal,

and ethical dimensions as theorized by maternity theorists and illuminated by autobiographical maternal voices. They tell us that an internal and external dialogue is an ongoing practice in maternal practice and thinking. A dialogical self that draws upon embodied experiences of pregnancy as well as practices of interruption and care, I believe, is still a field requiring much more research that explores maternal self-understanding and experiences further. On the one hand, both the foundational philosophies and empirical methods developed in the field of DST seem utterly applicable for such exploration. On the other hand, listening to this particular practice might also enrich and promote the further development of DST. The paper concludes with research questions that are open for discussion and for which the input of the audience is appreciated.

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**Participant**

**Alienation in the Dialogical Self**

*Thomas Boon*

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**Abstract**

As the idea of 'alienation' is being used again in discussions about the ways market logic increasingly defines education, it may be an opportune moment to re-assess how it is studied. As conceived in Marxist thought, alienation posits a single 'authentic' self which, due to the nature of their work, the individual is not able to realise. Implicit in this conception is a single essential self, from which the individual can be alienated. This idea of alienation is open to criticisms of essentialism: rather than a unified whole, we construct the self to suit the social context. However, in conceptions where the question of the self is avoided, such as in Seeman's (1959) work, the critique can lose its power. The idea of alienation seems to play on the tension between the unified and fragmented self. Work done by Rahel Jaeggi (2014) conceiving alienation as a failure to appropriate parts of the world can help navigate this tension. Moving from seeing alienation as an inability to realise an authentic self to it being the frustration of an action maintains the potency of alienation critique whilst evading criticisms of essentialism. In the literature, however, there is a lack of work grounded in this concep-

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**Paper Session TH-2:**

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tion of alienation. Here, policies that guide new teachers through their first year in English schools are examined through the lens of appropriation. Further, Dialogical Self Theory, as conceived by Hermans (2001), is used to explore how aspects of these policies resistant to appropriation may be re-imagined. Applying Jaeggi's powerful framework to an analysis of policy allows us to better articulate the ways our work may or may not provide us with meaning. More broadly, adopting Jaeggi's description of alienation is another means through which work done on understanding the dialogical self can be applied to the social world.



## Paper Session TH-3:

### Thematic Area: Education & Development

#### Participants

Elaboration of individual thought during collective philosophical discussions: reciprocal enrichment

*Emmanuèle Auriac-Slusarczyk, H  l  ne Maire*

#### Abstract

Philosophical discussions are based on the proven effectiveness of dialogue (Topping & Trickey, 2014). These situations (Lipman, 2006) structure the inter-individual exchange on two embedded levels: the collective and the individual. This makes it an activity favourable to revealing, empirically, in what way the dialogical self arises from internalized thinking set in motion by others (Herman & Kemen, 1993). On the basis of transcribed corpora (cf. Saint-dizier de Almeida & al., 2016), we have hypothesized a differential appropriation of the exchanges held in a collective, giving rise to the singular internal dialogue (Specogna, Lauricella & Saint-Dizier, 2019) that can be identified for each pupil through their verbalizations. The linguistic activity, which can be identified through language acts, effectively makes it possible to trace, in part, the quality or amplitude of an internal thought underlying the verbalization.

On the basis of several transcribed discussions, we will highlight, through the selection of several language indicators (doubt, negation, type of language act, logical connections, etc.), contrasts in the way several students engage in collective speech (assertion, questioning), by more or less taking over certain statements and/or taking a position (nuance, doubt) on what is said, was said or should be thought differently. By focusing on the statements expressed in the situation, we will show how some pupils use external dialogue within this interactive space, how they qualify it and how they appropriate it to themselves. Put another way, we will reveal, empirically, how the dialogical self is the result of the integration of a multiplicity of positions (Hubert, Hermans, Kempen & Van Loon, 1992), showing that the position of the self, what a student says, places them within the collective space configured by the discussion, both autonomously and dependently.

#### Participants

Prevention of Radicalisation: Development of a flexible society of mind

*  mer F. G  rlesin, Ina ter Avest*

#### Abstract

In this presentation we build on the research of Omer Gurlesin, in particular on his dialogical self theory (DST)-informed interpretation of the results of the analysis of his data (Gurlesin 2018). In his interpretation the awareness of voiced positionality of religious commitments is central. We follow Gurlesin's line of thought and speak of a contextualized domination of one type of religiosity to another/others, or - in the terminology of the DST - a specific I-position as a promotor position of one type of religiosity (DST; Hermans & Hermans-Konopka, 2010). In case of radicalization, the dominance of one 'voice' to other 'voices' in today's specific context of ontological insecurity takes the lead.

Elaborating on Gurlesin's interpretation in our research on the prevention of radicalisation our question is: "How can we stimulate the emergence of awareness and flexibility between different voiced positions in the society of mind, as such preventing from radicalisation?"

To answer this question we first explain the concept of radicalisation. In our understanding of radicalisation the aspect of closedness paired with a lack of reflection and awareness of the voiced position of religion is pivotal. The competency of reflection - resulting in awareness of I-positions - develops through dialogue with others (external dialogue), as well as by thinking - by Hannah Arendt coined as an internal dialogue (Arendt 2013).

Not only young children learn through playing, game based learning (GBL) today is seen as a successful pedagogical strategy (Smale 2011). To stimulate awareness and flexibility of I-positions through external and internal dialogues we developed a board game, based on the age old game Satranji Urafa. This game is part of a module of seven lessons, including lessons on islamofobia, qur'anic texts on dialogue and psycho-education on identity development.

To get an impression of students' greater awareness and flexibility of



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I-positions we before and after having participated in the module (including the game) we developed a 'questionnaire' based on the self confrontation method (SCM). This 'questionnaire' is piloted (Ter Avest et al. 2019) and – after some improvements - given to students in two secondary schools. Impressions of our observations of playing the game and results of the analysis of the data of the questionnaire will be presented. We conclude with critical reflection on the possibilities of prevention of radicalisation by way of DST informed and SCM based material for the development of awareness and flexibility of I-positions in the society of mind.

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**Participant**

**The co-construction of new school practices during mealtime: Learner identity and trajectories of participation in early childhood education**

*Luisa Fernanda Estrada Gómez*

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**Abstract**

This study focuses on the children's participation during mealtime in an early childhood education center in Madrid, Spain. The participants were 10 boys and 5 girls from 5 to 6 years and their teacher. The aim is to explore the teacher's mediation, the negotiated areas and roles of participation and its changes. The empirical data was collected through the video-observation of mealtimes, twice a week along half of school year. A qualitative microanalysis was performed on relevant sequences of teacher/children/materiality interactions. The results show how in the mealtime the rules of participation are negotiated through the uses of the materiality. The teacher and the children gradually develop new practices and a new sense of identity as school eaters. The children's trajectories of participation show how the children increase their areas of influence as the teacher legitimizes their position as cultural builders and transformers. We discuss how identity and participation are negotiated, and how teacher's practice support the development of a learner identity as an autonomous participant.

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**Participant**

**Teaching careers and identities construction in foreign language teachers**

*Yareni Annalie Domínguez Delgado*

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**Abstract**

The present work intends to give report the analysis of the trajectory and the transitions in teaching identity experienced lived by teachers of Portuguese as a foreign language (PLE, by its Spanish acronym) during the process of curricular change at CELE-UNAM, (today ENALLT), it also shows the importance of rethinking the issue of identity as a key aspect in understanding the problems of teachers. This type of consideration and approach of the self allows us to understand the construction of the identity of teachers as a process of narrative positioning, which leave aside traditional views that only conceptualized the identity of teachers as the possession of a set of skills and abilities for the exercise of the profession. With reference to PLE teachers, it may be said that their identity cannot be reduced to simple transmitters of phonetic, grammatical, or syntactic elements; nor can it be understood simply based on their professional skills and abilities or their initial training. Which is why, this perspective adds aspects that characterize teaching as a dynamic and changing activity; it also permits the development of an understanding of teachers as active agents in their professional experience and in the very construction of such identities. Reviewing through discourse the notions of the different positions of the self as well as the polyphony resulting from the dialogical relations that teachers establish in the construction of their identity, is important for understanding the meaning that they give to their educational practices. The perspective and points of view of PLE teachers, as well as the different positions that they adopted both in their productions and in their stories of critical incidents (CI) experienced throughout their careers, constituted a central aspect that could be recorded through different instruments and offered a view from the teachers' own perspective of the destabilizing events that such events assumed. These CI reports highlight both individual and group tensions arising from the imminence of curricular change and its institutional impact.

