DIALOGICALITY

Personal, local, and planetary dialogue in Education, Health, Citizenship, and Research

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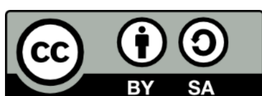

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SUMMARY

PREFACE. *Dialogicality*: The positional basis of an open, flexible, and tolerant dialogue (Carles Monereo, Crista Weise & Hubert Hermans) 1

B-1 EDUCATION & DEVELOPMENT

1.1. The construction of the identity of an educational advisor: a case analysis (Carles Monereo Font, Matías Caride & Marina García-Morante) 6

1.2. Constructing authorship and self positions: production of e-learning courseware contents (Rute Nogueira de Morais Bicalho, Maria Cláudia Santos Lopes de Oliveira & Wilsa Ramos) 16

1.3. Case Study: An Educational Dialogical Approach to the Development of New Future *I*-positions as Promoter Positions for University Students: Theory, Practice, and Outcomes (Kaori Toyoda) 23

1.4. Student teachers' positioning with regard to their key learning experiences in the first prácticum (Mireya Giralt-Romeu, Eva Liesa Hernández, Paula Mayoral Serrat & Lorena Becerril Balín) 34

1.5. Bumpy moments considered as critical incidents in dialogue. Professional Identity of technical VET-teachers (Kara Vloet, Ellen Klatter, Sandra Janssen & Giel Kessels) 44

1.6. Dialogical Self Theory & Wobble: Supporting Novice Teachers through Dialogue (Trevor Thomas Stewart & Tim Jansky) 54

1.7. Teacher's I-Positions concerning professional role: Dialogues and contradictions between discourse and practices of interactions with students (Luciana Dantas de Paula & Angela Uchoa Branco) 63

1.8. Dialogical Self and Shifting Mathematical identity (Nadia Stoyanova Kennedy) 70

1.9. I as university supervisor: Transacting to become I as teacher educator (Lauren May). 79

1.10. Describing teacher-inquirer identity in a process of educational innovation (Antoni Badia, Lorena Becerril & Paula Mayoral) 81

1.11. Fostering school principal's identity development through a dialogical training approach (Núria Mollá & Montserrat Castelló) 89

1.12. Learning to teach: Dialogical repBresentations of teacher identity construction within a community of practice (Cheryl Ballantyne) 96

1.13. Disclosing the dialogical self of foreign language students in an English as a foreign language classroom (Betül Altaş, Şehnaz Şahinkarakaş) 107

1.14. Dialogical Voices in the Tower of Babel: I-positions and promoters within immigrant teacher identity/ies and practice (Mihaela Enache) 115

1.15. Becoming an Academic in Transcultural Contexts: Trans-positioning as the

Immigrant's Capital (Mahtab Janfada) 123

1.16. RUBIÃO BOVARY's imaginary color/ race scenarios (Antonio José de Souza & Elaine Pedreira Rabinovich) 130

1.17. Societ*ies in* the self: Using DST to understand identity, interculturality and the democratically organized self in two different democracies and linguacultures (Catherine Matsuo) 137

1.18. Policy Alienation and the Dialogical Self: examining policy that informs experiences of novice teachers in England (Thomas Boon) 147

1.19. Dialogue and the Dialogical Self in a Pedagogy for Prison Education (Gregory Bruno) 156

1.20. The Dialogical Self Theory, underpinning Empathetic-Reflective-Dialogical Re-storying (Janet Jarvis) 162

B-2 CLINIC & HEALTH

2.1. Polyphony in the context of psychosocial practice: on the possibility of the dialogical logic (Masayoshi Morioka, Kakuko Matsumoto, Koichi Hirose & Shoko Sugao). 172

2.2. Uncovering secret voices in family therapy: A narrative case study based on therapy notes (Kia Thanopoulou) 181

2.3. 'If your pain had a voice, what would it say?' How clients make meaning of somatic symptoms (Eleni Lekkou, Eleni Malliou, Evdokia Mita, Korina Nikolaou & Ifigeneia Sotiropoulou). 189

2.4. What are the subjective conditions supporting the care and support of people with severe disabilities? 1) Lessons from an opposite case (Katsuki Yokoyama & Mariko Okishio) 194

2.5. What are the subjective conditions supporting the care and support of people with severe disabilities? 2) Lessons from professionals (Reiko Otaki & Yasuhiro Omi) 201

2.6. What are the subjective conditions supporting the care and support of people with severe disabilities? 2) Lessons from parents (Yumiko Hirotsu & Masahiro Nochi). 208

2.7. Identity and narrative coherence in adolescence: a comparison between clinical and non-clinical populations (Clara Capdevila i Lacasa, Meritxell Pacheco Pérez, Anna Salvador Conde & Laura Susín Carnicero) 215

2.8. The temporal dimension in the narrative construction of identity and its relationship to wellbeing in adolescence (Anna Salvador, Meritxell Pacheco, Laura Susín & Clara Capdevila) 222

2.9. 'My dear hero': Fictional characters give voice to adolescents' sensitive family issues (Maria-Michaela Asimakopoulou, Eleni-Maria Dimou, Eva Theodoraki, Eirini Pantazi & Eleni Petroulaki) 226

2.10. "Tattoos: Stories from over and under the skin" (Konstantinos Lianos, Epaminondas Ntafoulis, Aikaterini Pagoulatou, Aikaterini Tsantili, Antigoni Yiazitzoglou & Chrysa Ziridou) 232

2.11. “All about clouds”: Voices of love and hate in the letters of Vladimir Mayakovsy (Valia Mastorodemou, Gina Patsarinou & Lydia Xourafi) 237

2.12. Childbearing Decision Making Positions Repertoire: A Meta-Synthesis (Mohammad Hossein Tehrani Zamani, Mohsen Dehghani, Mohammad Ali Mazaheri Tehrani & Jaan Valsiner). 246

2.13. Psychological aspects of a woman's infertility: exploring the adaptation in a dialogical perspective (Kristiina Uriko) 255

B-3 CULTURE ORGANIZATIONS & SOCIAL COMMUNITY

_Toc773060713.1. The Dialogical Self, Narrative, and the Visual Imagination in an Era of Change and Crisis (Vincent W. Hevern) 264

3.2. The Vices and Virtues Inherent in I-Positions (Vicky Jo Varner) 276

3.3. The Returning Self – Internal Dialogue of Identity and Exploration of professional Figure Skaters (Natalie Jancosek) 286

3.4. Authenticity is Always Dialogical: The Challenge of “Just Be Yourself” in Public (Markéta Machková) 290

3.5. Dialogic Self – Inner Language for Self-Transformation (Kantharao VN) 297

3.6. Stories of Workplace Bullying: From Breakdown to Heroic Narratives (Pekka Kuusela) 309

3.7. Is your online identity different from your offline identity? —A study on the college students’ online identities in China (Yue Qin & John Lowe) 316

3.8. Exploring young peoples’ experience of living with AI robots under the pandemic situation in Japan by a phenomenological approach through translanguaging perspectives (Yaeko Hori) 325

3.9. Moving cultures and the multiplicity of the self. A dialogical intervention in multicultural setting (Giacomo Chiara & Diego Romaioli) 334

B-4 THEORY & METHODOLOGY

4.1. Students with cognitive disabilities: how do they define their identity from their own expectations? (Andrea Sepúlveda Ortega & Ingrid Sala-Bars) 343

4.2. Maternal self-understanding: a dialogue between maternal theory and the dialogical self theory (Inge van Nistelrooij) 351

4.3. Religious Voices in Diaspora; ‘muddleheadedness’ or contextualized religiosity: The case of Dutch-Turkish Muslims in the Netherlands (Ömer F. Gürlesin) 359

4.4. Listening to the I-Voices of a Social Justice Leader: An Autoethnography of a Female

Jewish Christian Social Worker Living in Turkey (Wendy Bilgen) 368
4.5. The Double as Natural (Karl E. Scheibe)..375

4.6. Dominance as the key interpretive tool in study of the multiple self (Vladimir Džinović) 386
4.7. Monological telling in the dialogical self (Ying Liu)..393
4.8. Being authentic and internal dialogical activity (Jan Kutnik & Martyna Baranowska)… 400
4.9. The Meaning in Life, Mental Simulation and Dialogical Self (Katarzyna Pasternak)…. 404
4.10. Narrative construction of identity: from the present to possible selves (Laura Susín, Meritxell Pacheco, Clara Capdevila & Anna Salvador) 408
4.11. Finding yourself in time - temporal dialogues and identity (Aneta Kozioł).................413
4.12. The dynamics of past, present and future in the development of the Dialogical Self (Angela Uchoa Branco)...417
4.13. New paths of introspection?! On the Dialogical Self and open methodological questions (Natalie Rodax & Jaan Valsiner) 424
4.14. Studying the dialogical self with the repertory grid technique (Guillem Feixas, Miquel Alabèrnia-Segura, Alejandro García-Gutiérrez & Adrián Montesano). 428
4.15. Internal dialogical activity and cognitive uncertainty, traits, self-concept, and adaptive functioning (Piotr Oles & Andrzej Sieradzki) 435
4.16. Internal Dialogical Activity Scale-Revised-24 (Piotr Oleś). 443

PREFACE. *Dialogicality*: The positional basis of an open, flexible, and tolerant dialogue.

The term *"Dialogicality"* was used by Paulo Freire[1] in his reference work, the "Pedagogy of the oppressed," to defend the main mechanism of a liberating education as opposed to a "banking" one, where the student, as an empty and passive recipient, is filled with contents. According to Freire, only a reflective and critical dialogue can break with the "bureaucratization" of the mind[2] and reject the monological perspective imposed by the oppressor as the result of a domination relationships. Non-dialogue perpetuates oppression exerted by economic and political powers, producing particular narratives that are assumed by the oppressed. Thus, it is necessary to give place to counter-hegemonic voices, avoiding - in Hermans' terms - that the oppressor's I-position becomes installed in the oppressed, reproducing the cycle. Through dialogue and critical reflection, the construction of alternative I-positions and self-awareness is possible. The consciousness of a dialogical-self permits people to recognize themselves as oppressed and as social class members and construct alternative selves to overcome this situation. The task of educators - and other professional mediators- is, in short, promoting critical voices with which future citizens may dialogue, enabling them to reposition themselves as free social agents committed to the development of a supportive, equitable, and genuinely democratic world. To those of us who investigate education and related topics from the perspective of Dialogical Self Theory, the idea of internal dialogue as a source of liberation acquires its full meaning. Dialogue is the path towards a more highly humanized society by promoting conversation, agreement and disagreement, deep learning, and thinking.

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[1] Freire, P. (1970). *Pedagogy of the oppressed*. New York: Continuum.
[2] An excellent development of these ideas can be seen in Watkins, M. (2003). Dialogue, development and liberation. (p. 87-110). In I. F. Josephs. *Dialogicality in development*. Westport: Praeger.

As the Roman playwright Publius Terentius stated about twenty-two centuries ago, nothing human can be alien to me. What happens to someone else can happen to me. Thus, the best way to combat arrogance, lack of solidarity, sexism or racism, pandemics that afflict us is not by denying them but by understanding them in order to counterpose other positions fighting and effectively replacing them. In other words, the most competent therapists, educators, counsellors, leaders are those who have internalized and/or amplified the most authentic positions of their patients, their pupils, their collaborators, their clients. In this inner dialogue, our mind behaves as a social laboratory in which dialogical strategies are tested, and the most valuable professional learning occurs. The interpersonal sphere is often the trigger and consequence of dialogical interchange, but we experiment, learn, and decide in our intrapersonal sphere. As Hubert Hermans and Bartels[3] point out in their recent text, tolerance, self-criticism, and democracy must have a clear echo in our society of mind. Only if our internal dialogues are tolerant, self-critical and democratic, we will succeed in getting other people to be so. When a significant part of humanity reaches and internalizes these values, the new generations will find a social context that decidedly will favour them.

The interdependence of individual and society, between the private and the public, has been a lesson of the global pandemic, and it is also an absolutely dialogical principle. By taking care of myself, I take care of others, by taking immunity measures, I avoid infecting others. By developing counter-positions to intolerance, demagogy, or authoritarianism, I may promote these positions in others. Therefore, the book we present here is a genuine representation of the state of the

[3] Hermans, H. & Bartels, R. (2020). *Citizenship Education and the personalization of Democracy*. New York: Routledge.

art of the research carried out by an international group of researchers, with attention to different areas of human development, and based on Dialogical Self Theory[4]. In these chapters, apparently disparate, different actors are portrayed, such as adolescents, school principals, American missionaries, immigrant teachers, families, people of Muslim religion, university supervisors, infertile persons, intelligent robots, professional skaters, incarcerated people, therapeutic groups, etc. In all these discussions, dialogical relationships, both internal and external, are directly or indirectly, present.

Educators, therapists, counsellors, advisors, psychologists, supervisors, and researchers ultimately have a similar function: introducing discourses, narratives, and contexts, which become new voices for inner dialogue. These voices challenge certain mask-positions used to camouflage ourselves, unveil shadow-positions that we hide, and construct third-positions that may reconcile inner conflicts. In short, to adopt a meta-positional attitude allows us to take sufficient distance to evaluate ourselves in different versions of ourselves and to analyze the impact of each voices on our internal organization. Thus, reframing the relationship with others and ourselves and becoming the agent of one's decisions, we transform the social contexts in which we develop.

The book is divided in three sections: one dedicated to research in the educational field, another to the clinical and health field, and a third one to studies of a cultural and social nature. The last section offers an overview of the different methodological approaches used to create new knowledge, as inspired by Dialogical Self Ttheory.

[4] These texts summarize some of the contributions presented at the XI International Conference on the Dialogical Self, held in Barcelona in June 2021.

Dialogicality has given rise to fruitful debates[5] and they are fully present in this book: Education, training, communication, and therapy. It is expressed in two forms: “for dialogue”, in the sense of teaching how to dialogue more and better, but also "as dialogue", the very basis that gives meaning to these processes. In short, critical reflection and dialogue, both as a means and as an end, will set us free.

Carles Monereo, Crista Weise & Hubert Hermans (Eds).

[5] The dialogue between Rupert Wegerif and Eugene Matusov is presented in the article: Dialogue on 'Dialogic Education', published In Dialogic Pedagogy: An International Online Journal, 2, 2014. DOI: 10.5195 / dpj.2014.78

B-1 EDUCATION & DEVELOPMENT

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

1.1. The construction of the identity of an educational advisor: a case analysis.

Carles Monereo Font[1], Matías Caride [2] & Marina García-Morante[3]

Introduction

This case study aims to analyze the change of identity of a student in the last year of the psychology course. That is, the transition from a student position to new professional identity positions. This preliminary study allows us to contrast the used analysis tools, for the purpose of apply them to a larger group in another research, in which we are studying other five members of the group class.

In order to carry out this study, we use the Dialogical Self Theory (DTS) theoretical framework (Hermans, 2001; Hermans & Hermans-Konopka, 2010; Hermans & Gieser, 2012). This model understands identity from multiple factors and allows us to understand it in a contextualized, dynamic, and complex way. For the model, our identity is configured by numerous I-positions (I-p) that are interdependently linked to each other. The rules and mechanisms that govern these relationships resemble the rules and mechanisms that govern relationships today. There is a reciprocal influence between the individual and mental plane, governed by the I-p, and the group and social plane, governed by individuals. The construction of identity will take place, then, in the exchange of voices and experiences between these two levels that will originate new repositioning in the I-p of individuals and create a collective identity, the We-position (W-p).

Thus, the interactions between the I-p that configure the identity and the context where the individual is situated allow the emergence of new positions, the marginalization of others or the elimination of some of them. Through this "interplay"

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between the different positions, changes in identity can be originated and motivated in one direction or another.

As teachers, we have the task of promoting positions close to professional ones in students. Therefore, we must encourage all those experiences that help students to reposition themselves and develop from I-p of apprentices to I-p of professionals.

For this study, we designed learning experiences facing real and situated problems. The students had to advise a professional from a school in a group on a real problem, with the aim of generating new professionalizing voices within the framework of the activities of the subject. There is general agreement in considering that analyzing real cases in intentionally composed groups, having good professional models, authentic activities, and the immersion of self-analysis activities on one's own decisions are four basic pillars to favor a change to a professional identity (Ahonen, et al., 2015; Mejías & Monereo, 2016). The objectives of our research are the following:

1. To identify and analyze the changes that occur at the individual level in a student's I-p repertoire.
2. To identify and analyze the changes that occur in the W-p and in the relationships of its members.
3. To determine the most effective pedagogical devices to achieve a more professional identity position.
4. To value the reciprocal analysis of the evolution of the I-p and the W-p as a methodology to obtain a completer and more useful picture to investigate identity changes and the impact of educational innovation.

Methodology

For this study, we randomly selected a 22-year-old female student, [I]sabel, from one of the working groups among the students of a final year course. It is a longitudinal study, and it took place over one semester in 2019 during the course. The instruments and the collect procedure we used in this research are detailed below:

- **Mapping.** In order to collect significant data and background of the subject, we use this system of graphic representation. The student must represent all the positive or negative incidents that she considers influential in the orientation towards her career choices up to the present and in her professional future. After completing it, they were asked to explain their answers, which were audio-recorded.

- Semi-structured interview. Three interviews were conducted throughout the course to inquire about the reasons, representations, and ways of identifying with the Educational Psychology specialty. Through these interviews we sought to capture the continuity and changes in their expectations and identity positions in the subject.

- Personal representation of group interactions (PPR). In addition to the interviews, three specially designed graphic representations were made to record their interactions with those of their group mates. This made it possible to obtain the individual evolution of these interactions and the emergence of the W-p from the individual perspective. In order to carry out the tool, we provided the following instructions:

a) Level of participation & commitment: The students had to place each member of the group in the circles according to three levels: marginal, peripheral or central. The closer to the centre of the first circle, the greater the participation and

commitment to the team and vice versa.

b) Level of influence & complicity: they should reflect the type of relationship (alliance-coalition, or conflict-opposition), the direction of this relationship (unidirectional or dependence of one on the other, or bidirectional or mutual influence) and its intensity, based on a score (1 weak to 5 strong).

- Focus group. After the end of the regular classes, and before the final evaluation of the course, a last meeting was held with the participant and the rest of the group. In this last session, we asked them three open questions: 1) How did you feel working in this group, 2) What do you think you have contributed to this group, and 3) How would you evaluate the work done by this group? The moderator then introduced a general question for the whole group: Do you agree with what your colleague said? The purpose of this last activity was to contrast the information provided by the student with the opinion of the rest of the group to confirm or qualify it. It also allowed us to observe more clearly the W-p of the group in terms of the discourse they assumed as a collective. The session was audio-recorded.

Results

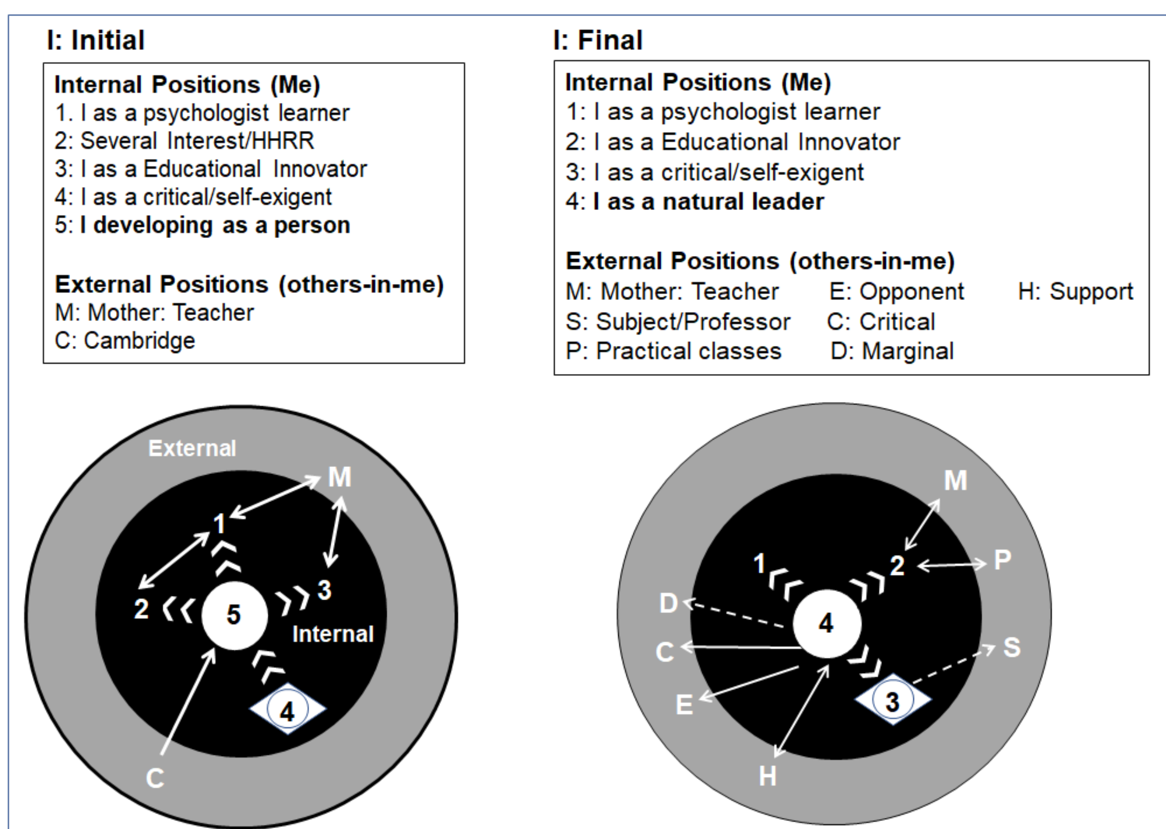
Objective 1

As shown in Figure 1, [I]sabel expresses having five internal and two external voices at the beginning of the course. She identifies herself mainly as a person in development. She defines herself as a trainee psychologist and as a very self-critical and demanding person. At an initial stage, she does not have a defined professional identity.

On the one hand, her self-demanding position acts as a metaposition and promotes her interests in developing as a person (Hermans, 2018). On the other hand, two external voices can be identified. First, the voice of her mother, who is a

teacher, is a strong and relevant voice for [I]sabel, which interpellates her towards an innovative educational position. Secondly, a voice related to her own experience in a leadership training in Cambridge, which acts on her Human Resources (HR) interests.

Figure 1. *Initial and final PPR of [I]sabel*



Her final PPR reveals that the leader position has taken a central place and has displaced or subsumed other voices. This I-p becomes a promoter of the rest of the internal I-p, including the metaposition of self-demand, which provokes a critical, although constructive, attitude towards the subject of Educational Psychology and the teacher.

In terms of relationships with other members of the group, she maintains an alliance with the official coordinator of the group [H]elga. The coordinator cedes [I]sabel the role of coordinator and, in return, she gives her unconditional support.

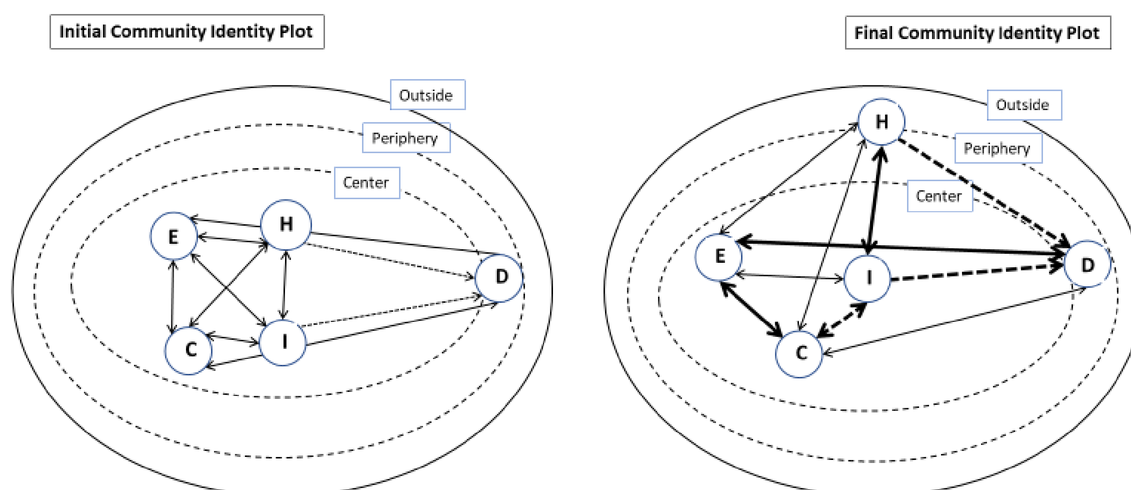
This leadership I-p and the role assumed bring her some objections and conflicts with the rest of the group at some moments, especially with [C]arol. She has an influential relationship with [E]lsa and [C]arol and some tension with [D]ario, whose contributions she perceives as misaligned and hindering. In conclusion, [I]sabel has increased her commitment to the group and has assumed a central and leadership role during the course.

Objective 2

Criteria 1: Level of Participation & Commitment. At the beginning of the semester, two central leaders can be identified: [H]elga, the official coordinator, and [I]sabel. Throughout the semester, we observe that [I]sabel is displaced as the central figure to the detriment of [H]elga, who rapidly loses prominence. This displacement does not seem to bring conflict between them; on the contrary, it seems to be intentional. [C]arol and [E]lisa seem to have a more stable position throughout the course, although [E]lisa increases her commitment when submission dates are coming, albeit at the cost of some friction with [I]sabel. [D]ario also maintains a stable position within the group, but in a peripheral and marginalized way and in conflict with [I]sabel, although he does not seem to be aware of it.

Criteria 2: Level of influence & complicity. The relationships, at the beginning, seem to be reciprocal and bidirectional, with the exception of the relationships of [H]elga and [I]sabel towards [D]ario. At the end, the relationships seem to have formed, on the one hand, a trio, [C]arol, [E]lisa and [D]ario, and, on the other hand, a duo of [H]elga and [I]sabel. We should note the difficult relationship between [C]arol and [I]sabel and the good relationship of [E]lisa with the rest of the group.There is coherence between [I]sabel's PPRs and the vision of the group or W-p as a whole, which is reflected in the focus group’s results.

Figure 2. *Comparison between Initial & Final Identity Community Plot.*



Objective 3

[I]sabel rated as most positive the activity "Elaboration of the didactic unit" followed by "practical activities" and "clarification of doubts by teachers". She chose an authentic and meaningful activity that combined engagement and usefulness. In contrast, she scored "teamwork" last. This could be explained by her I-p as a leader, where she places herself as autonomous and competent, and little influenced by the rest of the group.

Objective 4

The results show that a double look at an individual and group level allows us a more adjusted and deeper understanding of the inter- and intrapsychological dynamics. On the one hand, it allows us to observe and analyze the student's I-p repositioning based on her background and the interactions with the rest of the group and the proposed activities. On the other hand, we can observe how these changes affect the group dynamics in the distribution of roles and leadership, and the evolution of the group. An analysis of these characteristics provides useful information to promote changes and intervene effectively with students and groups.

Conclusion

Regarding the first objective, we note that the process towards vocational positions seems to be especially mediated by personal positions (Leijen et al., 2018; Stenberg & Maaranen, 2021). The different conflicts and incidents that occurred in students' lives, as well as their vocational doubts and uncertainties, are highly relevant for the construction of their professional positions.

In respect of objective 2, we can affirm that interacting with classmates acts as a catalyst in the repositioning process, reinforcing one or another professional position. We can conclude that the group dynamics and mental dynamics feed mutually each other.

In relation to the objective 3, the learning content and pedagogical experiences offered by the university can help students reposition towards a more professional identity. Tasks that are perceived to be more clearly related to professional practice and involve more emotionality (development of a Didactic Unit) are the most influential in choosing which professional position to promote (Becker et al., 2019; Colliander, 2018; Sisson, 2016).

Finally, our fourth objective was to evaluate whether the methodology presented allowed us to observe the evolution of PPRs and PPTs in parallel. The analysis of both dynamics (PPR and W-p through the focus-group) has allowed us to obtain a more complete understanding of the process followed by these students during the construction of a more professional identity from their position as students. This sequential and panoramic view also allows us to identify the difficulties encountered by each group member and by the group as a working unit. We can then implement more appropriate interventions to improve the quality of their learning and their tasks, both individually and as a group.

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1.2. Constructing authorship and self positions: production of e-learning courseware contents.

Rute Nogueira de Morais Bicalho[1], Maria Cláudia Santos Lopes de Oliveira[2] & Wilsa Ramos[3]

Introduction

The use of digital technologies has gained a superlative importance in modern society and the relation between information production and its dissemination has significantly changed. Cultural artifacts such as texts, images, photos, videos, and audio have been integrated and converted into digital contents for educational purposes, in a collaborative effort by people in different parts of the Internet. This world-wide process opened up new dialogical possibilities for the production of didactic materials in both formal and informal education.

From the perspective of dialogical psychology, any human symbolic production (ideas, discourses, and texts) has a dual character, that is, is personal and collective/social at one time (Hermans, 2001; 2012; Meijers & Hermans, 2018), having a core role for the generative cycle of human culture, in terms of what Jenkins (2008) called participatory culture or what Lévy (1999) called collective intelligence.

The Dialogical Self Theory (DST) adopts concepts such as I-position, authorship, and voices in reference to human beings' developmental processes in the continuous relationship between the personal and the collective world. The idea of I-position refers to the spatial-relational act of the subject's position-taking in relation to the other and to himself in the metaphorical space of the self (Hermans, 2001; 2012). In the educational field, this concept lends itself to thinking about

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human learning as intentional collaborative processes that aim to produce, transform, or strengthen positions in the participants of educational processes self-system. The concepts of authorship and voice/s, borrowed from Bakhtin (1984), substantiate the fact that any human authorship comes from previous voices, and is also directed to other voices.

This work seeks to expand the theoretical production of DST in the context of education. Specifically on the topic of the negotiation between professionals who constitute a multidisciplinary team and faced the task of producing didactic materials for e-learning. Thus, the objective is to analyze the dialogical process experienced by this team, seeking to understand the development of the new I-positions within a teacher's self.

In e-learning, the didactic materials are not only about presenting the content, but also communicating, socializing knowledge, developing skills and competences, and, above all, mediating the dialogue between participants in educational settings, teachers and students (Kenski, 2015). Considering that these participants are physically separated, the didactic materials constitute a powerful cultural resource mediating their virtual interaction and helping to produce a dialogical context that vivifyes the feeling of "being together”. Thus, these artifacts’ function, with a role similar to that of oral communication in the context of face-to-face interaction in regular classes, creatively improving teaching and learning processes.

Therefore, producing didactic materials for e-learning requires the integration of a team composed of different professionals: teacher, pedagogue, instructional designer, producer, virtual platform manager, etc. This team share a kaleidoscopic view regards the e-learning language, not only in its technical dimension, but mostly in its pedagogical dimension of use, as well, which implies in the construction and

improvement of fruitful educational relationships. This approach actively engages these professionals in innovative uses of cultural artifacts, and the practice of joint activities for the dialogical production of new artifacts (Glăveanu, 2010).

Methodology

The research context is a federal public education institution in Brazil, specifically, a multidisciplinary team responsible for developing instructional devices for online & offline technology courses that are offered by the institution. The team collaborative work methodology was based on dialogical assumptions, in which part of the interactions took place within face-to-face meetings. The remaining tasks were developed online and offline, in Google Drive, guided by an instructional design matrix and a schedule of activities. Among the different materials produced, the focus will be given to the different versions of the text media, seeking to observe the professionals' mutual influence and interventions, and how the intertwining of voices resulted in the reformulation of the teaching materials by the teacher here considered for analytical purposes. As an example of the analyses undertaken, a snapshot of the interaction between this teacher and the other members of the multidisciplinary team will be presented: these are the course coordinator, the pedagogue, and an instructional designer.

Results

Considering the process of producing educational materials, we seek to reflect in two directions: the co-authorial process of the teacher that was responsible for the content production, considering his own voice in relation with the voices of the authors of the materials accessed in Internet websites; and the work of the multidisciplinary team, which was responsible for guiding the resources adaptation, considering the students' profile and interests, and the e-learning specific characteristics.

As texts were the main media used in this case, to the construction of the didactic materials, and to motivate and improve students' symbolic universe, the role of the multidisciplinary team was fundamentally to establish dialogical transactions. In fact, during the production process, it was possible to observe how the teacher under analysis' self-moved between internal and external positions, temporally and spatially located:

a) Temporal dimension: when the teacher, after selecting a given content from the Internet repository, searched to actively re-elaborate it, orienting his action towards his future students. The participants' main source of educational objects was the official repository of didactic materials, which could be freely applied in a new formative context, converging to the free license of educational open resources movement (OER) (Amiel et al., 2018). By selecting the materials and adapting them to the new learning objectives, considering an imagined student profile, the multidisciplinary team reflected on the valorization of co-authorship and the open access of school contents, in contrast to knowledge as property, regulated by formal, political, and legal aspects. As a consequence, a creative and polyphonic movement was observed among the analyzed teacher and the multidisciplinary team. At the same time that the teacher used another author's text, he could adapt it for the audience's sake, mainly students of a technical course.

b) Spatial dimension: when the teacher evidenced I/self positionings that were oriented in the direction of the other, for example, assigning an external position (their students, the colleagues, the original author). The students, as target-interlocutors for instance, were conceived of in relation to an internal position (I as a teacher: strict, flexible, etc.). The movement between external and internal positions was favoured by the negotiation of meanings with the multidisciplinary team, which

constantly located itself as the other, and who presented opposition or new possibilities of understanding the resources constructed by the teacher. For the sake of clarification, we present an extract of the interaction before and during the teacher's production.