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**Participant**

**Imaginary scenarios for Bovary's color / race meanings**

*Antonio José de Souza*



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**Abstract**

The present proposal is a study about black and gay identity. The interracial and heterosexual family is here the amphitheater on which the life story of a negrogay person named fictionally Bovary was designed showing how imaginary scenarios were created by him to endure suffering from being black and gay.. The main objective was to understand how the constructions of negrogay identities emerged from the life story engendered in the family's relationship and intimacy. This work was developed both as (Auto) biographical research and life history, which were analyzed based on the Theory of the Dialogical Self, phenomenology and hermeneutics. When Bovary associated his skin color with his father's blackened complexion, he felt uncomfortable and anguished: "[...] a certain rejection [...] I grew up and this issue grew up [...] I won't lie: I didn't accept myself [...] I didn't accept being black [...] I even accepted being called brown". Bovary's feelings were of duplicity - being white, being black clashed in a bifurcated body, amalgamating his duality in a light-brown being, while remaining a racialized person in hierarchical assumptions that overlap the values of whiteness at the expense of blackness race. The rejection "of oneself" is an image witnessed by someone aware of his actions, knowing that he was "situated" in the world. For this reason, he positioned himself as a non-accepted voice to later repositioning himself through the creation of a me-"other" who, despite being an imaginary character, is endowed with an autonomous voice. This voice has the ability to interact with other characters / voices, exchanging information about their intrinsic "me" and their worlds. It is the dialogical perspective of the Self that decentralizing the "I" allowed its pro-fusion of shifting positions that transits in the Self complex as follows: "[...] I didn't want to be black, because black is minus in society [...]. As I was already labeled as fag [...], so I created a character. [...] The negation of the Negro was a defense [...]. "Being black" was rejected and denied as part of a parallel reality created from the desire to be an "other", also a consequence of self-defense in the face of a context already marked by the stigmatization of "being gay".

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**Participants**

**Dialogical Self Theory & Wobble: Supporting Novice Teachers through Dialogue**

*Trevor Stewart, Tim Jansky*

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**Abstract**

Novice teachers in the U.S. receive relatively little support (Fecho, et. al, 2021; Sutchter, et. al, 2016) as they transition from student to teacher. Dialogical Self theory supports the exploration of the dynamic multiplicity of I-positions (Hermans & Gieser, 2012) that are in play as novice teachers construct their identities over time and reckon with the tensions that cause them to feel isolated and question their ability to succeed (Stewart, 2018). This paper draws upon Dialogical Self theory to explore the transactions that occur as novice teachers' senses of self are socially constructed over time (Hermans, 2001) and consider the ways those senses of self are connected to one another and individuals' professional, social, and cultural contexts.

This study examines the challenges participants (N=7) shared in the form of wobble stories (Fecho, 2011), which were explored in monthly Oral Inquiry Process (OIP) workshops (Stewart, et. al, 2019) that were part of a teacher induction program that Author B conducted in a school district in the United States. The OIP workshops were conducted online using the OIP framework to consider the range of ways that one might respond to tension. Data were analyzed using thematic analysis (Max-well, 2005) to develop the following codes that indexed trends in the challenges shared by the participants: relationships; standardization; confidence; isolation; support. Data were further sifted and examined using the lens of I-positions to consider the multiple senses of self that were in—or might be brought into—dialogue with one another by embracing wobble and tension, instead of holding them at arm's length. Data pointed to a larger issue in education in the United States: binary thinking. The idea that there are "best practices" and a "right" or "wrong" way to teach was explicit and implicit in the feedback

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**Paper Session Thursday, June 10th (17.30-19.00)**  
**Paper Session TH-3:**

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that the novice teachers received from experienced teachers. All teachers need to learn and grow. However, the multiplicity of I-positions occupied by everyone who walks into a school and the dynamic cultural and social contexts that exert centrifugal forces on the process of meaning making require attention to the idea that there are myriad ways in which one might productively respond to a challenge. The collaborative dialogue that is central to the OIP process offers a form of support that can sustain novice teachers when they feel isolated and question their ability to succeed.

# Paper Session Thursday, June 10th (17.30-19.00)

## Paper Session TH-4:

### Thematic Area: Culture and Social Community

#### Participants

**Why people engage in collective action? – Identification, communication and perceived instability of the system as psychological dimensions behind collective action**

*Sara Bigazzi, Sára Serdült, Lilla Dézma, Ildikó Bokrétás*

#### Abstract

Despite the fact that people occasionally express their dissatisfaction with the Hungarian political atmosphere, demonstrations do not activate many people in the long-term. The aim of our research is to explore the social psychological dimensions behind participation, what motivate or hinder people to participate in different form of collective actions aimed to change the current social system. We assumed that the following dimensions influence participation: perceived instability and illegitimacy of the system (Tajfel, 1981), the perceived efficacy and identity activation (Klanderman, 1997), the relation to power (van der Toorn, Tyler and Jost, 2010), the perceived community (Dasgupta and Beard, 2007) and social arena and communicational spaces (Howarth, Andreouli and Kessi, 2014).

In 2019 we used a complex online questionnaire (N=636) to measure the mentioned dimensions and their relation with participation. Data were analyzed in SPSS, Iramuteq and manual coding of narrative elements. Three groups emerged, two of them could be interpreted as potential activists. (1) The socially passive group, disidentified at each level (community, national, humanity), defines the social system as unjust but stable, in opposition to the current power, but represents the system as unchangeable. These people's social network and communication space are closed, they perceive their community as different in their values and perceive their community as inactive. This group, despite being dissatisfied with the social system, doesn't do anything to change it, remains passive and externalizes responsibility. (2) One of the two potentially active groups identifies itself with the nation, trusts in the power, perceives the system

as legitimate and stable and tends to act for the protection of the social system. These people's communication space is the most restricted. They speak about political and social questions just with their closest relatives and friends, at the same time their social network is the widest and they perceive their community as agent and similar in their values and interest. (3) The other potentially activist group has a multilevel identification, they perceive themselves as members at each level (community, nation, humanity), position themselves against the system and the power, perceive the system as changeable and tend to act for that. This group includes those active people whose social network is wide, whose communicational space is open and whose community perceived as active and similar in their values and interest.