We observe that the multidisciplinary team interacted with the teacher and presented voices whose arguments guided him to reflect on his writing process, taking the students as projected references. This resulted in a coalition between the two internal positions of 'I as a strict teacher' and 'I as a co-author teacher of e-learning courses' – which demands more flexibility and collaboration in the writing process. From such a coalition, new possibilities for the construction of a positioning of 'I as a more flexible teacher' were opened, converging to the symbolic universe of the students.

By negotiating meanings, the members of the multidisciplinary team happened to represent an external position in the teacher's self-system (others-in-me) in which voices mutually began to cooperate and strengthen each other to achieve a specific goal (Monereo & Badia, 2020). By adapting the respective material, the teacher experienced his own voices conflicting between writing with theoretical density (strict teacher) and writing addressed to the other, that is, focusing on students as a privileged audience (flexible teacher). Initially the teacher assumed a dominant position of the self, and gradually, when faced with the voices of the multidisciplinary team, manifested a new I-position that allowed him to move towards a more distributed, dialogical, and collaborative writing process.

Table 1

Synthesis of the interaction between the professionals of the multidisciplinary team

Before production			
Teacher A	*Course coordinator*	*Pedagogue*	*Instructional designer*
Receives guidance from the multidisciplinary team. Interacts with the team to produce practical activities about the teacher's own writing, assessments for the students, and multimedia materials. At this moment, especially, the collaborative production of didactic materials is discussed.	Helps the teacher to produce the materials integrated to the formative itinerary of the technician's course in the computing sector. The coordinator helps the teacher to select the content available on the Internet, especially in the official repository.	Helps the teacher to identify the students' profile, since some are already working in the related professional area. This means that the complexity of the content must be appropriate to the skills and abilities of the technician professional, which brings opportunities to build different learning trajectories.	Helps the teacher to produce the e-learning materials from the specificities of the context, helping them to select the best media. Guides the teacher to be organized in a simple way, with accessible and conversational language, so that the content matches the learning objectives.
During production			
I-position: I as a strict teacher.	*Course coordinator*	*Educationalist*	*Instructional designer*
The more information and content available to students, the more they learn. Students should strive to learn.	Note that Unit I content covers the learning objectives available in the course plan. However, the coordinator evaluates with the teacher and the other team members how students can develop the practical skills and abilities from the presentation of such complex content—already presented in the first unit of the course.	Confirm the position of the course coordinator Observe, together with the teacher, the diversity of the profiles of the students. It proposes different organization of the text, layering and highlighting the essential content, that is, with links so the students can explore the content according to each of their different needs. Requests the team's evaluation for the carried-out proposition, especially that of the teacher.	Confirms the opinion of the professionals. Note that the content is complex, which can make it difficult for students to engage. Reminds the teacher that the text is still the main media in e-learning, therefore this text must be able to present knowledge in the same way as a teacher in the classroom. Offers ideas to make the text more conversational.
I-position: I as a co-author teacher of e-learning courses			
The teacher was impressed by the multidisciplinary teamwork. Initially, he felt offended in his authority and autonomy as a teacher, but he acknowledged that the propositions made by the team improved the quality of the text.			

Conclusions

The DST proved to be a theoretical resource of great relevance to think about intersubjectivity and the production of didactic resources, as a complex and distributed process engaging human actors, technological means, and diverse time-spaces. This theoretical approach was especially fruitful to provide an understanding of the collaborative e-learning content elaboration process, specifically, as we consider didactic materials as mediation tools in teaching and learning process in school. In the presented case, the teacher negotiated meanings and built new meanings that qualified his own writing process. By understanding the importance of his audience (the students), the teacher was able to develop writing skills. The texts produced by the teacher included more semiotic and affective layers and improving the hypertextuality of the didactic materials specifically developed for e-learning purposes.

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

Kaori Toyoda[1]

Introduction

As longevity increases worldwide, conceptualizations of lives are shifting from the three-stage life—school, work, and leisure after retirement—to the multi-stage life that allows for a variety of choices (Gratton & Scott, 2016). In Japan, it is particularly difficult to design a career in this new multi-stage life. This is because, against the background of the country's successful high economic growth since the end of World War II, the Japanese management system of simultaneous recruiting of new graduates, seniority-based salary increases, and lifetime employment is so systemically and firmly established that it is difficult to change. This means that, in Japan, professional skills have been considered to be learned through work experience; that is, once employed, workers can enhance their career development with the systematic support of the employer. However, as the Fourth Industrial Revolution has been progressing for the last thirty years, companies have been forced to change themselves, and individuals are required to independently work on their career development (Ministry of Economy, Trade and Industry, 2019). Unfortunately, career design methods for fostering self-awareness for this purpose are still in the process of development and are required in educational fields for targeting students and working adults.

Reconsidering the issue from the perspective of Dialogical Self Theory (DST), Japanese people need to develop promoter positions that can facilitate and control consistent positioning and repositioning toward their job careers. Promoter

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positions are I-positions which have temporal developmental force or energy to facilitate people to search for their ways in a complicated situation and to created new views for future success in the self. 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 non-formal educational-learning settings, educational approaches are likely to be one of the most powerful forces as they ought to be performed by the important “real others” (Hermans, 2013; Hermans & Hermans-Konopka, 2012; OECD, 2010; Valsiner & Cabell, 2012).

As mentioned above, in Japan, design methods for building one’s career are still in the process of development, and to date, only one scientific program, “Career Design in Future-Equifinality Point (F-EFP)” (Toyoda, 2017), based on cultural psychology has been reported. The program, so far, has been implemented for employed individuals and though has reported to be effective, it is yet to be tried as a career educational class for university students and examined through the DST lens. If it is confirmed that this program can generate promoter positions, it could be a teaching material toward career education practices for university students.

Based on the above issues, the following three research questions are set in this case study:

RQ1) Can an educational approach, such as the program named “Career Design in F-EFP,” generate promoter positions among university students?

RQ2) If they are developed, what are the characteristics of the promoter positions?

RQ3) What is the relationship between the program and the generation of promoter positions?

Methodology

Content of the Program

The basic theory of this program relies on a qualitative research methodology, the Trajectory Equifinality Approach (TEA) (Sato, 2017), developed on the basis of cultural psychology. The central concept is the Future-Equifinality Point (F-EFP), which depicts the self-consciousness of the future as a free image, separated from the extension of the past (Zone of finality (ZOF), in TEA). For example, if you are the child of parents who are teachers, you may have the image that you will become a teacher in the future (ZOF).

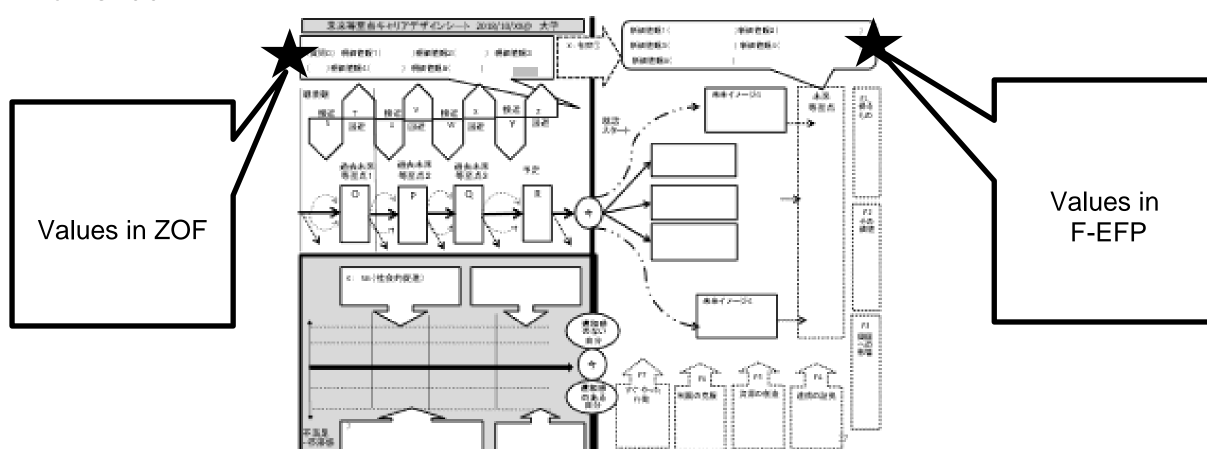
The F-EFP can be defined as a self-image that is further in the future than the goals imagined in the ZOF and is not influenced by whether the goals are achieved or not. In this sense, the F-EFP is supposed to be created while resetting the goals at a point somewhere between the ZOF and unrealistic dreams. The F-EFP is that you would like to realize one day for someone else with the help of others, such as education, books, or some important others. The F-EFP can seem to function as motivation to encourages new actions, even if the goals you set in the ZOF disappears due to some situations.

The content of the program consists of three perspectives: (1) deriving the current I-positions related to occupations, (2) verbalizing the past experiences that form the source of the current I-positions, and (3) temporarily resetting the past and present to visualize their own F-EFP. Namely, in (1), a total of six questions are used, including the question: “What occupation do you wish you could obtain as a challenge?” Moreover, the values that underpin the present I-positions of these job expectations are then addressed with the question: “What is the quality of your work that you value when you think about your job after graduation?” A maximum of five values in the ZOF are written, ranking them from first to fifth on the worksheet

(Figure 1), and are used as text data in this study. In (2), a total of 12 questions are asked, including the question: “What is the image you longed for when you applied to be an undergraduate at this university?” To visualize their own F-EFP in (3), 10 questions are asked, including the following questions: “If you live until the age of 100, and continue working until 75, you have a 50-year career, and if there is a peak somewhere in your career, what would you like to be doing? You may or may not have got the job you want now, but either way, what job would you like to have at the peak of your career? Then what can you do beyond the F-EFP?”

Figure 1

Worksheet



Participants and Data

The target population for this study was 35 second-year university students majoring in Language in an urban area in Japan. This program was implemented in two career education classes of 90 minutes each, in October 2018.

Two sets of data are used in this study. The first set is from the same questionnaire administered both, before and after the program, which is for a paired t-test. The scales used are 8 items from the Multidimensional Identity Scale (Tani, 2001), 4 items from the Self-Esteem Scale (Rosenberg, 1965), 7 items from the Ego Resiliency Scale (Block & Block, 1980), and 11 items from the Career Guidance

Scale for College Students (Shimomura et al., 2009). Furthermore, to numerically capture the relationship between promoter positions and future I-positions, the following question is added: “Right now, what percentage of your attention and consciousness is directed toward the past, present, and future, each? Make the whole 100 percent.” In total, 31 items are addressed before and after the program, to capture the characteristics of the educational approach to the formation of promoter positions.

The second set of data is textual data: There are five current values in the ZOF and five values in the F-EFP (Figure 1). Each of them is ranked, so the calculation was weighted with five points for the first place and one point for the fifth place. Then, similar values were grouped and coded qualitatively for both. This also captures how the values related to occupation change before and after the educational approach.

As an ethical consideration, students were informed verbally that this survey would be conducted anonymously so that they could not be identified. If they do not wish to take part in the survey, they were asked to request the same after the completion of the institutional program. Cooperation was obtained from all participants.

Results

A Paired t-test

As a result of the paired t-test (N=35), the following eight items are identified among 31(in order of magnitude of change) (Table 1).

Table 1

List of the eight items for which a large significant difference was identified as a result of a paired t-test

No.	Items	pre M	pre (SD)	post M	post (SD)	*t*-value	*p*	*r*
1	I usually succeed in making a favorable impression on people. [3]	2.91	(.66)	3.2	(.8)	3.26	.003	.76
2	Right now, what percentage of your attention or consciousness is directed toward the future? Please make the total 100%. [Future %] [1]	27.86	(16.45)	34.23	(14.33)	2.49	.018	.53
3	To what extent do you think you are currently able to do the following? : I find out what exactly I want to do. [4]	3.14	(1.19)	3.49	(.95)	2.33	.026	.69
4	All in all. I am inclined to feel that I am a failure. [2]	2.51	(1.07)	2.23	(.84)	-2.25	.031	.72
5	To what extent do you think you are currently able to do the following? : I learn useful skills for life [4]	3.11	(1.02)	3.4	(1.04)	2.25	.031	.73
6	I feel I do not have much to be proud of. [2]	3.14	(.88)	2.89	(.96)	-2.17	.037	.71
7	To what extent do you think you are currently able to do the following? : I meet a variety of people and expand your network. [4]	3.37	(1.11)	3.14	(1.06)	-2.1	.044	.83
8	I can humor myself. [3]	2.94	(1.)	3.11	(1.02)	1.97	.057	.87

N=35 (11 males and 24 females), 5-point Likert scales SPSS 21.0
Items by 1) Author, 2) Rosenberg (1965), 3) Block & Block (1980), 4) Shimomura et al.,(2009)

A Text Analysis of the Changes in Students' Values

The occupational values that the students held from the beginning of the program were "fun," (53 points), and the values derived after drawing their own F-EFP were strongly associated with "courage" (42), then "self-confidence" (35), "ability" (22), "energy" (16), and "patience" (16), followed by "fun" (15) (Table 2).

Table 2

The occupational values based on ZOF and F-EFP

ZOF based values		F-EFP based values	
fun	53	courage	42
rewarding	38	self-confidence	35
freedom	33	ability	22
helping others	31	energy	16
self-development	29	patience	16
global(international)	22	fun	15
interaction with others	20	opinion and will	14
slow, less tention	17	effort	14
fulfillment	16	fulfillment	11
what I want to do	16	creativity	10

Note: The first value takes 5 points and the fifth takes one.

Characteristics of the developed promotor positions

Conclusion

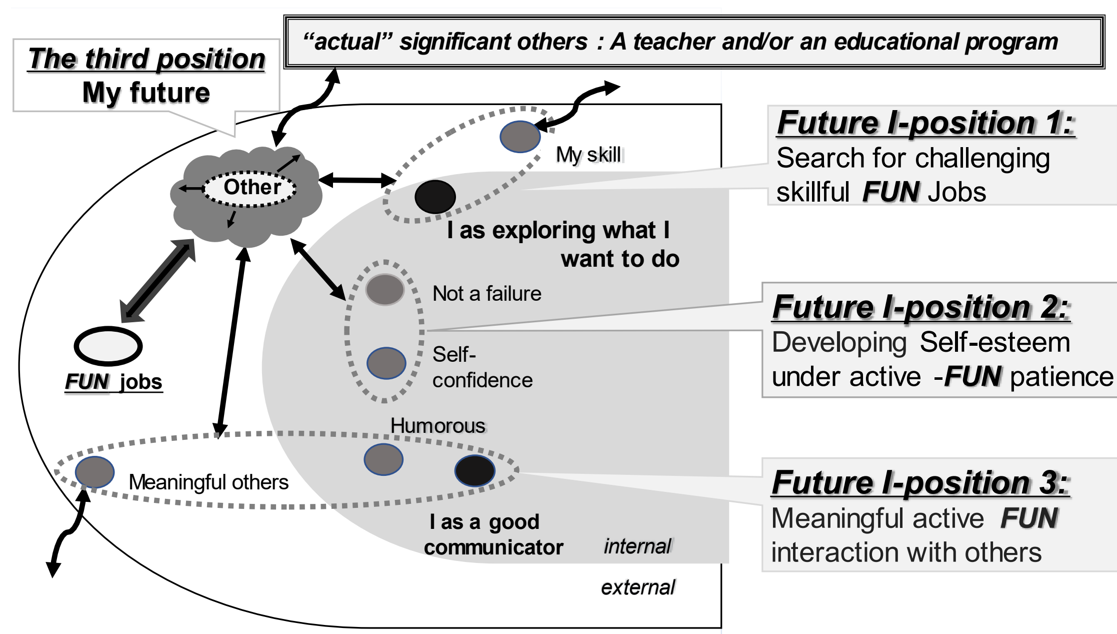
From the paired t-test, eight major changes could be identified from before and after attending the program. Reconsidered from the perspective of DST, they can be understood as the formation or development of three major promoter positions related to the formation of future I-positions. This is because, these are significant transformations that were temporarily confirmed immediately after the program, and are characterized by the search for the future of professional careers, which seems to be consistent with the nature of the promoter positions in DST (Hermans, 2013).

The statistically significant increase in attention and awareness toward the future from 28% to 34% is noteworthy (Table 1, No.2). This seems to indicate that the positioning of the temporal perspective has shifted from past and present to a future perspective. In other words, in interacting with the program and/or the teacher, the “self” has invited and created the “other” in the external position and the “other” has developed itself into “the third position (= My future),” thereby influencing three future I-positions generated through the program, since the three are related

to future job perspectives. As Figure 2 shows, five new promoter positions are located internally, and two externally. The external I-position “fun” had already developed before the implementation of the program and was recognized as necessary in the F-EFP (Table 2).

Figure 2

Generation of “future I-positions” as promoter positions



The future I-position 1 is “Search for challenging skilled fun jobs,” which consists of the two promoter positions: “My skill (Table 1, No.5)” and “‘I’ as exploring what I want to do (No.3).” The characteristics can be said that these two promoter positions provide the impetus to search for specific occupations and to acquire the occupational skills necessary for them. According to values (Table 2), “fun” is strongly and persistently recognized and the value most strongly perceived as necessary in the F-EFP was “courage,” followed by “self-confidence,” and “ability.” According to these values, these promoter positions in the profession seem to motivate the “self” to search for fun and courageous skilled jobs.

The future I-position 2 is “Developing self-esteem under active fun patience”, which consists of “Not a failure (Table 1, No.4)” and “Confidence in myself (No.6).”

The characteristics can be said to indicate that the students felt a sense of relief that they were doing the bare minimum required to take the first steps toward job readiness. However, these steps can be energy-intensive ones for students, and ones that requires a real sense of courage and perseverance.

The future I-position 3 is "Meaningful, active, fun interaction with others," which consists of "Meaningful others (Table 1, No.7)," "Humorous (No.8)," and "'I' as a good communicator (No.1)." The characteristics can be said to indicate that while on the one hand, the prospects related to professional careers have developed the promoter position of building good relationships with others to a great extent; on the other hand, the proactiveness of this position is seen as a somewhat appropriate narrowly targeted attitude, rather than a recklessly broad and shallow one.

Thus, from the data obtained from this study, it can be said that the answer to RQ1 is yes, and the answer to RQ2 is found to be the three characteristics as listed above.

As for RQ3, it can be said that this relationship between the program and the generation of the promoter positions is based on mutual trust in the dialogical space that allows for safe and honest self-interaction. The basis for this trust can be expressed through three qualities of the program. First, the teacher's life course was introduced, while asking the students questions. This may become a role model and reduce their affective barriers to create an "other" inside the self. Second, the worksheet (Figure 1) could enable students to take a meta position, so that they may be able to develop the third position safely and objectively. Third, many questions encouraged the students to pay attention to others in society, so that "Meaningful others" was developed finally. It might also allow the others to invite "others" inside of the self.

A well-organized dialogical space was the key to success with a safe and

comfortable atmosphere.

The multi-staged 100-year life implies that university students, especially in Japan, must keep developing future I-positions throughout their lives, not only through formal, but also non-formal, or informal educational or learning opportunities. In this point, this case study has shown that "Career Design Program in F-EFP" can be useful for university students. Future challenges include the need to apply the program to other fields, such as non-Japanese workers, or retired people in Japan.

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1.4. Student teachers' positioning with regard to their key learning experiences in the first prácticum.

Mireya Giralt-Romeu[1], Eva Liesa Hernández[2], Paula Mayoral Serrat[3] & Lorena Becerril Balín[4]

Introduction

The past few decades have witnessed a great deal of new research into how teachers form their professional identities. Previous research has shown the great influence of the context of the Practicum in the formation of teachers' professional identity (Körkkö, et al., 2016). These studies emphasize the importance of practicum as an opportunity for student teachers to test their previous conceptions about what it means to be a teacher and the educational theories, they have learned against what really happens in the classroom. This friction usually appears during key learning experiences (Ahonen et al., 2015) or critical incidents (Monereo, 2019). However, less is known about how student teachers tend to position themselves with regard to learning experiences and how these learning experiences can help student teachers develop their professional identities as teachers.

Identity as a dialogical construction: student teachers' positioning

Dialogical self theory (DST) helps shed light on how personal and social positions are coordinated at an intra-psychological level. Positions are not isolated entities fixed somewhere within the space of the self. Instead, they interact with each other and can form new combinations that are more than the sum of their parts (Hermans & Hermans-Konopka, 2010). Each I-position adopted by a subject can be considered an expression of his/her personal identity (Raggatt, 2015).

A teacher's identity is a type of professional position, in that it takes shape

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through ongoing shifts between different I-positions (Meijers & Hermans, 2018). Some authors have defined teachers' identity as "being someone who teach as an ongoing process of negotiating and interrelating multiple I-positions in such a way that a more or less coherent and consistent sense of self is maintained throughout various participations and self-investment in one's (working) life" (Akkerman & Meijer, 2011, p. 315).

Key learning experiences during the process of positioning

The Practicum in initial teacher education is a transition to an educational institution, and it offers the student teachers 'key learning experience*s*' (KLE), representing their first opportunities to think and act as professionals. In broad terms perspective, KLEs are events that student teachers encounter during their studies that contribute to their learning. These KLE may be situated in different settings of teacher education, such as courses or teaching practice, can be both positive and negative and usually occur unexpectedly (Ahonen et al., 2015).

These events can often take the form of a 'crisis', in Meijer's (2017) terminology. A crisis appears when "a struggle is taking place, and this usually involves the development of a new part of your identity" (p. 214). This struggle in the context of the practicum could imply a negotiation between two overarching positions: *I as student* and *I as teacher.* The transition between positions is not an easy process, because it implies different types of tensions. The tensions can also make it difficult for them to see themselves as teachers and act as such, and, in consequence, can be an obstacle to the development of their professional identities as teachers (Alsup, 2006; Leijen & Kullasepp, 2013) and they can lead to profound changes in their professional identity (Ahonen et al., 2015).

The process of reflection about the emerging tensions is a useful training strategy and usually implies a 'repositioning' process (Meijers & Hermans, 2018).

Throughout this process, student teachers move from one position (that of a student or learner) to another (that of a teacher or professional). At other times, they combine these two positions in a ‘coalition’. During initial teacher education, the mechanism of ‘coalition’ can appear in educational situations that bring with them a tension between student teachers’ positions of ‘I as a student’ and ‘I as a teacher’.

In this study we have explored how student teachers perceived key learning experiences during their first practicum and how they positioned themselves when they tried to cope with these experiences.

Method

To achieve the general aim mentioned above, we have posed three specific questions:

RQ1: What type of key learning experiences do student teachers identify during their first practicum?

RQ2: What was the relationship between the different positions activated by student teachers and the KLEs they faced?

RQ3: Which are the student teachers’ repertories of positions?

Context of the study and participants

This study was carried out during the first Practicum at a Primary Teacher Education program in Catalonia (Spain). Twenty-seven student-teachers (23 females and 4 males) with an average age of 21.5 years participated in the study. The sample was representative of student teachers as a whole in this context in terms of their gender, age, and student status, because the seminar groups are randomly assembled.

Data collection

Data were collected through a semi-structured interview at the end of the practicum seminar. The aim of the interview was to collect student teachers' perceptions of the KLEs they had encountered during their teaching practice.

Data analysis

Data were analysed using qualitative content analysis (through MaxQda 2018). The iterative process of coding consisted of four steps. Firstly, we compiled all the KLEs reported by the participants in a single document. From this document, we selected the KLEs related to the student teachers' activity in the schools. Secondly, we created an individual document for each KLE (n=108), and we categorized all of them in in terms of their content and according to with some prototypical problems of novice teachers noted by Simon Veenman (1984). Thirdly, we made a second-order categorization of the key learning experiences, categorizing all the statements again according to the kind of position the student teachers had activated with regard to each KLE: a) I as a student; or b) I as a teacher. Fourthly, in order to illustrate the repertoire of positions adopted by each participant, we created a document for each participant with the KLEs identified and the various positions that he/she had activated when facing each of them.

Results

RQ1: What type of key learning experiences do student teachers identify during their first practicum?

The total number of KLEs described by students was 108. We have identified five types of KLE, according to their content: *Classroom instruction* (26.85%), *Socialization* (23.15%), *Conflicts between pre-existing conceptions and reality* (23.30%), *Classroom management* (14.81%) and *Diversity of learners* (13.89%).

The majority of the experienced described were positive (75%). Only in the KLE category of *Conflicts between pre-existing conceptions and reality* did participants report more negative than positive experiences as a result of their first confrontation with the real complexity of school classrooms.

RQ2: What was the relationship between the different positions activated by the student teachers and the KLEs they were facing?

Placing students in a new social environment such as a school can act as a formative experience and give rise to a new position (e.g., teacher). When the student teachers faced the KLEs, they positioned themselves as students or as teachers, or they combined these two positions (see Table 1). Student teachers took different positions according to how they understood their role in the classroom.

Table 1

Student teachers' positions with regard to the different types of KLE

KLE	I as a student (n=66; 61,1%)	I as a teacher (n=42; 38,89%)
Classroom instruction	8 (12,12%)	21 (50%)
Socialization	22 (33,33%)	3 (7,14%)
Conflicts between pre-existing conceptions and reality	19 (28,79%)	4 (9,52%)
Classroom management	7 (10,61%)	9 (21,43%)
Diversity of learners	8 (12,12%)	7 (16,66%)

RQ3: Which are the student teachers positions repertories?

We were able to identify three repertoires of positions of student teachers according to the positioning that they adopted in the KLEs reported:

Repertoire of Positions 1: *I as a student teacher* (18.18%). Four participants positioned themselves as students in all the KLE they reported. Some common aspects that could influence the way they generally positioned themselves was: the lack of self-confidence in their own abilities to conduct their brief instructional activity, feelings of insecurity, lack of the information about the characteristics and educational needs of the students or that they felt the need to control all aspects of the educational process and had not been aware of how unforeseen circumstances can emerge in the classroom.

Repertoire of Positions 2: *I as a teacher* (4.55%). Only one student teacher positioned herself as a teacher in all the KLE reported for him. In this case, the student showed a great degree of involvement in all the actions she took in the school setting, as well as displaying a high level of autonomy when making decisions about how to act in the school.

Repertoire of Positions 3: *Hybrid position* (77.27%). The majority of participants positioned themselves both as students and as teachers, depending on the kind of KLE reported.

The results showed that for the KLEs related to *Socialization* the participants were more likely to position themselves as students, while in the *Classroom Instruction* KLEs they positioned themselves as teachers the most often. On some occasions, in the same type of KLE, the student teachers positioned themselves sometimes as teachers and others as students. When this happened, we have considered the positions to be in coalition with one another, meaning that the

student teachers were engaged in a process of positioning or repositioning themselves with regard to this kind of KLE.

Conclusion

The aim of this study was to identify the KLEs that occurred during the first practicum of a group of student teachers and to determine how and why they positioned themselves with respect to these experiences and why they adopted these positions.

Related to the first research question, the types of KLEs reported by the participants in this study were *Classroom Instruction, Socialization, Conflicts between pre-existing conceptions and reality, Classroom management,* and *Diversity of students,* a list that reflected some of the most prototypical problems of novice teachers. The results of our study are in line with previous studies about beginning teachers in terms of how they cope with their first years of teaching and of the prototypical they face (Dicke et al., 2015; Farrell, 2016; Veenman, 1984). Unlike these studies, our results showed that *Socialization* and *Classroom instruction* were the most frequently reported kinds of KLEs, while the prototypical problems of beginning teachers usually tend to be more connected to *Classroom management* and *Diversity of learners.* Thus, the students explained that the interaction with the educational community generated great learning situations for them, and they said that these situations were only viewed as negative when the mentor failed to give the type of feedback that they expected. On the other hand, our students clearly positioned themselves as future teachers when they designed or implemented their classroom interventions.

The results with respect to our second research question show how the transition from a student teacher position to acting and thinking autonomously as a teacher is not an easy journey (Dang, 2013, Izadinia, 2018). The development of

teachers' identities is a process of negotiation between different positions taken during their initial training and, especially, during the practicum

Our results showed that the participants positioned themselves mostly as students in all the KLEs reported, as they faced difficulties in viewing themselves as future teachers. Student teachers were most likely to position themselves as students more frequently in the KLEs related to *Socialization* and *Conflicts between pre-existing conceptions and reality*. In these experiences, students tended to position themselves as observers of educational situations that they identified as important, but they displayed insecurities and uncertainties about how to deal with these situations autonomously and without the advice of their mentors, sometimes expressing concerns that they did not have sufficient knowledge.

Finally, with regard to the third research question, our results allow us to identify three different repertoires of positions. The most interesting is the *hybrid position*, where we can observe how student teachers moved between the position of a student and that of a teacher. In some KLEs, there seems to be a dialogue between positions. In these cases, we have concluded that a coalition is at work. This represents a natural mechanism whereby student teachers are trying to develop their identities as teachers (Meijer & Hermans, 2018).

One implication of this study is that useful information can be gained by examining students' reflections through the analysis of how they positioned themselves with regard to key learning experiences. A metacognition position could also facilitate greater awareness of how they position themselves during different key experiences and of their perception of self-efficacy in each of them.

Another implication of this study is need to prepare school mentors (Becker et al., 2019). Theirs was a 'voice' that students usually evoke in their narratives. Student teachers need to feel welcome in the educational community of reference and to

know that they will be treated as equals. Therefore, the mentors at the school must provide a climate of confidence and security that allows student teachers to apply all the theoretical knowledge learned at the university to the classroom.

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1.5. Bumpy moments considered as critical incidents in dialogue. Professional Identity of technical VET-teachers[1].

Kara Vloet[2], Ellen Klatter[3], Sandra Janssen[4] & Giel Kessels[5]

Introduction

This study was conducted within the context of a technical Teachers Training Institute. Highly qualified employees are increasingly in demand within the technical industry all over the world. As such, requirements are continuously changing and irrevocably involves the role of technical teachers and teacher trainers in Vocational Education training in Technology (VET). Teachers' beliefs about how to meet the educational goals set, influence the choices they make within their teaching repertoire. What do teachers conceive to be important in their teaching assignment and to what extent are they confident and motivated in shaping these orientations with regard to their students? Underlying issues refer to the professional identity of teachers. However, little is known about the professional identity of technical teachers and how their professional identity becomes resonated in their educational practices. This study's aim was to provide more insight in this rather unexplored field.

As the primary goal of teaching Technology is to encourage students' learning processes with regard to technological concepts, teaching VET requires substantive domain knowledge and specific knowledge of learning processes of the target group. Shulman (1986) coined this combination as Pedagogical Content Knowledge (PCK) 'that special amalgam of content and pedagogy that is uniquely

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the province of teachers, their own special form of professional understanding' (p.8). In meeting requirements for powerful vocational education training within technology, in the Netherlands a flower model was introduced (Association of Universities of Applied Sciences, 2012) as an extension of Shulman's model of PCK (figure 1). This flower model includes five educational areas that are often studied separately but in educational practice are always intertwined. Four areas - content, context, didactics in target group - are depicted as overlapping petals surrounding the heart, which represents the teacher's professional identity; conceptualised as the teacher's beliefs about education and how a teacher perceives himself as a professional, his task-concept and self-image (Vloet, 2015).

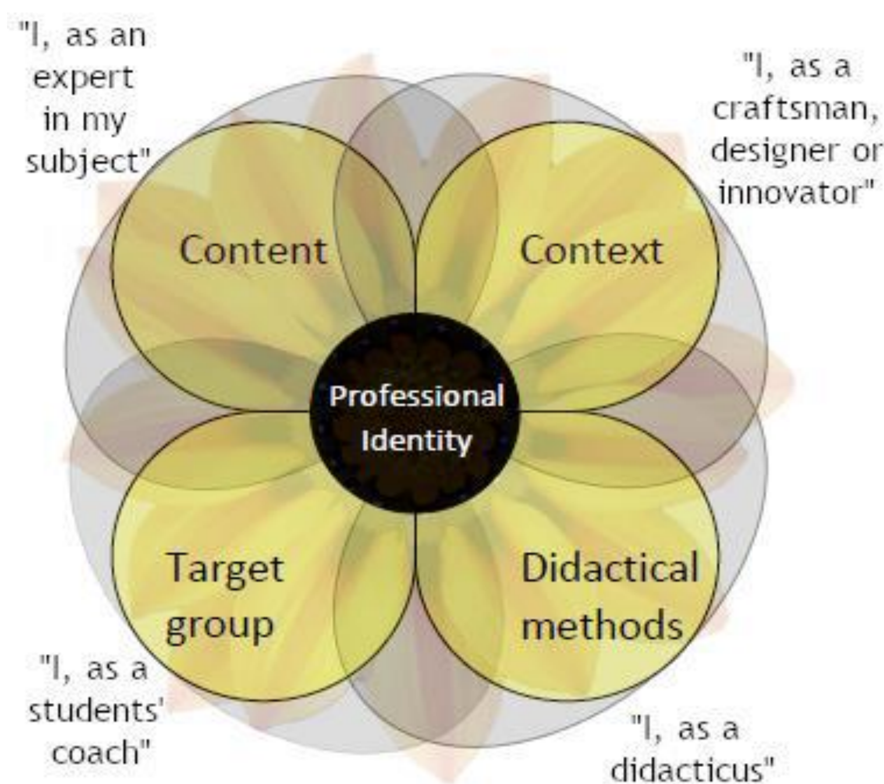
Although the arsenal of didactic forms of work is nearly inexhaustible, technology teachers generally use a limited set of instructional strategies (Klatter & Vloet, 2013). To read the underlying learning processes more explicitly, teachers should personally relate to their class and feel involved with each student and his or her personal goals. The question is whether technical VET teachers have the skills to tailor their teaching to the variety of needs of their students. In doing so, all four petals of the flower model must be involved. A predominant focus of teachers, on *information transfer* does not guarantee a thorough understanding of the subject matter or the ability to adapt knowledge to new, complex areas by their students, as is assumed for technicians in future positions. The task concept and self-image of the teachers are then at stake. As such, teachers' professional identity is conceived as multi-voiced (Beijaard, Meijer & Verloop, 2004).