#### Participants

**Everybody can be threatened: the effect of context-specific threat on identity processes**

*Sára Serdült, Sara Bigazzi, Anna Siegler, Ildikó Bokrétás, Lilla Dézma*

#### Abstract

Relative deprivation influenced by the economic crisis served the rise of threat politics and propaganda. It implies the increasing subjective perception of threat in societies, evoking exclusionary attitudes toward the "others". These dynamics can be interpreted as a consolidation of threatened identity positions. Threatened identity literature points out the fact that threatened social identity goes along with self-protective mechanisms which manifests in interpersonal or intergroup action and occurs at the intrapsychic level as well. The present research aims to investigate how the perceived threat on social identity influences beyond the intergroup relations interpersonal and intrapersonal dispositions. A two-step experimental study was conducted with four different sub-groups: doctors, teachers, protestants, and homosexuals. The participants fulfilled an online questionnaire including anxiety, resilience, self-reflection, self-esteem,



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## Thematic Area: Culture and Social Community

mentalization, empathy and fear of negative judgment scales, further an item measuring the subjective threat perception according to their relevant group identity. Two weeks later they received a law proposal threatening their relevant group identity. After reading the manipulation they fulfilled the same questionnaire as in the 1st round. Data were analyzed with SPSS. Results report that however there was no significant change in threat perception significant changes were found in the measured intrapsychic and interpersonal disposition between the two conditions. The revealed patterns differ by the subgroups. Final conclusions suggest that social identity threat has an effect on intrapersonal and interpersonal processes however this effect is not general but context specific

### Participant

#### A Carnal Voice: Sexual Internal Dialogues in Self-Development

*David W. Wahl*

### Abstract

A Carnal Voice: Sexual Internal Dialogues in Self-Development  
In Sociology, internal conversation is a sparsely investigated component of the composition of self-hood. And yet, there is general consensus, within the discipline, that internal conversations are of great import in the understanding of selves. This, paired with the ubiquity of internal conversations, calls for a wider breadth of scholarship. Founded in symbolic interaction and dialogical self theory, the current study examines sexual internal conversations derived from the narratives of research participants involving the development of their sexual selves. Analysis of the inner dialogues reveal how individual's use internal conversations in sexual situations and, ultimately, the utility internal conversations have in the process of sexual self-development. In the sociological study of selfhood, internal conversation is shown to add a significant layer to the understanding of sexual selves.

### Participant

#### Visage of the Other: Shadi Ghadirian's embodiment of the prohibited self through Bakhtin's Carnavalesque doctrine

*Delaram Hosseinioun*

### Abstract

Bakhtin declares, 'Existence is not only an event, it is an utterance'. Thus, the dialogue is rooted in the sphere of being and by maintaining a dialogue an individual affirms and extend its entity.

As a Persian female researcher who witnessed the outcomes of social suppression, I seek to survey the possibility of reclaiming an authentic dialogue through new platforms. I argue, pigments and symbols convey the prohibited voice of the artist. In particular, I focus on the role of the aesthetic mise en scene in works of the contemporary Persian artist Shadi Ghadirian (1974-). I question how Bakhtin's carnivalesque frame provides the artist with the means to retrieve the prohibited feminine voice of her generation. I aim to illustrate the occult angles of Persian feminist art, as art is an event exerted upon the relation of the senses.

In his chronotope doctrine Bakhtin claims, through art's carnivalesque frame, spatial and temporal axioms are shattered or fused, thus the hierarchy loses its dominance, and the marginalised finds the opportunity to announce its existence and regain its entity.

Further, by adopting Bakhtin's notion of heteroglossia, I explore the Butlerian argument of 'negating the Otherness' in Gadiarian's artwork.

I argue as cultural frames and speech forms affect each other reciprocally, Ghadirian's criticism of social taboos against women manifests the missing polyphonic element. Further Bakhtin asserts, human life and its speech forms do not take place in a vacuum but act on each other endlessly, accordingly, I illustrate how Gadirian's works extend Bakhtin's polyphonic doctrine and actualise Her-man's dialogical self-theory. Drawing upon Herman's notion of the other-in-the-self, the self consists of a multiplicity of positions/emotions, however, when the person is immersed in one position or is deprived of the rest, the individual is entrapped in the "I-prison". Therefore I conclude, not only the art permits the artist to create a dialogue with another aspect of herself, parallel through the acknowledgement of the Other, mirroring the voids and confirmation of the fragmented self, the pictorial dialogic brings the conflicting elements of the female identity into an active unity. Hence the dialogical space and the artist's reconstruction of the imposed Otherness permit her and her audience to step beyond this 'I prison', retrieve their utterance and render a new identity to the female figure.



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**Participant**

Construction of the self and the other in global climate change discussion

*Lilla Dézma*

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**Abstract**

Purpose: The aim of this study is to explore the construction and possible forms of self and other in the global climate change discussion on a Hungarian sample applying dialogical self approach. Background: A previous study (Smith and Joffe, 2013) have demonstrated the importance of differentiation between self and other through analysing global warming's representational field. The other and the self as well, were depicted in an action/inaction dimension, furthermore the role of the perpetrator was mostly associated with the other. To promote effective individual and societal actions mapping the content, the structure and the possible diversifications of existing knowledge regarding the self, the other and their connection is required. Methods: Two, interconnected studies were created. In Study 1 respondents (N=311, Mage=32.5 years, SD=11.9 years) gave free associations to the stimulus of global climate change and filled out also the IWAH questionnaire which measures identification on three different levels. These data were analysed using cluster-analysis in SPSS and Iramuteq. In Study 2 questionnaires from 200 participants were collected asking them to write freely on global climate change, the role of themselves and others on what kind of actions must be done. Conclusions: In Study 1 participants confessed about their perceived identification related to community, nation and humanity. According to these answers four clusters emerged, (1) the first contains those, who do not identify with any of these categories, (2) the second contains those, who highly identify with all three categories, (3) the third contains those, who think of themselves as global citizens and (4) the fourth those, who position themselves before all as members of their own community. It has become clear with Iramuteq-analysis that behind these different identifications different representational fields of global climate change appear. In Study 2 we expect different self-other relations connected to the different interpretations of climate change. Data are still under analysis.

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**Participant**

The Others Inside - An Examination of Internal Dialogue and Debate in Paul Bowles' "A Distant Episode"

*Phillip Thomson*

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**Abstract**

Paul Bowles' short story, "A Distant Episode" is a shocking deconstruction of identity and the process of colonization. Examining the story in light of dialogical self theory (DST) reveals arguments about decolonization and justice which implicate the reader. The paper emphasizes the sociocultural and pragmatistic strands of DST and highlights the work of Frantz Fanon in light of the problematic nature of ironic justice as described by literary theorist Kenneth Burke.

Bowles' use of Internal dialogue and debate exposes dangerous deficiencies in the thinking of the colonist and provides a description of the roles violence and linguistic repression play in the process of colonization. Fanon not only analyzed the violence associated with colonialism but also the inverse notion that violence is a necessary part of decolonization. A superficial reading of the story might support the notion that justice has been done but when viewed dialogically in light of Burke's concept of ironic justice the sense of justice recedes.

# Poster Abstracts

# Poster Session Monday, June 7th (17.30-19.00)

## Poster Session M-1:

### Thematic Area: Education & Development

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#### Participants

##### **Fostering school principal's identity development through a dialogical training approach**

*Núria Mollà, Montserrat Castelló*

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#### Abstract

Over the last decade, research about school leadership and school principals has grown based on evidence of their relevance to foster students' learning improvement. Although there is a consensus about functions and tasks configuring the school principals' sphere of the activity, research on the intrapsychological factors focusing on school principals' voices has received less attention. In this study, we connect two theoretical frameworks to address those voices. First, we rely on the critical incidents (CI) framework, meaning the individual's representation of significant experiences having a high and destabilizing emotional impact. Second, we applied the Dialogical Self Theory identity conceptualization as a continuous and dynamic process. In this study, which is part of broader research about the school principal's identity development, we were interested in identity in action. Thus, we focused on how school principals positioning (and repositioning) while facing and resolving CIs in their daily activity through their voices (internal positions) and those of significant others (external positions) dialogue. Ultimately, we want to generate training proposals that promote the school principal professional development.

A novice and an expert school principal participated in the study that has four objectives: 1) to describe the CIs school principals faced during a school year; 2) to identify the positions they adopted when tackling those CIs; 3) to analyze the mechanisms involved in the school principals' positioning when facing CIs, and 4) to characterize the participants' dialogic-self facing the CIs. We adopted a longitudinal design with a mixed-method approach. Data was collected through multimodal interviews, combining semi-structured questions, a reflective diary, and a Journey Plot to draw the two participants' trajectories. The analytical procedure integrated emer-

gent qualitative data categorization and quantitative analysis of case-categories distribution.