Based on the Dialogical Self Theory (DST) (Hermans & Kempen, 1993; Hermans & Hermans-Konopka, 2010). Akkerman and Meijer (2011) define a teachers' identity as 'an ongoing process of negotiating and inter-relating multiple I-positions in such a way that a more or less coherent and consistent sense of self is

maintained throughout various participations and self-investments in one's (working) life.' (p.315). Some I-positions can be found more in the centre of the self, while others might be more peripheral. Technology teachers of subject matter might see themselves mainly as *experts* in their field of study, but they are also *pedagogues* to their students in a didactical way and they can have a position as a *students' coach* in students' career development processes. Hence, from a DST perspective the four interrelated petals of the flower model can be perceived as different internal I-positions within the teacher's professional identity, whereas 'my content', 'my target group', 'my didactical methods' and 'my context' can be referred to as external I-positions (figure 1).

Figure 1

Flower model related to different I-positions within the dialogical self

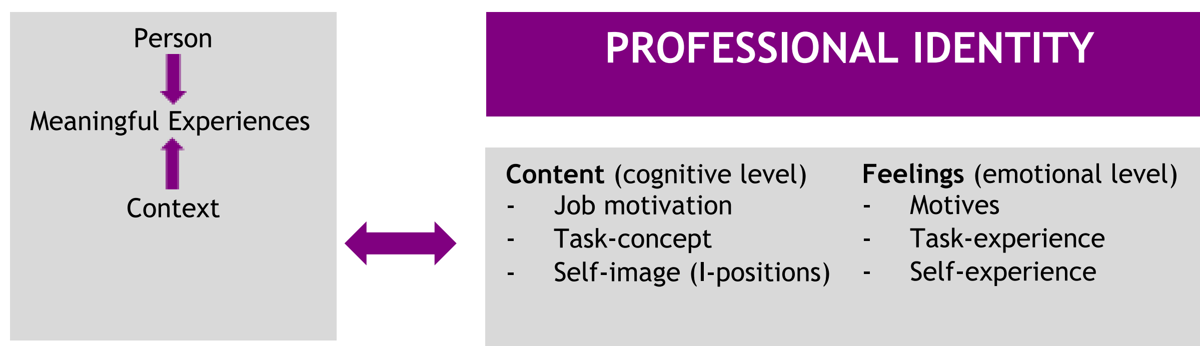


Based on Kelchtermans' (2009) concept of self-understanding Vloet (2015) shows how professional identity can be conceptualised as six interrelated components. In Figure 2, the box on the right-hand side shows three components of

TPI on a cognitive level and three components on an emotional level (Vloet, Jacobs & Veugelers, 2013).

Figure 2.

Model of Teachers' Professional Identity as interrelated components (Vloet, 2015)



The double-sided arrow in Figure 2 expresses interaction between professional identity and meaningful experiences, in a dialogical manner. The left-hand side of the model in Figure 2, illustrates that meaningful experiences in the professional or personal context of a teacher can influence the professional identity on a cognitive and/or emotional level. The teacher's task concept and self-image refer to his identity related to the performance of his professional role. Self-image consists of several sub-identities that are perceived as I-positions.

Referring to educational practice as a starting point our question is; what do teachers perceive as meaningful experiences in their lessons? For this purpose, we used Romano's (2006) definition of bumpy moments: "A teaching incident that requires the teacher to engage in reflection to make an immediate decision how to respond to a particular problem in practice can be defined as a bumpy moment" (p.974). In these unexpected situations, teachers are required to respond in a split second, acting on their intuition and underlying values. As such, teachers' pedagogical reactions often rely on their implicit beliefs. Bumpy moments were recognised as situations that, from the teachers' perspective, legitimately permits a

different or alternative teaching strategy. Such moments are valuable as concepts to precisely elicit those situations that teachers experience as meaningful. What do teachers experience as critical in the moment, and what kind of identity is reflected by teachers' reactions in this actual situation?

Although the professional identity of teachers can be crucial, there is little knowledge and understanding of this concept of technical VET teachers. Understanding the underlying reasoning of teachers' teaching strategies at meaningful but bumpy times, can reveal the extent to which these strategies meet students' learning needs and their career development for the professional field. In sum, the questions of this study were:

1. Which situations do technical VET-teachers experience as bumpy and critical moments and what is the distribution amongst the petals of the flower-model?
2. How do the bumpy moments relate to the teachers' perceived task concept and self-image, as reflected in their professional identity?

Methodology

To investigate teachers' professional identity an explorative study was carried out among eleven teachers in primary (N=3), secondary (N=3), and higher vocational education in Technology departments (N=5). A mixed method was used for this purpose. After a lesson was observed and video-taped, each participant was invited to select five bumpy moments. Next, teachers were interviewed about the bumpy moments they experienced in their class(es), and the way of adapting the teaching strategy consciously, to meet specific cognitive or pedagogical goals. This interview was executed by means of school-video-observation. The interviews covered two topics: clarification of the bumpy moments and the subsequent situation perceived to be at stake by the teacher. Questions also referred to the task

concept and self-image. The interviews were audio-taped and transcribed verbatim. In order to analyze the selected fragments of the bumpy moments, we have developed a scheme consisting of five aspects: 1. the reason; why this moment was considered as bumpy; 2. the friction: the situations' actual heat point; 3. teacher's approach to dealing with the situation; 4. the intended effect, and 5. the effect achieved according to the teacher. In addition, the flower model was used to categorise the teachers' point of view concerning their task concept and self-image.

Results

Teachers selected f51 bumpy moments representing unexpected situations they felt called upon to act, which were categorised according to the petals of the flower model (Figure 3).

Figure 3

Bumpy Moments categorised according to the flower-model

BM-type (flower model)		*Examples of Bumpy Moments*	*Number*
Pedagogical /didactical teaching methods ... related to:	Content	Students don't understand (previous taught) content. Too much content for a lesson, which has consequences for choice of didactical methods. Differentiation and dealing with students (unexpected) questions and solutions (making their learning process visible).	27
	Target group	Distracted students caused by lack of preparation. Students wearing their cap or coat in class	7
	Didactical	Change of groups or didactical methods. Dealing with questions.	5
	Context	Planning by students for a skills competition.	1
Target group	*(Behavior)*	Dealing with less motivated students. Class rules (e.g. use of smartphone). Bold behaviour. Students are late.	10
Context	*(Language)*	Student don't understand the emphasis on how they use language, which is important for the professional practice.	1
		Summarized	***51***

Most of the bumpy moments selected by the teachers relate to the *content* of their lesson in relation to the didactic methods used. Misunderstanding by students was often experienced as a critical situation that forced teachers to perform in an

alternative way by adapting their teaching strategies to their students' understanding, to attain the lesson's objective. Second, bumpy moments focused on the target group, i.e., students' behaviour, when there was lack of motivation or students were late. In other words, most of the bumpy moments related to the combination of the *content* and the *pedagogical and didactic strategies*. Bumpy situations referring to the *context* were only registered twice.

The conversations provided a deep insight into what the teachers thought they must do, which in turn led to a revealing of their professional identity. The analyses of the interviews showed different I-positions, varying from teachers who mainly see their role as providing the content *(subject matter expert)*, to teachers who are more concerned with the students and their learning process *(student coach)*. I-positions related to the context (*craftsman* or *innovator)* were not noticed as bumpy moments or were taken for granted. I-positions as a 'subject matter expert' and as a 'didacticus' in educational practice may collide.

Conclusions

As teachers' identity predominantly referred to content and didactical issues, their task-concept seems to be focused on students' cognitive development. This is in line with earlier research illustrating that teachers and educators in the technical domain predominantly act in education as *content experts* (Klatter & Vloet, 2013).

Only a few teachers were more focused on the target-group, emerging as a dominant I-position as '*students' coach'*. Teachers' perspective on the professional orientation and introduction of their students to the field of work however, remained underexposed. In dialogue with the interviewer, some teachers realised they were mainly focused on information transfer, while striving for their students to become more 'active learners'. These bumpy moments revealed the difference in the actual execution of the task and the I-position along which they wanted to shape their

education. They do not seem to be sure if their didactical and pedagogical repertoire is suitable for their students' understanding of the content.

It could be argued that it is mainly lateral entry teachers from the business world, who find it difficult to get a grip on the learning process of their students and to make adjustments to their pedagogical/didactical methods. For this reason, they mainly focus on the content of the subject matter, rather than on students' learning processes in order to equip them for a skilled profession.

However, they were also aware of the numerous times that students struggle with learning, with understanding or being able to begin performing their tasks, but the teachers were not able to support them in an adequate fashion. The focus on the two well-known segments of the flower model, which correspond to the PCK (Shulman,1986), confirms that even VET teachers predominantly pay attention to the cognitive development of their students (axis: from top left to bottom right).

Little attention was payed to students' wishes and ambitions for their professional future. Alternative labour market contexts should be more explicitly incorporated in order to prompt students to explore their underlying values and beliefs, in preparation for their future employment prospects in an everchanging world. In order to achieve powerful vocational education, teachers will have to focus more on the segment' *context* and *target group* (axis: from bottom left to top right).

Bumpy moments can be perceived as critical incidents that might cause teachers to (re)think their professional identity. They can also be recognised as situations that, from the teacher's perspective, legitimately permits a different or alternative teaching strategy (Romano, 2006). Teachers do feel the urge to change their didactic repertoire, which calls for a professionalisation in which the learning processes of the students are central and a different dominant I-position in their identity. Findings based on the interview analysis provide starting points for

improvements for technical teacher education. Improving teachers' in-depth understanding of students' learning processes, on the one hand, and their pedagogical/didactical strategies, on the other, can contribute to more appropriate choices of learning activities students need to carry out in order to acquire the specific competences for their future career.

Professionalisation by means of school-video-observation can be a powerful way for raising awareness of teachers' educational practice, how they react to critical incidents, and to elicit underlying beliefs, motives and fundamental I-positions. Almost all participants in our research have experienced this method as an eye-opener for visualising their pedagogical actions, and a way of working on expanding their pedagogical and didactic repertoire to achieve their learning goals. In this way, school-video-observation can serve as a means of empowering teachers in the exercise of their vulnerable profession (Kelchtermans, 2009). The Dialogical Self Theory of Hermans and colleagues can be supportive in this process.

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1.6. Dialogical Self Theory & Wobble: Supporting Novice Teachers through Dialogue.

Trevor Thomas Stewart[1] & Tim Jansky[2]

Introduction

> "How can I meet my students where they're at while also meeting the requirements of the curriculum and the policies of two different departments?" -Hannah

Hannah (all participants' names are pseudonyms) used the question above to frame a challenge she'd encountered during her first year as a high school math teacher. Like many teachers in the United States where high-stakes assessment is exerting a problematic tension on the work teachers do each day (Dunn, et al., 2017; Stewart, et al., 2020), Hannah was wrestling with the pressure that comes with assigning grades. She shared this struggle with her peers during an Oral Inquiry Process (OIP) workshop (Fecho, et al., 2021) involving the six other novice teachers who were participating in a teacher induction program Tim was leading in the upper midwestern region of the United States. Hannah's question was one that her peers were also struggling with, and the tension flowing from school-policy mandates to ensure students met testing and grading benchmarks was shared source of frustration that Hannah's peers raised across the 11 professional development sessions we studied.

During the discussion about the challenge Hannah shared, Amy empathized with Hannah's plight. Amy felt they were both being forced to *choose between* supporting students' learning needs *or* adhering to school district's regimented curriculum schedule. Hannah's question and the response from Amy was indicative of the ways the participants in this study sought to help one another navigate the

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challenges and frustrations they encountered during the first years of their teaching careers as they participated in this series of OIP workshops.

Our study examined the challenges novice teachers encountered and the ways in which they responded to those challenges in the scaffolded environment of a professional development program organized around collaborative dialogue. In this paper, we draw upon *Dialogical Self* theory (Hermans, 2001) to explore the transactions that occur as novice teachers' senses of self are socially constructed and consider the ways those senses of self can become entangled in teachers' professional and cultural contexts. Further, we sought to ascertain how examining the multiplicity of *I-positions* (Hermans & Gieser, 2012) teachers occupy might facilitate efforts to support novice teachers by creating conditions for them to bring the challenges they encounter into dialogue with their experiences and pedagogical goals in the scaffolded environment of the Oral Inquiry Process (Fecho, et al, 2021).

Framework for Exploring Tension-filled Environments

Our work is guided by Bakhtin's (1981) theory of language, which offers a lens for considering how language and culture shape the process of meaning making. In particular, we considered the implications of the centripetal and centrifugal forces that shape lived experience. Extending Bakhtin's theories to teacher development and induction offers a means for examining the forces of heteroglossia, which creates a push and pull as utterances are shaped as they "brush up against thousands of living dialogic threads" (p. 277). Bakhtin calls attention to the complexity of the fabric of language and culture and the nuances in the tension teachers experience. Casting a critical eye upon the sources of these tensions helps us better understand how they exist on a spectrum of supporting and constraining efforts to engage in productive dialogue with one's lived experiences. We employed *Dialogical Self* theory to support 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 feeling isolated and questioning their ability to succeed (Stewart, 2018).

Considering the Landscape of Teaching

The first few years of teaching is a complex period of development. Novice teachers in the U.S. receive relatively little support (Stewart, et. al, 2019; Sutcher, et. al, 2016) as they transition from student to teacher. The teaching profession has been historically plagued by a sense of isolation (Lortie, 1975) that can leave novice teachers feeling adrift as they lose the support of university instructors, cooperating teachers, and the regular contact they often have with their peers in a teacher education program. This transition is further complicated for novice teachers in the U.S. as they learn to navigate the constraints of contemporary school reforms in the U.S., which favor—and often mandate—standardized curricula and instructional activities in preparation for high-stakes tests (Au, 2011; Goldstein, 2014). Such a teaching context grinds against the more learning-centered (Fecho, et. al, 2021) or student-centered pedagogical approaches to teaching and learning (Dierking & Fox, 2012) that schools of education in the U.S. often prepare novice teachers to enact (Hill, et. al, 2020; Smagorinsky, et. al, 2008).

Methodology

This study examines the challenges seven novice teachers shared in the form of *wobble stories* (Fecho, 2011), which were explored in 11 monthly Oral Inquiry Process (OIP) workshops (Fecho, et. al, 2021) that were part of this teacher induction program. The participants taught a variety of subject areas, such as math, chorus, and special education. Tim conducted the workshops online using the OIP framework to consider the range of ways that one might respond to wobble. The session transcripts and the *wobble stories* were analyzed by Tim and Trevor using

thematic analysis to develop codes (see Table 1 below) that indexed trends in the challenges shared by the participants and the range of possible responses shared during the OIP workshops.

Table 1

Coding Dictionary

Code	**Criteria: Statements that index challenges and possible responses related to…**
Dimensions of Teaching	Aspects of the profession including and beyond planning, instruction, and managing a classroom
Relationships	Lack of preparation for and/or comfort with navigating relationships with other adult stakeholders (e.g. veteran teachers, administrators, and parents)
Confidence	Feelings of inadequacy, lack of authority/agency, and/or imperfection
Expectations	Standardized curriculum, policies, and departmental norms that grind against personal and professional beliefs about effective teaching
Motivation/Engagement	Struggles to engage students in learning activities

Data were further sifted and examined using the lens of *I-positions* (e.g. Hermans, 2001) to consider the multiple senses of self that were in—or might be brought into—dialogue with one another by embracing wobble, instead of holding it at arm's length (Stewart, 2018). This layer of analysis was used to index the sources of tension within the wobble narratives and kinds of advice being proffered during the OIP workshops. Our analysis also examined how the participants navigated the multiple I-positions they were occupying, such as *I* as novice teacher, *I* as caring teacher. We also considered how the OIP workshops might have made it possible for the participants to occupy meta-positions and promoter positions.

Results

Across the data set, the most common sources of wobble flowed from the complexity of enacting effective instruction while also managing the complex roles that teachers occupy and myriad non-instructional duties they must carry out each

day. Michael questioned why conversations are not taking place about "what can we get rid of" [from the prescribed curriculum] to allow students to learn best and teachers to work efficiently. In another session, Hannah shared her frustration with a directive to email parents about students' grades. She told the group that "having to email the parents [who already had access to the online gradebook] just adds another thing that we have to do. And I feel like we're already drowning." These challenges led the participants to express significant feelings of being overwhelmed by issues related to student engagement, navigating relationships with veteran teachers, school policies, and reconciling competing ideologies about how to be an effective teacher. The participants leading these sessions were struggling to occupy meta-positions and develop "an overarching view" (Hermans & Gieser, 2012, p. 22) of their experiences. Their fellow participants, however, had the ability to listen to the moments of wobble shared, view them from an external position, and workshop possible responses.

As we examined the nuances within these wobble stories, the data pointed to a larger issue in education in the U.S.: binary thinking. The idea that there are "best practices" and a "right" or "wrong" way to teach was explicit and implicit in the feedback that the novice teachers received from experienced teachers. The problem Hannah posed, of desiring to support students' learning needs while matching the pace of her colleagues, and the responses shared by others in the session called attention to a larger problem than the one posed—the reality that there usually is more than one way to respond to a problem. Having been enculturated by a one-size-fits-all approach to education in the United States (Au, 2011; Goldstein, 2014) to seek "best practices" or view things in terms of *right or wrong solutions*, the participants routinely expressed a troubling lack of confidence. And, sometimes, open frustration with being told they were doing things that were wrong. All teachers

certainly need to learn and be committed to growth. 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 (Bakhtin, 1981) on the process of meaning making require attention to the idea that there are myriad ways to design and implement instruction. Effective teaching, we argue, will always depend upon context. And, just as there are infinite ways in which to engage a student—there are many different ways to productively respond to a challenge.

In her response to the question from Hannah that we used to start this paper, Natalie shared her own experiences as a first-year special education teacher. She recalled conversations with veteran teachers about her attempts to support students in ways she thought were necessary and appropriate. She noted that her assigned mentor teacher would simply say, “That’s not right. Do it this way.” The message Natalie received from her mentor teacher was there *is* one *right* way to support students. Michael pointed out that the rigor of the curriculum often requires more time for some students to master elements of that curriculum. But, he lamented, that the pacing was designed for everyone to learn at the same rate. Monica pointed out that much of Hannah’s frustration stemmed from Hannah’s recognition that her students were not ready to move on to the next section. Monica brought a systemic issue into focus: Pressuring teachers to stay in lock-step with the curriculum.

Natalie pointed out that one way of looking at the problem is to “step back from the curriculum and teach [students] something that's really going to benefit them”. This suggestion indexed Natalie’s ability to occupy a meta position to respond to the wobble. Similarly, Michael moved into such a position and suggested that Hannah might focus on having “a key idea that students get every day.” These suggestions shrink the large problem that Hannah’s challenge raises and chunks it into smaller, manageable daily teaching goals. Moreover, these suggestions

provided Hannah ideas of ways to respond beyond binary responses.

Conclusion

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. Workshops such as the OIP offer an approach to teacher induction that requires time but not a significant financial investment (Fecho, et. al, 2021). These kinds of workshops create a space where novice teachers can develop habits of mind that might help them learn to take a reflective stance and look beyond binary thinking as they work collaboratively to develop a range of ways to respond to the challenges they encounter. The productive dialogue that can occur in these sessions can create conditions for reflection upon the multiplicity of I-positions that can help individuals examine the challenges of becoming a teacher while they are learning to teach. Workshops designed to promote dialogue facilitate efforts to take up meta positions that can create synergy between reflection and action. They can also highlight individuals, as we saw with the suggestions from Natalie and Michael, who might occupy promotor positions that can bring a range of possible responses into dialogue with a moment of wobble.

We see value in these workshops because they are not solution-focused. Instead, they provide opportunities to raise questions that invite critical thought. Asking questions similar to those raised by Michael and Hannah raised questions about contemporary education practices that can push the field to transcend binary thinking. We encourage teacher educators, researchers, administrators, and others who care about supporting teachers and responding to alarming novice teacher attrition rates to consider how they might enact approaches to teacher induction like the OIP that can support productive dialogue. We see significant value in the potential of exploring the ways that multiple senses of self can help novice teachers

respond to the challenges they encounter.

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1.7. Teacher's I-Positions concerning professional role: Dialogues and contradictions between discourse and practices of interactions with students.

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Introduction

It is commonly acknowledged that the work of teachers in educational contexts is challenging, reasons ranging from lack of proper investment in teacher's salaries, lack of access to materials, poor structural support, to the daily interactional struggles between students, teachers-students, and so on. Sensitive to this scenario, which is frequently pervaded by different sorts of violence triggered by various kinds of prejudices, some educators have invested efforts towards the promotion of human rights and respect for diversity in schools. However, themes such as sexism, racism, LGBT phobia are still seen as taboo or too controversial to be addressed with students (Louro, 1997; Miskolci, 2016). The scarcity of examples of schools that managed to co-construct ways to face prejudice, violence, bullying, and discrimination suggests how difficult it is to work with sensitive and controversial subjects, due to their deep-rooted affective beliefs and dispositions. In other words, these topics touch on powerful affective-semiotic personal values (Branco, 2018).

Nevertheless, some people seek to find ways to do so. It is crucial, then, to bring evidence concerning such efforts, so we can make sense of the subtleties of their practices and strategies aiming to foster a truly democratic education, as well as the obstacles to the achievement of this endeavour.

According to the Cultural Psychology perspective, human interactions are affectively impregnated with cultural values existing before individuals are born (Valsiner, 2014). Culture is in a constant process of co-construction and

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reconstruction of the messages occurring in individuals' social interactions, while culture and subject constitute one another. The co-construction of meanings occurs through processes of communication and metacommunication (Branco & Valsiner, 2004), so language and dialogue are essential to the understanding of human development. The dialogue, from a dialogical Bakhtinian perspective, is at the ontological root of meaning-making processes and at the constitution/development of the self, which simultaneously occurs at inter-individual and intra-individual levels.

Our research draws on both cultural psychology and the Dialogical Self Theory-DST (Hermans, 2001; Hermans & Gieser, 2011). According to DST, the self is constituted by various I-positions in dialogue. This means that throughout life, the individual internalizes the voices of social others, which constitute his/her dialogical self, and sense of the world. By bringing the notion of multiple I-positions, Hermans works with the notion of self as a society, that is, these I-positions dynamically interact with each other, developing over time (Hermans, 2001; Meijers & Hermans, 2018). The theory helps understanding contradictions and tensions within the self since the system is dynamic and ever-changing (Hermans, 2001). The present study aims to analyze and discuss a set of empirical data drawn from a project carried out to investigate cultural and pedagogical practices supposedly oriented to promote diversity inclusion in the context of a public middle school in the periphery of Brasília, Brazil.

Methodology

After the required authorization to carry out the study by the school administration, the researcher visited the school many times as part of an ethnographic approach to better understand the context. The observed activities were directly linked to the project developed to welcome diversity in the school context. These observations were recorded in a field diary and, later, interviews and

a focus group were carried out.

The researcher observed activities and classes of the 8th and 9th grades (students 12-15 years old), as well as meetings with teachers, comprising 58 hours of observation. Mostly, classes of a specific subject, “Diversified Practice 2”, were observed, because their goal was to work with topics such as prejudices, discrimination, and diversity. After the observations, semi-structured interviews were conducted with the proponents of the project (two members of the school staff), and with four teachers in charge of the above-mentioned classes. A focus group was also held with 25 students attending 9th grade.

In this presentation, we will focus on a specific participant, Carlos (fictitious name), a male teacher who apparently enacted visible contradictions concerning his declared values and self-positionings. We noticed a tension between two specific positionings of this teacher: on the one hand, he was an activist for the LGBTQ cause and was deeply motivated to actively promote a more inclusive and just world for all; on the other, he positioned himself as a teacher who valued dialogical practices, inclusiveness, and openness in the classroom context. Below, we summarize the analysis of data constructed from the theoretical framework that guided the study.

Results

Carlos exposed fluently, during the interview, his very progressive views about human diversity, identifying himself as an LGBTQ activist. He embraced the project as his own and was very motivated to talk to his students about issues of race, gender, and sexuality. He stated that the main purpose of the project was to promote respect among people at school, especially students, with the hope that this respect would reverberate in the community, going beyond the walls of the school. The participant stressed on several occasions how he believed that dialogue

and openness were the keys to his pedagogical practices. He asserted that, to him, dialogue was associated with freedom and autonomy, two important components in the construction of a democratic society. Through freedom and autonomy, he envisioned students could recognize their place in the world, ways to find safety, support and protection. Initially, during the interview, Carlos did not speak about "dialogue' as including listening to the other, but only as an opportunity for freedom and individual's self-expression. Then, he mentioned dialogue between people. It seems he mixed the concepts of dialogue and autonomy, which generated some contradictions. On the one hand, he stressed the need for educators to open up dialogues and listen to students' ideas and problems. On the other, his definition of dialogue was constrained to people alternating speech turns. However, he emphasized that dialogues were essential for the deconstruction of prejudices and empowerment.

He markedly expressed his I-positioning as a dialogical educator ("I-as-a dialogical teacher"), which strongly guided his perception of himself. In contrast to this positioning, when interacting with his students, his actions, at times, were not dialogical, or open to students' ideas, especially when the topic was prejudice, race or gender. In one of the activities observed, he systematically interrupted lines of questioning and arguments posed by students that went against his own values concerning tolerance, acceptance, and diversity. He became harsh, authoritarian, and had a hard time listening to students who expressed a possible prejudiced point of view.

In one planned activity, for example, they were supposed to discuss a short film after watching it together in class. The film was a brief love story between two young men. Trying to stimulate a discussion of the film, he asked students what thoughts and reflections they would like to share and asked one specific student to

speak out his ideas. The student replied, “If I say what I am thinking, they will say I’m sexist”. To which the teacher replied, in a surprised and disapproving tone: “But are *you* sexist!?”. After that, the student no longer said anything, refusing to participate in the discussion.

The way in which the teacher expressed his disapproval of the student’s (possible) perspective, meta-communicating his disapproval both verbally and non-verbally, left little room for any openness or dialogical interactions with students, what certainly ran against the teacher's previous discourse. On other occasions, though, we noticed his actions were, indeed, compatible with his dialogical discourse, which allowed us to infer about his I-positioning as a ‘dialogical teacher’. Yet, his I-positioning as an activist was too strong and had very little tolerance to hear comments suggestive of prejudices. This unveiled a significant contradiction, since, on the one hand, Carlos was able to put into practice the dialogical disposition he so sincerely cherished; but, on the other, he did not realize how he was closed and authoritarian at certain times.

Conclusion

It was particularly noteworthy that Carlos definitely did not realize this contradiction. For him, he was happy to “contribute” to open up students’ minds. The fact that students answered his questions mostly with "yes" or "no”, according to what they thought would please him, did not help to make him aware of the non-dialogical context he created, which did not allow students to express their own ideas and perspectives. We can imagine that awareness of the tensions and contradictions between such opposing I-positionings could be extremely disconcerting to Carlos since both touched on strongly rooted affective values (Branco, 2018). Yet, it would be especially relevant if teachers, in their pedagogical practices, were afforded opportunities to monitor and become aware of their own

actions, interactions and communicative/metacommunicative strategies, to negotiate and integrate possible opposite I-Positionings.

This would not only favor their own self-development but also support the creation of trusting relationships with students, since more coherent dialogical actions and practices would be experienced in the school context. Such dialogical practices would have a significant impact on learning experiences, especially regarding difficult and affectively sensitive cultural subjects such as prejudices. In conclusion, we stress the importance of the creation of opportunities within schools to debate, talk about challenges, fears, anxieties, as well as educators' experiences of happiness and success (hooks, 2013). If teachers were offered possibilities to (re)visit their own I-positionings in group settings, sharing their own experiences, they might have a better chance at navigating difficulties and tensions between contradictory I-positionings, in healthy and productive ways.

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1.8. Dialogical Self and Shifting Mathematical identity.

Nadia Stoyanova Kennedy[1]

Introduction

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-- 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, of 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.

The self is both stable and dynamic, always undergoing reorganization of positionings, and making meaning of experiences—old and new. In fact, in Herman’s and Hemans-Jansen’s words “the self is an organized process of meaning construction.” (1995, p.14). As part of this process, we construct our self-narratives, which we tell and retell. In these narratives, we give special significance to some events over others. Some of such special events might disrupt or challenge

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an established self-narrative. These have been dubbed by Carla Cunha et al. (2012) as *Innovative Moments* (IMs)—which may be, for example, new actions, thoughts, feelings, intentions. The IMs are seen as voices that are potentially disruptive to the dominant self-narrative and represent a possibility for the emergence of new I-position and for a self-narrative reconstruction. The transformation of self-narratives involving IMs's emergence and expansion has been used in psychotherapy (Gonçalves et al., 2009; Gonçalves et al., 2010).

According to Carla Cunha et al. (2012), in successful cases of psychotherapy there is a noted emergence of three types of IMs: action(s) through which the person challenges the dominant self-narrative; new reflections that run counter to person's previous ways of thinking, and protest; action or thought that refuses the current self-narrative. They "announce" a potential emergence of new positions, which may bring forth a different dynamic between the I-positions, as well as new dominant I-position(s). The appearance of these IMs is followed by emerging "reconceptualized IMs"—new actions, reflections and protests, and chances for reorganization.

In this paper, I describe the case of Ruby, a young Korean American undergraduate student completing her coursework in mathematics education and preparing to become a mathematics teacher and explore her shifting mathematical identities. I reflect on the changes in her self-narrative as she moved through her studies from grade school through university. I use DST and the conception of IMs to reflect on the changes in the relations of authority 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.

Methodology

This study adopts a case study methodology in order to explore and report the details (Creswell, 2005; Stake, 1995) of one prospective teacher' mathematical identity and its changes over a period of roughly six years. The subject, Ruby (pseudonym), was a twenty-one-year-old Korean American full-time undergraduate mathematics education student in her third year of preparation as a prospective mathematics teacher in a public university in the northeast US. She was a student in an introductory mathematics education course that I was teaching at the time. She was an intelligent and very diligent student; her assignments were always on time, and she was detailed-oriented and thorough. Ruby had finished 10th grade in Korea after which she had relocated with her entire family to the US, and she finished the last two grades of high school in a large urban public school.

Data collection occurred during Ruby' completion of the introductory mathematics education course that I taught and, in the semester, after it. Multiple forms of data, mainly extensive notes interviews, observations, and informal discussions, helped me develop an in-depth understanding of issues (Creswell, 2006) related to the study of the changes in Ruby's mathematical identity. I used open coding (Creswell, 2006) to define and use codes that emerged from the data itself and examined multiple data sources to triangulate my findings (Stake, 1995).

Results

Ruby's Self Narrative

I. "I wasn't good at math back then". When Ruby was in middle school, she liked math. She described herself as "being interested" and as "enjoying the math classes." Things changed when she moved to high school. Ruby said that there were lots of tests, and she was not performing well on them. There were always students who had better test scores. "I don't know what I was doing, but I always

had errors [on the tests].” Her high school math teacher was “very strict and stern.” Ruby thought he believed that she was not putting enough efforts and being “lazy”, although she said that she was trying hard. She felt he was “angry and disapproving of her.” He had told her that “she didn’t have the mathematical mind.” To my question whether her parents were helping her, she described her mother as encouraging and supportive and trying to help with homework. Ruby “dreaded” her math classes and was afraid of failure. When I asked her about this period, she started describing it with *“I wasn’t good at math back then [in Korea]”*

II. “Not loving math, but OK”. Things had changed somewhat when she moved to US. Her last two years of high school were not easy—she was trying to catch up with English--but she suddenly found that she was doing much better in her math classes. She “knew lots of the math stuff” they studied, especially during her first year in the US. To my question whether she felt successful, she replied that she was doing much better than before [in Korea], but that she didn’t think at the time that she would study math in the future. She had A’s at the time, but at the interview she described herself as “not loving math, but OK”

III. “I had decided that I can do it”. When she finished high school, Ruby applied to a public university close to her hometown and started her first year as an undeclared major. She had to find out what she wanted to study, but at this point she knew “it wouldn’t be math.” However, Calculus was a mandatory course and she registered to take it, among other courses. She wasn’t sure about it and was afraid of failing it. Then she discovered that she liked the course. It seems like it was the instructor at first and the course structure. “The instructor was amazing,” Ruby told me and she “liked everything about this class”—the instructor and students, the group work and the assignments. “I loved it [the course],” she told me with enthusiasm. Ruby felt that she was doing very well, and she began to think that she

might continue to study mathematics and look into related programs. In the following semester she decided to take the next Calculus course with the same instructor. She felt successful, and this is when she began thinking that she might want to become a math teacher. Her mother advised her that it would be a good profession for her. “By the end of this second semester,” Ruby said, “I had decided that I can do it [could be successful in becoming a math teacher] and applied to the mathematics teacher program.”