The distribution of the different CI's emotional impact over time, more destabilizing in the novice principal, reveals the role these CI play in reorganizing the self. Regarding trajectories, results indicated the novel principal experienced troubles when resolving his repositioning and adopting internal positions. When adopting the new position as Project Manager, he was influenced by his promoter position as cooperative in coalition with external voices, like the voice of his supervisor working as counter-position. On the contrary, the trajectory of the expert principal showed that, when facing the reported CIs, he mainly adopted internal positions involving a greater range of positioning mechanisms. Thus, his position as Project Manager worked as a core position in coalition with the Learning promoter position, which acted as meta-position and promoter position.

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#### Participants

##### **The professional identity of the academic counselor through their self-positions and critical incidents**

*Andrea Vargas, Paula Mayoral, Maribel Cano*

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#### Abstract

Academic counseling is a question of knowledge, power and identity, according to the problems and educational needs in each context, the type of demand must be identified to act accordingly. Professional identity represents the socio-culturally mediated capacity to act. Hence the permanent dialogue that is maintained between the context and the self-definition, where the perception or self-representation of each subject is conjugated with the society.

This research describes the I-positions of school counselors and their learning experiences from critical incidents faced. Recording, coding and analyzing the information provided by 13 academic counselors, we found their I-positions as facilitator, mentor and trainer.



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Firstly, the counselor as a facilitator's conducts and promotes specific objectives according to the counselor needs and the context itself. This position reported CI related to the relevance and consistency of information in the training course. At the schools, the CI reported refers to the teachers and managers' resistance. Finally, as learning experiences, those related to the management of one's own learning stand out.

Secondly, the counselor as a mentor, who based on previous professional experience, fosters relationships between peers while promoting learning. This I-position reported CI related to organization and time management. They learned to manage their own learning and counseling management techniques at the same time.

Finally, the counselor as a trainer reproduces a directed role to share specific knowledge as teaching patterns. The CIs reported were time management, planning and organization. They highlight the experiences that enabled them to manage their own learning.

The results also confirm the school counselors' training needs in the specific disciplinary field of counseling and in the emotion management skills. Key words: Academic counseling, critical incidents, I-positions, professional identity.

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### Participants

**Nursing Teachers' Ability Formation Process in the TEA Method Approach**  
*Chihiro Tanaka, Tatsuya Sato, Taiyo Miyashita, Teppei Tsuchimoto*

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### Abstract

In this study we aimed to clarify the nursing teachers' ability building process, that is to say, what experience has formed them as they are today, how they have developed their ability as a nursing teacher.

One of our study subjects is a nursing instructor who has over twenty years of practical experience. We first made a TEM diagram according to her personal history and defined bifurcation point appearing in her ability formation process. We then explored it more deeply by utilizing the Three Layers Model of Genesis (TLMG) and observed behavior, values, beliefs' in transition. TLMG is a model to understand the characteristic of changes through

internalizing and externalizing the hypothetical three layers information (Yasuda and sato). In "PROCESS OF AKTUALGENESE (MICRO GENETIC LEVEL)", we found out activity levels such as "student-friendly teaching style," "information-centered teaching performance." Next, "MESOGENETIC LEVEL" is the level of sign generation. "The potential of under-achievers", "students with less experiences in life," "poor role model teachers". Those factors worked as facilitating signs and various positions and self-dialogue were seen there. "ONTOGENETIC MAINTENANCE" caught the change in the instructor's educational point of view; shifting from "giving knowledge and skills one-sidedly" to "working on students to nurture their sensitivity" and "being on the premise that both students and teachers are equal as a person" and so on.

Based on the concept of positions from Hermans' Dialogical Self Theory, we closely examined her bifurcation point. There were four positions of dialogue: "I, as a teacher" "I, as a nurse", for example. "I, as a teacher" was dominant when she coped with inexperienced students. Repeatedly thinking about what it takes to be a good nurse, she kept pursuing the right answer and continued the dialogue with "I, as a nurse" .

In conclusion, in the reflection of the instructor's educational practice, four positions were revealed.

Although there were some strong or weak dominance of each position in her perspective change, still the core belief was firm and did not fluctuate.

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### Participant

**I as university supervisor: Transacting to become I as teacher educator**  
*Lauren May*

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### Abstract

While mentoring teacher candidates in an English Education program in the Southeastern United States, a myriad of I-positions are in dialogue with each other, influencing my transactions. As a second-year Doctoral student, my various positions are still in development. Dialogical Self Theory helps me understand the positions I occupy: I as PhD student, future teacher educator, university supervisor, former 6-12 English teacher, former stu-

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**Poster Session Monday, June 7th (17.30-19.00)**  
**Poster Session M-1:**

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dent teacher, etc. and how the dialogue between them transacts with the teacher candidates in the English Education program. As I fulfill university supervisor responsibilities, my interactions with the teacher candidates are influenced by my I-positions and also impact my positions as future PhD and developing teacher educator. As they enter into dialogue and experiment with my current and developing selves, the new positions become more complex and may eventually either move to more prominence or move toward regression.

Dialogical Self Theory provides language useful in understanding how different positions interact and develop. The implications from this session align with Dialogical Self Theory in noticing how one's myriad of I-positions influences the development of relationships not only with other people, but also within themselves. My relationships with the teacher candidates in the English Education program and my own internalizations are impacted by every position I hold. When speaking with the teacher candidates, for example, my former I-positions as student teacher and 6-12 English teacher are more prominent. The experiences that developed those positions are brought into dialogue as I consider ways to assist the teacher candidates in the process of developing their own positions. Simultaneously, my assisting the teacher candidates allows me to further myself as developing teacher educator, exemplifying how I-positions assist in the development of other's positions as well as our own.

This session is filled with experiences that reflect developing I-positions, bringing in complex discussion regarding how these positions interact with one another. I use my own placement as university supervisor to explore how dialogue works to bring myriad I-positions into focus. I also emphasize how dialogue associated with these positions contributes to developing interiorized roles, I as future PhD and I as developing teacher educator.

# Poster Session Monday, June 7th (17.30-19.00)



## Poster Session M-2:

### Thematic Area: Clinic & Health

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#### Participant

**If your pain had a voice, what would it say? How clients make meaning of somatic symptoms**

*Eleni Malliou, Ifigenia Sotiropoulou, Eleni Lekkou, Evdokia Mita, Korinna Nikolaou*

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#### Abstract

Persisting symptoms of pain are often brought to therapy with the request to make sense. Other studies have shown that making sense (e.g. writing about symptoms in a coherent manner) can benefit the immune system. The present study explores the clinical hunch that clients understand their pain symptoms as having some personal meaning. Ten clients in various therapy approaches participated in the study. Information on pressing life issues were collected through an interview and participants were then asked to write an externalization of the problem exercise as well as draw a picture of their pain symptom. A narrative analysis revealed common themes horizontally and vertically. Symptoms were viewed as metaphors of inner struggles appearing in stressful transition periods and having transgenerational meaning. Voices of pain were seen as encouraging them to “move on” or “take self-care” but often in a strict, diminishing tone that contradicted the caring content. This, findings indicate that clients can spontaneously reflect on the notion of self as polyphonic, an idea that can help them make sense of pain symptoms. In terms of clinical implications, incorporating externalization of symptom, writing and drawing in therapy can help clients toward meaning making. Therapists should help clients match the caring content of pain voices with a caring tone.

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#### Participant

**Pleasurable pain and the joyful cruelty – a phenomenological study of trans- formation of opposites**

*Julie Bo Lindgren*

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#### Abstract

Novelists and artists anticipated psychology in deep descriptions of human living, experience, and affect. It hence becomes inevitable that psychology as science should concern herself with materials treated by artists (Freud 1910; Brinkmann 2009; Eco 2009). The classic yet brilliant novels ‘Wuthering Heights’, ‘Crime and Punishment’, and ‘Pride and Prejudice’ are chosen for analysis where three main points are outlined 1) closeness of opposites, 2) transformation of affect, and 3) self-regulation strategies. What art does so brilliantly, but where psychology as science has lost its way, is in containing opposites as closely related and mutually co-relating parts of a whole. Pleasurable pain and joyful cruelty are examples from the classic literature of how these dialogical oppositions lead to tensions that have continuity over time. While previous scholarships orient towards “easing the aching” through explaining away the tensions and suffering of humans (Illouz 2010) this paper enlighten the often over-looked closeness of opposites and the transformation from negative affect to positive affect. It is hence stated that the negative and positive are so closely moving into each other (Toomela & Valsiner 2010) illustrated through excerpts from the classic novels which sets the stage for an analysis of affective transformation of meaning. This transformation naturally leads to self-regulation and the emergence of continuously new ways of seeking tension and mutually seeking to overcome them trough e.g. rituals, therapy or salvation. With theoretical elaborations of the terms ‘affectivation’, ‘opposites’, and ‘self-regulation’ it further leads to the proposal that Dialogical Self Theory (DST) (Hermans & Hermans-Konopka 2010) can add to a deeper understanding of human experience by careful analysis of new I-positions in the constant re-making of the self. All hap-pens within the skin knowing that the self is extended to a larger space where others come to play a role in our minds. The centrality of co-existing opposites is discussed, and it is here suggested that novelists are great psychologists who provide easily accessible deep descriptions of human experience through the minds of their characters. This paper enlightens that the diagnostics “positive” and



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"negative" affect are arbitrary categories labelled in the feeling field of united opposites instead of either or.

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**Participants**

**Tattoos: Stories from over and under the skin**

*Konstantinos Lianos, Chrysi Ziridou, Aikaterini Tsantili, Aikaterini Pagoulatou, Antigoni Giazitzoglou, Epameinondas Ntafoulis*

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**Abstract**

The practice of tattooing has increasingly become an accepted means of self-expression, self-adornment and art form. Previous studies have suggested that tattoos are embodied narratives revealing information about the construction of self-identity. In this qualitative study, we explored the hunch that tattoos, with their words, shapes, images and colors, convey something significant for the person carrying it, something that is not voiced in words. Ten participants recruited through snowball sampling were interviewed in-depth. They were asked to re-construct stories behind selected tattoos by linking them to specific periods in their lives, sharing feelings, and explaining the selection of images. Transcribed interviews were narratively analyzed. Several themes emerged pointing to the use of the body as a canvas for storytelling and for voicing sensitive issues at turning points in one's life. Tattoos appeared as embodied voices that persons sought to strengthen by marking their existence. They functioned as messages sent to oneself marking a shift in self-identity, and promoting inner-dialogue. Clinical implications include inquiring about tattoos, their stories and their voices in therapy conversations.

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**Participant**

**Decentring and the promoter position in DST psychotherapies and compassion-mindfulness training: a theoretical comparison**

*Robert Sikora*

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**Abstract**

Disidentification or decentring has a number of synonyms used across various therapies.

In compassion and mindfulness-based interventions decentring, cognitive defusion or re-perceiving is regarded as one of most important mechanisms of change and transformation.

Similarly, in approaches based on dialogical-self theory the decentring movement, I-depositioning and building new meta-positions are often an important element in building a healthy and integrated sense of self. This work will employ the notion of space between positions (Hermans-Konopka 2010) and the concept of ma (Morioka 2012) to show the similarity between the method (and language) used in DST-based therapies and that used in forming an effective approach to compassion and mindfulness meditation.

Paramount to the success of mindfulness-based approaches is the aspect of compassion, which relates to a mindset that supports the process of decentring and creates conditions for it to arise. A large amount of practices aiming to develop compassion (and self-compassion) are based on imagining or recalling a supportive figure who then serves as a transmitter of compassionate attitude. The poster will propose an investigation of the parallel between those practices and the accessibility of the promoter position in the dialogical-self theory.

To date, to my knowledge, there is a lack of a systematic comparison that would describe similarities and differences in the role of decentring and the promoter position in contemporary psychotherapies modelled on the above-mentioned approaches. The purpose of this work is to present a draft of such a theoretical comparison. The author will try to answer the question whether decentring and accessing the promoter position are based on the same principles and serve the same aim in both cases. A blueprint will be proposed for future empirical studies that would confirm the theoretical assumptions.

# Poster Session Tuesday, June 8th (17.30-19.00)



## Poster Session TU-1:

### Thematic Area: Culture & Social Community

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#### Participant

##### **A dialogical revealing of the hypergeneralization of signs**

*Christian Højen Bisgaard*

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#### Abstract

The aim of this study is to qualitatively study the genesis of a hypergeneralized sign field of a broad ranged and dynamic Locus of Control (LoC), and thus understand the social development of the ability to handle adversities in both sport and everyday life by young badminton players at a boarding school in Denmark. These young players are socialized into a schematic narrative template of both responsibility for own learning and development enforcing an inhabitation of a somewhat internally oriented LoC. In the Danish elite athlete communities it is both seen in my experiences as a badminton coach and throughout this study that the prevailing offered and available I-positions, collective voices and thus signs in these communities follow this internalized responsibility and internal control. When faced with adversities, we therefore see risks of raising anxiety, nervousness and stress levels. In the end this results in young athletes protecting their identities and selves in the communities by employing presumably external secondary control strategies. However through carefully structured experiences in the badminton environment, I succeeded in challenging this presumably dominating and powerful voices/signs of responsibility, and thus aiding a more accepting attitude towards adversities in the pursuit of a desired future with these young players instead of a with-drawn and effortless engagement in making the best of the future and for this reason not engaging fully in practice and everyday life. To study the yet unstudied and nonverbal hypergeneralization process following Jaan Valsiner's semiotically mediated approach, we will have to apply a Lewinian field theoretical approach to get close to the field of forces and thus the dialogical negotiation of voices in the player's life spaces. This has to be microgenetically approached following Vygotsky's sociocultural approach as well to capture the revealings of the alteration and genesis of hypergeneralizing a more

flexible and broad ranged LoC through the player's attitudes, utterances and behaviors. By both being the coach and the researcher I can through an action research paradigm strategically challenge the prevailing and dominant voices of the athlete community, thereby aiding a generalized dialogue of the player's opportunities to effortfully pursue a desired future. In sum, this study aims to capture the yet uncaptured hypergeneralization of a sign field through voice recorded training diaries, video recordings of strategically planned practices, and at last microinterviews during practices and everyday conversations to see the revealings of the alteration of the available hypergeneralized sign field and thus dominating dialogue.

Keywords: Locus of Control, Hypergeneralization, Dialogicality.

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#### Participants

##### **Moving cultures and the multiplicity of the self: a dialogical intervention in a multicultural setting**

*Giacomo Chiara, Diego Romaioli*

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#### Abstract

Over the last ten years, the migration from North Africa to Europe has increased because of the high number of people being forced to leave their country of origin. The reasons for forced migration are attributable to a variety of economic, social, and political factors which go hand in hand with suffering. Migrations do not only entail the movement of people from one region to another, but also a hybridization of different life stories, meanings, and traditions. The task of psychologists in such a multicultural setting is twofold: on the one hand, it consists in offering support and providing understanding to people that have lived extreme experiences, such as unjust detention, violence, and torture. On the other hand, the psychologists' work aims at facilitating the integration of migrants in local communities increasingly characterized by an ideological impetus toward souverainism and by ethnocentric attitudes. Aim of the present contribution is to suggest practices through which professionals can better deal with the cultural dif-



Thematic Area: Culture & Social Community

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ferences at play, without distorting them through ethnocentric arguments. In particular, we will present a case of a man who reported to see a spirit threatening to kill him and that was initially diagnosed by a psychiatrist as an 'hallucinatory psychosis'; thus we provide an example of a therapeutic work in accordance with the Dialogical Self Theory. The intervention was conducted in a reception center for asylum seekers in Italy and was divided into five phases: 1) Exploration of the voices and related conflicts; 2) Restore the sense of intentionality of the "alien voice"; 3) Balancing of the voices; 4) Development of a ritual of passage and social legitimation; 5) Consolidation of the voices and planning for the future. The cultural system of mi-grants often frames the psychological distress as concerning an "alien voice", which becomes de-humanized and associated with supernatural entities. At a dialogical level, the result is an I-position that, by denying the intentionality of a part of the self, makes it impossible to recover a communication with it. Excluding a voice from the intentionality of a person is equal to depriving ourselves of the possibility of establishing a dialogue with it and thus of negotiating some kind of transformation. Engaging the migrant in conversations likely to help them restore the sense of intentionality of the voice that is perceived as alien may turn out useful in the therapeutic practice with people who have been forced to make radical life choices and whose cultural background is characterized by religiously-connoted system of construction.