Next, I map Ruby’s brief account of a vocational trajectory in the realm of mathematics onto the interpretive grid of Dialogical Self Theory. The interviews with Ruby revealed the various I-positions she took while she was a middle and high school student in Korea, a student in high school in US, after she moved to the US, and as a university student. Table 1 below shows some of her I-positions, identified on the basis of the interviews conducted with her.

These I-positions seem to have informed her mathematical self, and the way she understood herself as a mathematics learner and one (in)capable of learning mathematics. Table 1 shows a dynamic multiplicity of perspectives--I-positions--representing the multiple perspective of the self in the different contexts in which she found herself, e.g. middle school, high school in Korea, high school in the US, and university. These I-positions have informed her changing self-narrative (Hermans & Hermans-Jansen, 1995) and reflects a different relationship with an independent other or herself.

Table 1

Ruby's I-positions

Periods	Some of Ruby's I-positions as a mathematics student
Middle school	*I as …* interested in mathematics (internal) enjoying mathematics (internal) good in all subjects (external, my teachers)
High school, in Korea	*I as…* trying hard in mathematics (internal) always failing math tests (internal) being encouraged and helped (external, my mother) being lazy and not studying mathematics hard enough (external, my math teacher) making my math teacher angry (external) not having the support/approval of my teacher (internal) dreading math (internal) not having the mathematical mind (external, my math teacher) *not being good at math (internal, metaposition)*
High School in US	I as… *knowing lots of [math] stuff (metaposition)* *not loving math, but ok (metaposition)* having As in math (internal) *doing much better than before [in Korea] (metaposition)* not planning to study further math (internal)
University in US	I as… a university student (internal) exploring possible study paths (internal) not sure about taking a Calculus class, and afraid [of failure] (internal) *successful Calculus student (metaposition)* *loving math (metaposition)* someone who might be successful in becoming a math teacher (internal) a future math teacher (internal)

In middle school, the I-positions identified in the interviews, "I as enjoying math", "I as interested in mathematics," and "I as being a good student in all subjects" supported each other in creating a coalition of I-positions, whose voices supported a self-narrative of a good and capable mathematics student. However, when Ruby transitioned to her Korean high school, her self-narrative dramatically changed. Her high school math teacher became a powerful voice and a mirror through which she saw herself in the way she perceived her teacher saw her—not

making enough effort, “lazy,” “not having a mathematical mind.” This powerful external I-position had become dominant, overpowering the voices of her other I-positions, including the supportive external I-position, of her mother. It led to her shifting her self-narrative and repositioning to new I-positions as “failing math,” and “dreading math.” The voice of her math teacher had taken on special significance in the multi-voiced self, and had challenged, overpowered, and overridden her previous self-narrative.

However, yet another change in circumstances forced further repositioning. Ruby moved to USA with her family. She found herself in a 10th grade math class, where she discovered that she knew quite a lot of the mathematics content under discussion. The situational changes had in fact delivered her from the power of her Korean math teacher’s voice. A new coalition of voices—her mother’s supportive one, and her own metapositions --“I knew lots of the stuff they studied,” and ‘I was doing much better than before” -- helped her move away from some of her previous external I-positions, e.g. “I- as not good at math.” Ruby changed her self-narrative again and described herself at this time as someone who was “not loving math, but ok.” At this point, she was not seeing herself as someone who would study math further, and perhaps choose it as a career path.

However, another reconfiguration of new and old I-positions seems to have precipitated yet another shift in her self-narrative when she went to the university. She took a Calculus course with an instructor she liked, in a learning environment she found empowering. Both shifts in her self-narrative seem to have been instigated by innovative moments (IMs)— new reflections of herself as a math learner and her proactive step of registering for a Calculus class, which challenged previous self-valuations (Cunha, et al., 2012). These led to her solidifying new I-positions as a successful Calculus student and as loving math. Table 2 below,

identifies some IMs, which seems to have contributed to shifting Ruby's self-narrative and her mathematical identity. Her decision to explore possible university study trajectory, and her coping with her ambivalence about the Calculus course, led to new reflections and new actions on her part. Her metapositions at this point seem to have been a powerful factor in helping her de-position the "I as not planning to study further math." In the course of fewer than two semesters, Ruby moved to a new I position" as someone who might be successful in becoming a math teacher," which was, in fact a position of rebellion in relation to the depositioned one.

Table 2

Innovative moments (IMs) in Ruby's positioning

Period	I-positions	Emerging Innovative Moments IMs in Ruby's positioning
High School in US	I as… *knowing lots of [math] stuff (metaposition)* *not loving math, but ok (metaposition)* having As in math (internal) *doing much better than before [in Korea] (metaposition)* not planning to study further math (internal)	 IM reflection IM ambivalence IM action IM reflection
University	I as… a university student (internal) exploring possible study paths (internal) not sure about taking a Calculus class, and afraid [of failure] (internal) *successful Calculus student (metaposition)* *loving math (metaposition)* someone who might be successful in becoming a math teacher (internal) a future math teacher (internal)	 IM new action IM new action IM ambivalence IM new reflection IM new reflection IM rebellion/protest IM rebellion/protest

Emerging circumstances, new reflections, proactive decisions, and confronting old I-positions led Ruby to challenge her previous self-narrative and, eventually, to re-write it. Ruby decided to become a math teacher. She applied and was accepted into her university's mathematics education program, graduated

successfully, and currently works as a math teacher.

Conclusion

The case of Ruby is an example of the potential of DST to describe and explain the shifts in self-narrative and mathematical identity which, we may hypothesize, are characteristic of many students. It also raises questions about the role of dialogue and reflection in the reconstruction of self-narratives, as well as the question of what classroom methodologies promise to best facilitate such dialogue and reflection. In order to nurture students' mathematical identities, new approaches need to be explored that help and encourage students to challenge established self-narratives in reference to their mathematical identity. Mathematics has become a forbidding gatekeeper for a number of economic, educational, and political opportunities for students, many of whom have developed self-narratives that act to prevent them from identifying themselves as capable math learners. Thus, disrupting such self-narratives and working proactively to reconstruct negative mathematical identities becomes an important educational task.

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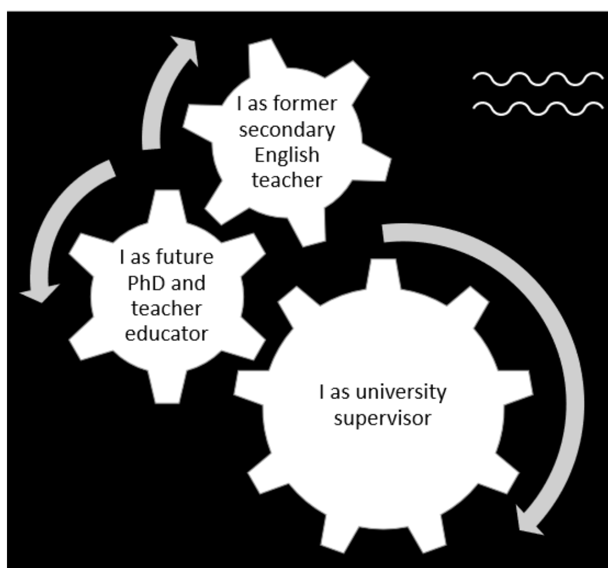
1.9. I as university supervisor: Transacting to become I as teacher educator.

Lauren May[1]

In this theoretical piece, I dive into the ongoing work associated with my graduate assistantship and how dialogical self theory (Hermans & Hermans-Konopka, 2010) offers a way to analyze and understand how my positions of I-as university supervisor, former secondary English teacher, and others are shaping my I-as future PhD and teacher educator. I adapted the concept of transactions (Rosenblatt, 1995) to describe interactions between internal positions. Considering this in terms of dialogical self theory, my various I-positions transact and interact with each other, carrying on a give-and-take as they mutually shape each other. I used the metaphorical idea of gears (figure 1) to give a visual of these transactions. I imagine these gears 'transacting' with other gears in the process of gaining or losing prominence while mutually shaping one another within the dialogical self. Transactional moments between my various I-positions make up the framework for this study.

Figure 1



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This study focused on my interactions with the teacher candidates (TCs) under my supervision within the English cohort at a research University. I first reflected on the parts of my dialogical self that I drew from when corresponding with the TCs under my supervision. I also made short memos for myself based on the times I offered advice to the candidates. This process involved reflection-on-action (Schön, 1983) as I considered the moments in which I became more aware of promoter and I-positions influencing my interactions with TCs. Next, I asked myself how these positions transacted with one another; I had to consider how I chose to offer advice to various students based on what they had shown me about their own identities. My determination of what each student needed depended on the context as well as the students' own I-positions of which I was aware. Lastly, I considered how those transactions influenced my own development of I-as future PhD and teacher educator. This step involved me considering the take-aways from these experiences with various students and how those would influence decisions I would make in the future as a teacher educator.

The first understanding from this study was that I frequently drew from an I-position of I-as former secondary English teacher. One TC, for example, struggled with implementing a consistent system of classroom management. During our conversations, I drew on my own lived experiences from when my former principal had helped me think through classroom management strategies as I conversed with the TC and attempted to provide ways through which she could discover a strategy that fit her specific context, rather than simply seeking a one-size-fits-all, perfect management system. Using dialogical self theory to analyze the moments of correspondence with my students made it easy to see how I frequently drew from my former position of I-as secondary English teacher. This influenced my I-as future PhD and teacher educator by demonstrating the importance of having these

conversations with my students and providing opportunities for them to engage with both theory and practical solutions to the challenges they navigate as new teachers.

The second understanding encompassed the expectations involved with my role as a University Supervisor and how I am influenced by my own positions. One TC, for example, discussed how she desired to adapt the University's required lesson plan to better align with her own style. My decision to accept or reject this adaptation drew on my former positions and experiences as a student teacher that desired to best meet my TCs own needs as student teachers. With the multiple selves stepping or video zooming into the classroom each day or each semester, my I as university supervisor transacts with my I-as former student teacher to determine what could be best for each student. Adapting to meet students' needs can show them that your focus, as a teacher educator, is on the individual rather than simply checking off requirements.

The understandings from this study encourage me to continue drawing from my current and former internal positions to influence the decisions made with my own students while also being willing to adapt set expectations to benefit the unique future teachers that navigate teacher preparation programs. In conclusion, using dialogical self theory as a unit of analysis with this examination demonstrated the importance of reflecting on the dialogical self in the development of our own future or desired positions.

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1.10. Describing teacher-inquirer identity in a process of educational innovation.

Antoni Badia[1], Lorena Becerril[2] & Paula Mayoral[3]

Introduction

Our contribution aims to provide a comprehensive conceptualisation of teacher inquiry using the I-position concept, which comes from the dialogical self theory. This is accomplished by establishing a closer relationship between teacher identity and individual teacher inquiry. First, we define the notions of teacher inquiry and teacher identity, and next, we apply this conceptualisation to a description of the teacher-inquirer identity of a single teacher. We conclude the contribution by explaining some theoretical and practical implications of this proposal.

Teacher identity has come to be viewed as a nuclear conceptual construct over the last 20 years (Akkerman & Meijer, 2011). In a general sense, the notion is defined in terms of what a teacher thinks and does in the context of his or her professional status, in real settings and at a given time and place (Beauchamp & Thomas, 2009).

The activity of inquiry by teachers can be examined through an analysis of their identities as teacher-inquirers. Based on the dialogical self theory (Hermans, 2006), we define teacher-inquirer identity as the ongoing process through which a given teacher comes to self-understanding as he or she carries out inquiry activities. A given teacher-inquirer identity is configured by a set of different I-positions related to inquiry. Each I-position is a different manifestation of the teacher's identity in the personal or public sphere and at a specific time and place. These positions emerge within pedagogical innovation experiences. Teachers carry out inquiry for different

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reasons, such as to transform their teaching practices, to promote professional development and teacher learning, to gain a better understanding of their classrooms, schools, and communities, and to build upon existing educational knowledge (Badia, Liesa, Becerril & Mayoral, 2020).

We can identify several core elements (or components) that can shape teacher-inquirer identity configuration. Here, we will define some of the most prominent among them. Teachers' agency reflects the degree to which teachers are able to achieve their goals as inquirers. Teachers' inquiry knowledge is defined here as the conceptual, procedural, and attitudinal knowledge teachers use to conduct processes on inquiry (Lunenberg et al., 2007).

Konstantinidis and Badia (2019) identified ten possible types of skills teachers exercise with regard to inquiry processes during educational innovation. The skills were: 1) Searching for information; 2) Focusing on a problem of practice; 3) Understanding the problem; 4) Exploring possible lines of activity to solve the problem; 5) Planning innovative practice; 6) Implementing new practice; 7) Evaluating design and implementation; 8) Reflecting on evidence from the new practice; 9) Writing a report; 10) Presenting a written report to a different audience.

According to Avidov-Ungar and Forkosh-Baruch (2018), at the centre of teachers' inquiry process is their metacognitive knowledge, how they approach their inner selves, and how they perceive their own professional identities.

Butler and Schnellert (2012) added self-regulated learning as a critical element of the inquiry process, identifying a recursive cycle of goal-directed activities and four overall processes: (1) planning actions, (2) enacting strategies, (3) monitoring outcomes and (4) adjusting and revising goals or approaches to better achieve the desired outcomes.

Other relevant components of teacher-inquirer identity are sense-making and

ownership (Ketelaar et al., 2014). Sense-making is an “active cognitive and emotional process in which teachers attempt to relate the information derived from the innovation to their existing knowledge, beliefs, and experiences […]. This process is dynamic, as teachers use their own identity or frame of reference as a lens to make sense of the innovation […], but at the same time, their identity or frame of reference can change in the process” (p. 316). This feeling of ownership of an educational innovation reveals the teacher’s attitude toward the innovation and can influence his or her position about it.

Methodology: A single case study

Context of innovation. Participant

We will use this theoretical framework to show a practical example of how teacher-inquirer identity can be described in a single real case study. One teacher from a secondary school in Catalonia participated in this study. The participant is a 39-year-old female with 17 years of teaching experience who currently works as an English teacher.

She has taken part in some professional development activities over the past three years, including participating in a pedagogical innovation project that affects her entire school. The project consisted of introducing the cooperative learning methodology to all grades over a period of 12 months.

Data collection

Data were collected in September–October 2019 using three instruments: a self-report, a card elicitation technique, and a face-to-face interview.

Data analysis

We analysed data in three steps. First, we divided the self-report into textual fragments. Each of them includes the information referred to as a single I-position. Second, we created a graphical representation of an initial configuration of the

teacher's I-positions as an inquirer, reconstructing what was not coherent with the teacher's explanation of her I-positions. Finally, we summarised the teacher's statements and focused on those that provided the most relevant information about tensions and problems.

Results

Findings show that the teacher revealed 10 I-positions directly related to her inquirer-teacher identity as she carried out a pedagogical innovation in her educational institution. The inquiry I-positions were labelled as follows:

1 - To learn about cooperative learning.
2 - To collaborate with colleagues.
3 - To design a new lesson plan.
4 - To create new teaching materials.
5 - To implement pedagogical innovation in the classroom.
6 - To gather learning evidence.
7 - To assess pedagogical innovation.
8 - To share a pedagogical innovation.
9 - To revise previous teachers' knowledge.
10 - To communicate pedagogical innovation.

This combination of 10 Inquiring I-positions can be viewed graphically in Figure 1 below.