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**Participant**

**The Returning Self – Internal Dialogue of Identity and Exploration**

*Natalie Jancosek*

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**Abstract**

The basic dialogicality of the Self becomes particularly relevant in human conditions of high and persisting motivation and prolonged needs for gaining excellence in one's fields of activities. By becoming a professional athlete the identity of the individual leads to the formation of very specific and salient I-positions within the Self that become formational in the development of the person. In figure skating it is not only the athletic aspect of the

sports that matters (I-as-athlete) , what might be even more important is the aesthetic attribute (I-as-beautiful) which is embedded into one's own identity (I-as-figureskater) and stays after the competitive career is finished (I-as-champion). This structure of I-positions goes through a radical transformation around the time of retirement from sports. By emerging from the past but having an impact on the present and future life of the individual a dialogical triangulation between the person existing in time, the past notion of the professional sports career and the current lifestyle is happening. Because of its continuous presence it is very important to get a deeper understanding of this cultural phenomenon. This then too concerns a majority of former professional skaters, who after the end of their career, chose to return to figure skating in several ways – from becoming a member of a figure skating show, a coach, judge or a distant way, such as producing handmade skates or becoming an attorney for sportsmen and sportswomen. Those individuals share a common history of competing on a professional level, the moment in which their career ended (abrupt or fading) and the rehabilitation of figure skating into their life afterwards. Although those individuals share common factors of exiting and re-entering this sport, they each perceive, reflect and outlive it in individual ways. This then highlights the multiplicity of the dialogicality happening within the self through which a multidialogical nature of the life course can be observed.

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**Participant**

**The Meaning in Life, Mental Simulation and Dialogical Self**

*Katarzyna Pasternak*

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**Abstract**

Experiencing the meaning of life is widely recognized as a vital element of well-being and central human motivation. Studies have shown that a higher meaning of life is associated, among other things, with a higher quality of life, higher levels of happiness and better declared health. The subject of the study is the meaning in life and the content of imaginations measured after conducting temporal internal dialogues and mental simulation. The respondents were randomly assigned to one of the groups. In one of

the research group, the respondents had to lead internal dialogues with themselves from the future, and describe two events that would take place at that time. In the second group, the respondents were asked to conduct a temporal mental simulation, to imagine themselves in the future and describe two events that would take place at that time. Study participants were encouraged to provide complete, detailed and extensive answers. Next, participants assessed the importance of the events described by them as well as they were asked to answer whether the described event was negative or positive. They had to recognize whether during their journey through time they felt awe, hope and nostalgia, and they answered the questionnaire examining the meaning in life. 200 people aged 18-30 participated in the study. The study is part of a larger project that involves examining the mechanisms that increase the sense of meaning in life and checking the differences depending on the conduct of internal dialogues and mental simulations in Poland and the USA. Interesting results are obtained from the analysis of the content of internal dialogues and mental simulations conducted by young Poles. They were analysed in terms of importance for a respondent, the topic that dominated the descriptions, the positivity or negativity of the descriptions and the emotions that accompanied the person who described the events.

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### **Participants**

#### **Being authentic and internal dialogical activity**

*Jan Kutnik, Martyna Baranowska*

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### **Abstract**

Existentialist thinkers have indicated that being authentic occurs at times. It is not a condition that can be achieved once and for all. Moreover, they claimed that most of the time we live our lives in an inauthentic way. Therefore, we can speak about a certain tendency to be more or less authentic. Looking from a psychological perspective, being authentic is a desirable state. It is reasonable to ask what factors may be associated with an enhancement of authenticity. One of the activities that can potentially foster authenticity is the internal dialogical activity. In our study, we measured different

dimensions of this activity, according to the approach proposed by Oles (IDAS) and Brinthaup (STS). Taking into account both of these measures allows for a more complete description of internal dialogues. We have treated the domains of internal dialogical activity as predictors for general authenticity. We understand authenticity following the conceptualization proposed by Kernis and Goldman. General authenticity is the tendency to deepen one's self-awareness, to process information relevant to the Self in an unbiased way, to behave in a way that is consistent with one's beliefs, and to be open and honest with others. According to Kernis and Goldman, authenticity is the disposition to manifest a certain type of behavior and to develop an insightful attitude. Our study included 199 participants (118 females) aged between 18 and 30. Regression analysis was performed in two steps. In the first step, domains of internal dialogical activity were included (IDAS). In the second step, four dimensions of self-talk were included. With the addition of self-talk, the percentage of explained variance increased slightly (finally to 41%). Two scales each of IDAS and STS proved to be significant predictors. We observed a positive relationship of authenticity with identity dialogues (IDAS) and Self-management (STS). In contrast, internal confronting dialogues (IDAS) and self-criticism (STS) were negative predictors of authenticity. These results show a consistent pattern characterizing the relationship between internal dialogical activity and authenticity. It seems that the results obtained provide good support for the interpretation of being authentic that emphasizes the importance of the agent's relational openness to the Other (in this case, in the form of an internalized Other). Such a dialogical-relational interpretation is especially close to the tradition of open, non-nihilistic, and essentially humanistic existentialism that leads from Kierkegaard to Levinas.

# Poster Session Tuesday, June 8th (17.30-19.00)



## Poster Session TU-2:

### Thematic Area: Clinic & Health

#### Participants

##### **The temporal dimension in the narrative construction of identity and its relationship to wellbeing in adolescence**

*Anna Salvador, Meritxell Pacheco, Laura Susin Carnicero*

#### Abstract

Identity is an internalized story of life, constructed dialogically with others which is constantly evolving. From a narrative standpoint and psychosocial and socio-cultural perspectives on identity construction, the present study examines the relationship between the narrative coherence of past and future life stories and well-being, during the adolescent period. The past and future life stories of adolescents (N=16) aged between 12 to 17 years (M=15.56, SD=1750) were analyzed. The main instruments used for this study were the Youth Self-Report 11/18, and a life narrative elicitation interview. The results indicate a statistically significant difference in the temporal coherence between past and future life stories. They also indicate a negative correlation between some dimensions of narrative coherence of past and future stories, and overall problems and internalized problems. There is also a statistically significant correlation between producing coherent life narratives and psychological well-being. We raise the possibility that there is a relationship between temporal coherence and cultural life narratives. Given the relationship found between narrative coherence and psychological well-being, we propose to investigate how a life story contributes to developing new ways to overcome future events.

#### Participants

##### **Identity and narrative coherence in adolescence: a comparison between clinical and nonclinical populations**

*Clara Capdevila, Meritxell Pacheco, Anna Salvador Conde*

#### Abstract

Identity is a narrative construction of one's own life story, which develops mainly throughout adolescence and allows oneself to understand, compre-

hend and evaluate the present, in relation to the past and the future. One of the most important issues in the study of the narrative construction of identity and its implications for psychotherapeutic intervention is narrative coherence. The aim of the study is to assess the narrative coherence of adolescents' life stories and its relationship to well-being; as well as knowing the meaning that adolescents of clinical and non-clinical populations at-tribute to their life history. Participants were 30 adolescents (n = 14 clinical group sample in = 16 non-clinical group sample) who answered the self-assessment YSR / 11-18, the satisfaction with life scale, and were also asked for their narrative of life. Statistically significant differences were observed in externalizing problems, total YSR test problems, and life satisfaction levels, between clinical and non-clinical groups. There was also a significant negative correlation in the non-clinical group, between temporal coherence and total YSR problems, and the three scales of YSR problems and life satisfaction, in the clinical group. Qualitatively, there are thematic differences in the meaning of the narratives, in terms of the construction of close contexts and of the development and future projection of the narratives. In conclusion, narrative coherence remains preserved in both groups, despite the presence of problems and less satisfaction with life in the clinical group, visible on a quantitative and qualitative level.

#### Participants

##### **My dear hero: Fictional characters give voice to adolescents' sensitive family issues**

*Eleni-Maria Dimou, Maria- Michaela Asimakopoulou, Eva Theodoraki, Eirini Pantazi, Eleni Petroulaki*

#### Abstract

In the present qualitative study, we investigate the usefulness of the Fiction Tool in voicing sensitive issues regarding the family relations of adolescents. This tool is designed to facilitate the narration of personal stories in a safe emotional environment and is based on an understanding of the self as multi-part and polyphonic. The instructions ask for the written summary



**Thematic Area: Clinic & Health**

of a favourite fiction story, selection of three heroes, their feelings and their development. Twelve adolescents participating in a school-based group for self-development were given instructions for the Fiction Tool. They were also asked to write a family recollection and draw a "bird's nest" (an attachment tool). Common themes were marked both vertically and horizontally. Findings indicate that the tool facilitated young participants to more openly voice sensitive family issues hinted at in recollections and drawings. The heroes selected appeared as parts of self, internal and external positions, as found in previous studies with adults. The tool appears useful for working with adolescents in therapy as it can be a safe way to talk about trauma. Parts of self that can help healing can be identified using this tool.

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**Participant**

**Finding yourself in time - temporal dialogues and identity**

*Aneta Kozioł*

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**Abstract**

People can simulate different points of view in their minds, while by contacting significant people and reflecting on their own identity, in their minds is created a kind of community of different voices, belonging to different I positions, which together create - according to the concept of Hubert Hermans - dialogical self. These voices interact with each other, exchange information, and give each other emotions and feelings. One of the forms of these interactions is the conducting internal dialogues, e.g. temporal dialogues it means conversations between the I positions from different periods of life. To capture this dialogue in research, we can effectively use the "empty chairs" technique created by Fritz Pearls and derived from Moreno's psychodrama. The basic application of this method is psychotherapeutic and consists in the fact that a person conducts a dialogue with an important person from his life - past, present or future - or with himself, choosing a specific aspect of himself or an imaginary interlocutor. Internal dialogues between self positions are often used to summarize and consider changes in adulthood. Confronting different perspectives may end with an integrating reflection on oneself and the world or show that the answers to the

question about who you are and what the world is like are still unknown. The effects of these struggles with oneself make it possible to define the dimension of identity. The lecture will present the basic assumptions of Hubert Hermans' dialogical self theory and the four-dimensional model of identity formation proposed by Koen Luyckx, Luc Goossens, Bart Soenens, Wim Beyers and Maarten Vansteenkiste. The first results of the pilot study on the dream image of women and men during the mid-life crisis will also be presented. The aim of the conducted research is exploring the image of the current dreams of middle-aged adults and the image of dreams in youth and old age from the midlife perspective and their relationship with the dialogical self and identity.

# Poster Session Wednesday, June 9th (18.30-20.00)

PROGRAM  
Wednesday, 9th



B5-T&M  
Theory &  
Methodology

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## Poster Session W-1:

### Thematic Area: Theory & Methodology

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#### Participant

**New paths of introspection on the Dialogical Self and open methodological questions.**

*Natalie Rodax, Jaan Valsiner*

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#### Abstract

More than ever, psychology addresses the fundamental question on how the constantly developing self and continuously changing societies interrelate. By unwinding the self as entity and putting I-positions that fluctuate – within the self and simultaneously in relation to an outside world – in the heart of the theory, the Dialogical Self Theory (DST) conceptualises the becoming self as a fugitive phenomenon of transitions in the structure of I-positions. This contrast of emergence of a new state and the presumed already existing structures leads to new methodological challenges. Methodological stances that set a basis for researching complexities that explicitly withdraw from conceptualising the self as constant while at the same time acknowledging theories' nature of stableness is yet to be further developed. At this point, we propose a new look at the perspectives on introspection by theoretically exploring different stances (addressing the dialogical process and relating deep inner introspection with the immediate extrospective communicative actions). Specifically, i.e. by re-visiting Würzburg school's concept of "the imageless thought", we will methodologically ask how ways of inner introspection can contribute to systematically researching DST. We posit that this form of thought is the crucial transition moment to relate inner and outer dialogicality and thus be the birthplace of the transition of the I-positions structure in time.

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#### Participant

**Internal Dialogical Activity Scale-Revised (IDAS-R)**

*Piotr Oleś*

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#### Abstract

Internal Dialogical Activity Scale-R (IDAS-R) is a 40-item tool aimed at measuring an overall level of internal dialogical activity and eight types of

internal dialogues. In comparison to the original version of the IDAS current version (1) has been shortened from 47 to 40 items, (2) some items were deleted or reformulated, some other added, (3) one new subscale has been added, and (4) response scale has been changed from intensity to frequency. Respondents rate the IDAS-R items using a 5-point scale (1 = never, 2 = seldom, 3 = sometimes, 4 = often, 5 = very often). According to the results of exploratory factor analysis, eight scales were constructed 5 items each: Identity Dialogues, Maladaptive Dialogues, Social Dialogues, Supportive Dialogues, Spontaneous Dialogues, Ruminative Dialogues, Confronting Dialogues, Change of Perspective. Moreover, the scale has two parallel versions: Polish and English. The validity of IDAS-R was confirmed by correlations with the Self-Talk Scale by Brinthaup, Hein, and Kramer, which were 0.56 and 0.62 for Polish and US samples, respectively. Internal consistency for a general result was: 0.95 and 0.94, and for subscales from 0.70 to 0.87, and from 0.62 to 0.81, for Polish and US samples, respectively.

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#### Participants

**The predictors and consequence of identity processing styles - research with using of the Self-Confrontation Method**

*Anna Słysz, Piotr Haladninsk*

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#### Abstract

The purposes of presented study were to investigate the predictors and the consequences of three identity processing styles defined by Berzonsky: informational, normative, and diffuse-avoidant. These styles refer to individual preferences in the social-cognitive processes deployed when individuals deal with identity conflicts. Individuals with a diffuse-avoidant style try to avoid dealing with identity conflicts. Hypotheses were examined in a sample of youth in transition to adulthood (n=74). The Identity Style Inventory (ISI), the Parental Bonding Instrument (PBI), and the Self-Confrontation Method (SCM) were used. The Parental Bonding Instrument is a widely used to measure two parenting dimensions, care and control. The Self-Confrontation Method is based on Hermans' phenomenological theory of personality, and is focused on self-exploration with attention to



Thematic Area: Theory & Methodology

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the individual's feelings and motivation. The changes between two interviews (SCM) were analysed. The study identifies several predictors of diffuse-avoidant identity style (e.g. low care from mother), and consequence of diffuse-avoidant identity style (e.g. modifications of emotional patterning). In addition, maternal care is a predictor of the informational style of identity formation.

#### Participants

**Narrative construction of identity: from the present to possible selves**

*Laura Susin Carnicero, Meritxell Pacheco, Clara Capdevila*

#### Abstract

Adolescence is the stage when identity is built, a process that favors the link between the past and current self, giving a consistent meaning to their lives (Steiner & Pillemer, 2016). On the basis of possible selves' theory (Markus & Nurius, 1986), the aim of this project is exploring the relation between the construction of one's current self and its future projections. We worked with Kelly's Self-Characterization, the Life Narrative Interview, the Satisfaction with Life Scale and with the Possible Self open-ended questionnaire. This is a correlational descriptive exploratory study with a mixed methods design, consisting of a non-clinical sample (N=16) ranging from 12 to 17 years old. The results shown a thematic liaison between current and future selves, even though there was not evidenced its relation with satisfaction in life. In addition, it was found that the content of the constructs found on the self-characterizations is similar with the classification used for the categories related to possible selves. Moreover, age was correlated with percentage of balance in the possible selves and the degree of concordance between current and future self. Balance in the possible selves did not correlate with life satisfaction, but it correlated negatively with life frustration. Most participants achieved some balance in their selves, although there were no relationship between this and the number of specific strategies. The results suggest that exploring the link between current and future self is a promising line of research for the promotion of motivated action and life satisfaction.

#### Participant

**The teaching identity of the students in training and its impact on the practices. A perspective of the Dialogic Self**

*Cecilia Hernández Morales*

#### Abstract

This study addresses the challenges of initial teacher training in the Basic General Pedagogy Career belonging to a private university in Chile. We believe that the main objective of this training should be the construction of a versatile teaching identity that allows our graduates to confidently confront the conflicts that most frequently occur in our classrooms. Unfortunately, the tendency has been, so far, to emphasize the knowledge, skills and pedagogical competencies of teachers, without recognizing the personal positions that students maintain, their way of conceptualizing teaching, their strategies and the feelings associated with the educational practice. On the other hand, traditionally, the professional identity that should be promoted should have an individual, stable, continuous and little permeable character to the situations that a teacher experiences every day.

In this investigation, however, we start from the premises of the Dialogical Self Theory (DST) that considers identity also social, discontinuous and linked to the different contexts in which it acts. Our objective is to analyze how the construction of this teaching identity is produced from the perspective of the DST when future teachers, having to face typical problems and incidents during their professional practices, establish dialogues with their own positions, and their respective voices, and they reconstruct those positions to give a better answer to those problems. To perform this analysis, we will use the method proposed by Aveling and his collaborators, in which the I-positions of the participants are identified through the analysis of the multiplicity of voices (Multivoicedness) in the dialogue discourse.

We hope to explain how these I-positions are generated and how we can influence their construction from training, to obtain a more flexible and strategic teaching professional, capable of appropriately adjusting to the conflicts posed by current education.

# Invited Lectures

# Invited Lecture Monday, June 7th (16.15-17.15)

PROGRAM  
Monday, 7th

## The Dialogical Self, narrative, and the visual imagination in an era of change and crisis

Vincent W. Hevern

The world today has been described as reaching a critical point on multiple fronts (climate change, migration, economic inequality, rampant disinformation) and, by many, as increasingly chaotic and incomprehensible. In present day media environments viewers are ceaselessly challenged to attend to and make sense of a vast number of visual stimuli and messages. This presentation will explore aspects of the visual imagination both historically and contemporaneously. What may be the relationship between visual images, the dialogical self, and narrative during times of deepening sociopolitical crisis and rapidly changing technological innovation? I will examine how dialogical self and positioning theory may contribute to understanding the creation, dissemination, and function of visual artifacts across various media (e.g., painting and online graphic materials) in response to societal upheaval and change.

# Invited Lecture Wednesday, June 9th (13.00-14.00)



PROGRAM  
Wednesday, 9th

## Psychological aspects of a woman's infertility: exploring the adaptation in a dialogical perspective

Kristiina Uriko

Reproducing one's Self through deciding to bear children is a central issue of human existence and is embedded into a web of complex dialogicality. Infertility is a medical condition, but it occurs within a social and cultural context, thereby creating social and psychological dimensions. Discrepancies between a woman's fertility ideals and her reality may be related to both personal preferences and contributing social factors. The objective of this lecture is to detail the process of psychological adaptation for a woman navigating the world after a diagnosis of age-related infertility. Discussion will be based on longitudinally collected interview data consisting of three interview sessions during the course of infertility treatment. Drawing on Dialogical Self Theory (DST), the lecture will focus on intra-psychological dynamics (dialogues) and will analyze the adaptation process in terms of I-positions.

# Invited Lecture Thursday, June 10th (09.30-10.30)

PROGRAM  
Thursday, 10th

## Art and political power in dialogue: the Rudolphine Era in holy Roman empire (1573-1612)

Jaan Valsiner

It is very rarely the case that art acquires a leading political role in a society. The era of Rudolf II—the Holy Roman Emperor from 1573 to 1612 in Vienna and in Prague—is one of such periods, mostly due to the eccentric character of the Emperor who preferred to collect art and science from all over Europe rather than earn glory on battlefields. The social context in the court of Rudolf II in Prague made it possible for art to be in direct dialogue with science (astronomy and alchemy) with the result of allegorical communicative messages encoded in specific art forms of paintings and prints. I will analyze the message structure of one such painting—Bartolomeus Spranger's Jupiter and Antiope (1596)

—through the juxtaposed I-positions of the gods and the mortals in this allegoric presentation of the ancient Greek myth that was only partially preserved through the work of Euripides (5th century BC) for the times of Renaissance.

## Cultural and political dialogues in the self of eritrean refugees in the Netherlands

Toon Van Meijl

Europe is hosting increasing numbers of refugees and migrants, which has generated a debate about social cohesion in the nation-state. The political spectrum around integration policies has become rather polarized. Although some people treasure the rise of multiculturalism, others fear that a continuous influx of non-natives might threaten national identity. As a consequence, the pressure on immigrants to assimilate into their new home country has mounted. Their right to be different, which was still widely recognized until the turn of the millennium, has gradually been transformed into a duty to be similar.

In this paper, Dialogical Self Theory will be applied to analyse the ambiguities and contradictions in the self of Eritrean refugees in the Netherlands that arise as a result of the need to conform to new conditions in their new home country. Based on some twenty interviews, it will be shown how they find themselves in a field of tension between centralizing and decentralizing influences. On the one hand, their self has become decentralized in their new home country, where their identity has become diversified with new features. On the other hand, a shadow is cast on their Eritrean identity by a new promoter position in their self, telling them to abandon cultural survivals of their country of origin and to embrace the values of their host country. Against the backdrop of rather stringent integration policies, the host society is represented in the promoter position even when not physically present. Indeed, the host society has an intrinsic influence on the evaluation of the self of Eritrean immigrants. In this context, Dialogical Self Theory offers a heuristic toolbox for a refined analysis of the process of self-societalization that shows that wider society pre-

sents itself not only outside the self, but also in it. For that reason, too, it is necessary for Eritrean refugees in the Netherlands to strike a new balance between home country and host country.

# Invited Lecture Thursday, June 10th (12.30-13.30)

PROGRAM  
Thursday, 10th

## **Late Vygotsky: consciousness and dynamic systems of significance. New publications from L. S. Vygotsky's archive.**

Julia Vassilieva

Categories of meaning and sense are central for narrative psychology and the dialogical self perspective. They were also central to the work of Russian developmental psychologist Lev Vygotsky. Known for his theory of cultural-historical development, Vygotsky went through several stages in his short, but momentous intellectual career. In the last four years of his life Vygotsky shifted the focus of his analysis away from cognitive processes towards consciousness (Zavershneva, 2014). The results of this late stage of research were presented in his last and arguably most famous book "Thinking and Speech" published posthumously in 1934. Yet, the book did not elaborate on all aspects his theory of consciousness, which can be found scattered throughout his various late texts. With publications of new materials from Vygotsky's personal archives over the last 15 years we now have much more detailed and nuanced picture of Vygotsky's grappling with some fundamental questions pertaining to his theorisation of consciousness, among which we find the notion of "dynamic systems of significance". In this lecture I'll trace the emergence of this concept in Vygotsky's work, its relation to other theoretical positions and its relevance to contemporary discussions of narrative organisation of self and personality.