Figure 1

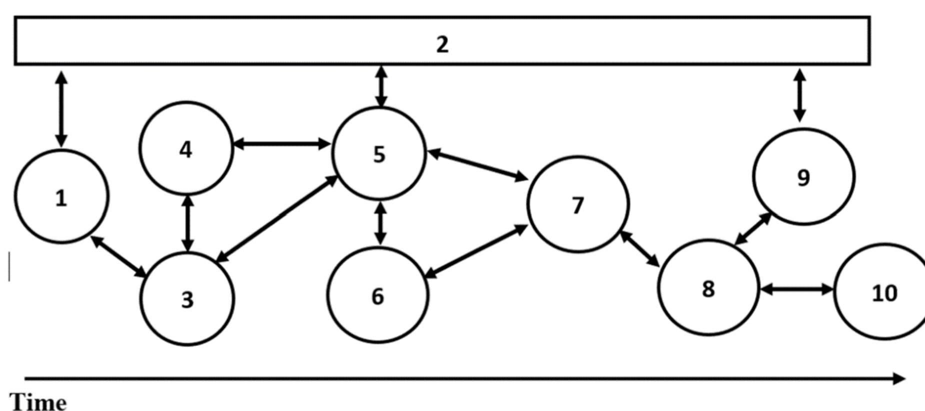

Figure 1 reflects the combination of I-positions with which the teacher

expressed her teacher-inquirer identity in the context of a pedagogical innovation over an entire year. The I-positions are chronologically organised. I-position 1 consisted of reviewing a set of publications about cooperative learning. This activity was carried out with a team to draft a “cooperative learning guide” for all the schoolteachers (I-position 2). Next, the teacher used this knowledge to design a lesson plan including cooperative learning as a teaching method (I-position 3) and to create related teaching materials (I-position 4). Then, the teacher implemented the lesson plan (I-position 5), working collaboratively with a colleague (I-position 2). Meanwhile, the teacher collected learning evidence about cooperative learning (I-position 6) and, next, assessed this pedagogical innovation (I-position 7). Finally, all teachers shared their knowledge about the pedagogical innovation with one another (I-position 8), modified the initial “cooperative learning guide”, creating a second version (I-position 9), and communicated the pedagogical innovation externally (I-position 10).

First, the teacher identified several relevant tensions and problems related to six I-positions that emerged during educational change. The teacher faced a few problems with other teachers in carrying out I-position 2 because teachers did not share enough knowledge about cooperative learning, and some had a negative attitude about implementing this learning method (I-position 5).

Second, the teacher had negative feelings about selecting proper pieces of evidence to reflect the extent to which cooperative learning had been successfully implemented (I-position 6). The self-perceived lack of this kind of skills had a significant impact on I-position 7 because she felt that she could not assess the pedagogical innovation accurately.

Finally, the teacher became aware that two new I-positions had been required as part of this combination of I-positions related to teacher-inquirer identity.

These I-positions are “to communicate the pedagogical innovation to families” and “to collect students’ opinions about the pedagogical innovation”.

Conclusions

We want o to conclude by adding some final remarks about this kind of methodological approach. First, we used a specific methodological approach to analyse the teacher’s identity and the notion of the I-position, both inspired by the dialogical self theory (Akkerman & Meijer, 2011). We believe that this methodological approach has been revealed as an excellent way to describe teacher identity and compare different types of ways of being an experienced teacher (Badia & Liesa 2020) and a teacher mentor (Badia & Clarke, 2021, under review).

Second, although the single case has been presented as an example, we claim a certain degree of analytical generalisability of the results because the case examined has wider empirical implications related to the enactment of dialogical selves. The findings reflect both the individual teacher’s implicit understanding of the meaning of educational innovation and the institutional approach adopted by the school to carry out the innovation (Badia et al., 2020).

Finally, we want to highlight the importance of inquirer-teacher identity because it should inform teacher education and educational change policies. By studying this notion, we can gain a better understanding of the core of teachers’ professional growth and of how they understand pedagogical transformation in particular school settings. These new insights in this area of study would also help those wishing to implement more successful pedagogical innovations in schools.

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

Núria Mollá[1] & Montserrat Castelló[2]

Introduction

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: O1) to describe the CIs school principals faced during a school year; O2) to identify the positions they adopted when tackling those CIs; O3) to analyze the mechanisms involved in the school principals' positioning when facing CIs, and O4) to characterize the participants' dialogic-self facing the CIs.

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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 emergent qualitative data categorization and quantitative analysis of case-categories distribution (Figure 1).

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 (Figure 2, Figure 3). Regarding trajectories, results indicated the novel principal experienced troubles when resolving his repositioning and adopting internal positions (Figure 4). 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 (Figure 5, Figure 6).

Figure 1

Dimensions and categories

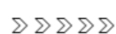
Critical Incidents:
SA: School activities
OF: Standards, organization and function
RE: Relational with externals agents
RW: Relationship and well-being with the school

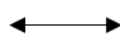
Internal Positions (Me):
PM: Project manager
LP: Learning promoter
Ct: Caretaker
Rg: Regulator of attitudes, values and standards
Cp: Cooperative

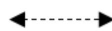
External Positions (others-in-me):
HR: Higher position reference (and former principal)
IV: Institutional values reference
SR: Scientific references
PS: Professionals/colleagues at the same center
PE: Professionals/colleagues external to the center
OF: Own family and friends who are teachers/principals

M-P: Meta-position

CP: Core-position


PP: Promoter position


InC: Coalition P. Internals, ExC: Coalition P. Externals


3dP: Third-position

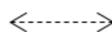

C-P: Counter-position

Figure 2

Joan's CIs Journey Plot

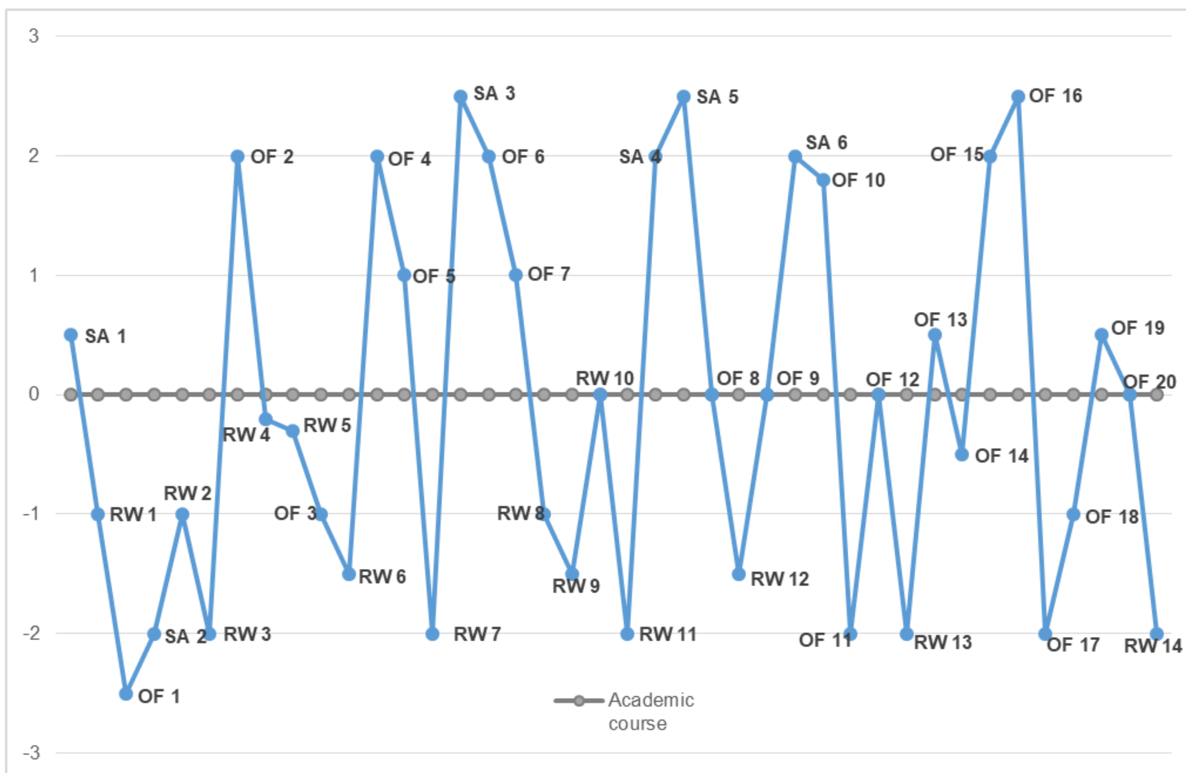


Figure 3

Bernat's CIs Journey Plot

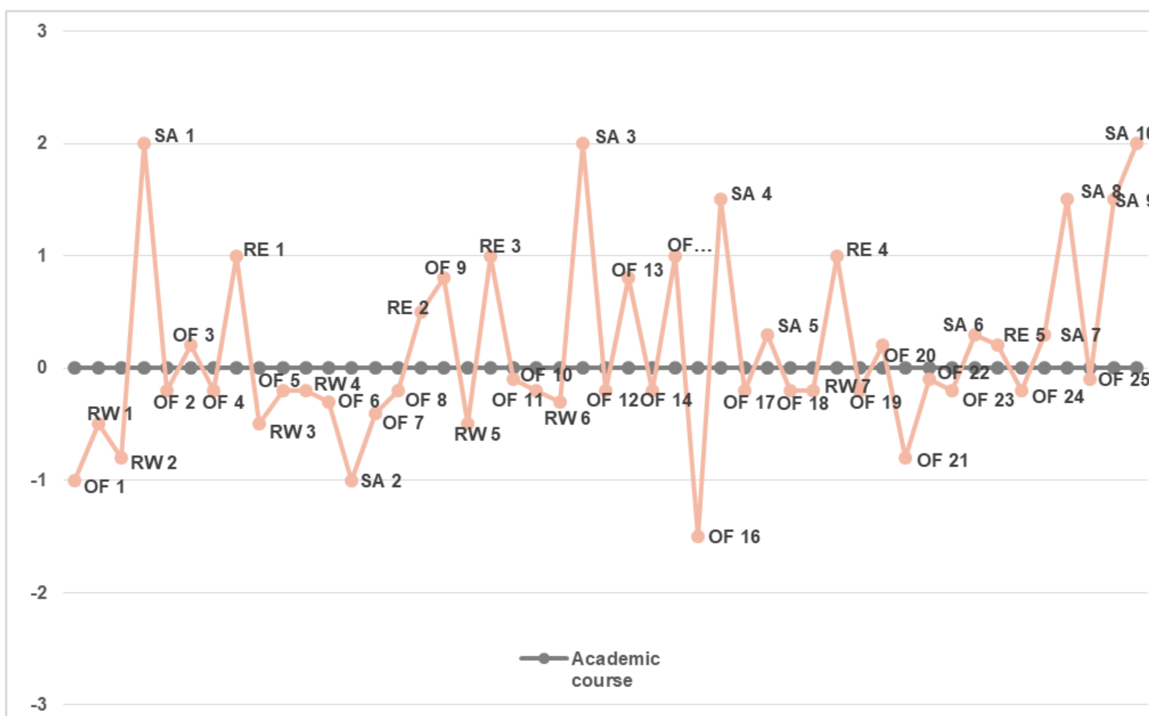


Figure 4

Joan and Bernat's distribution of Internal Positions, External Positions and Mechanism Positioning when facing Cis

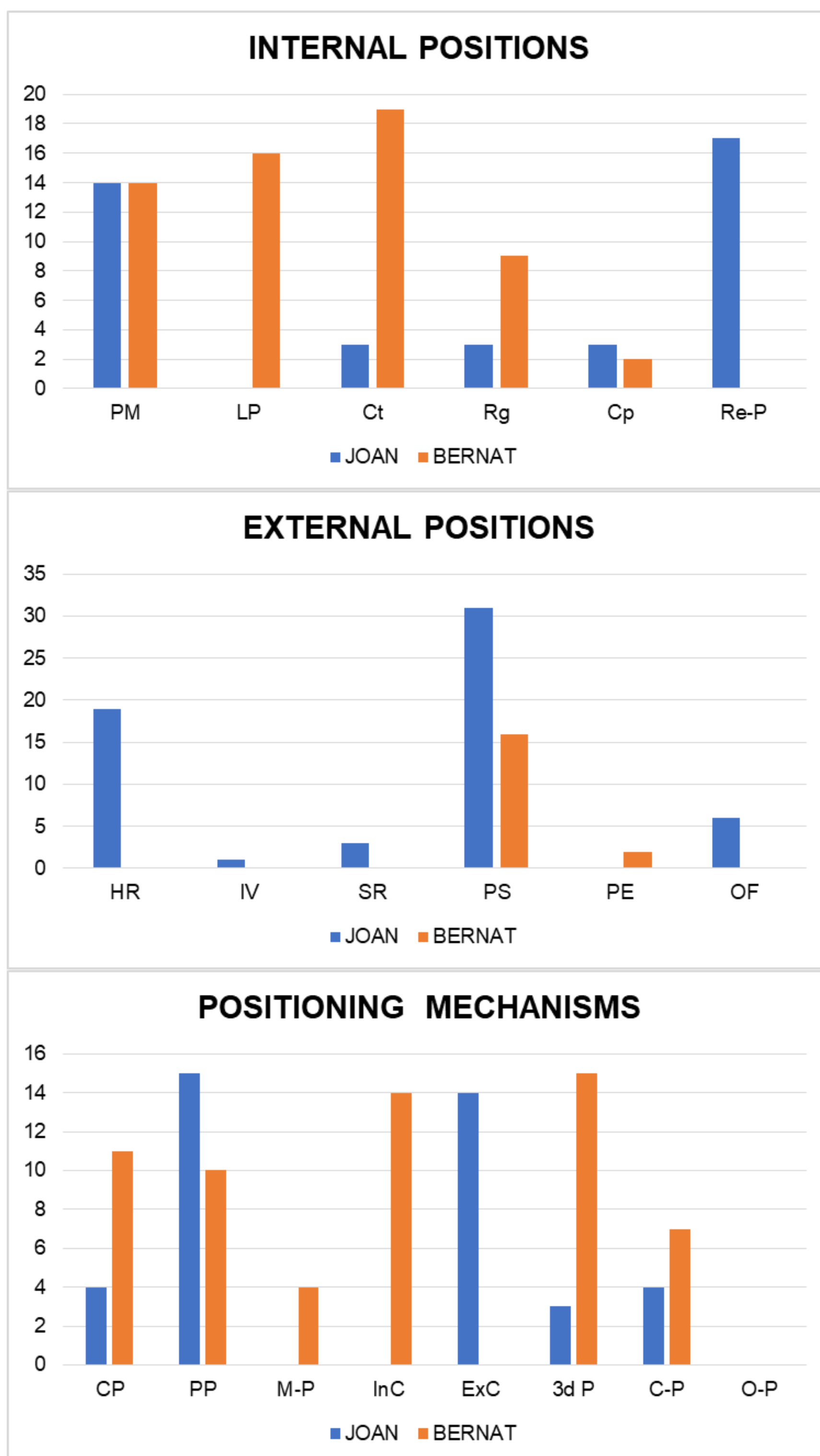


Figure 5. *Characterization of Joan's dialogical self in action*

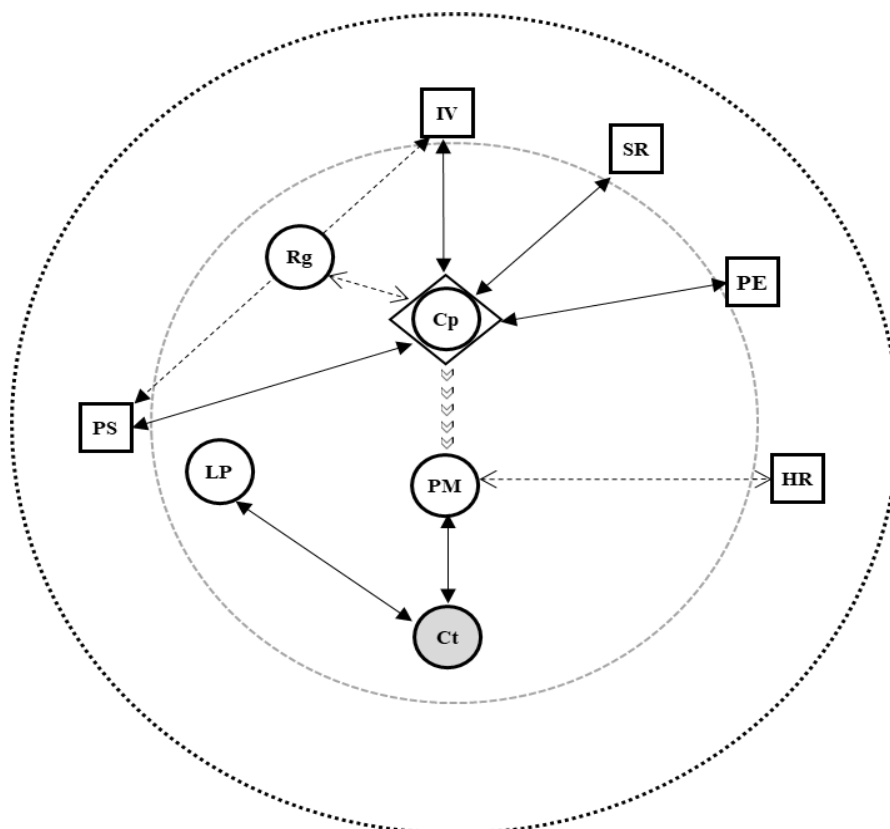
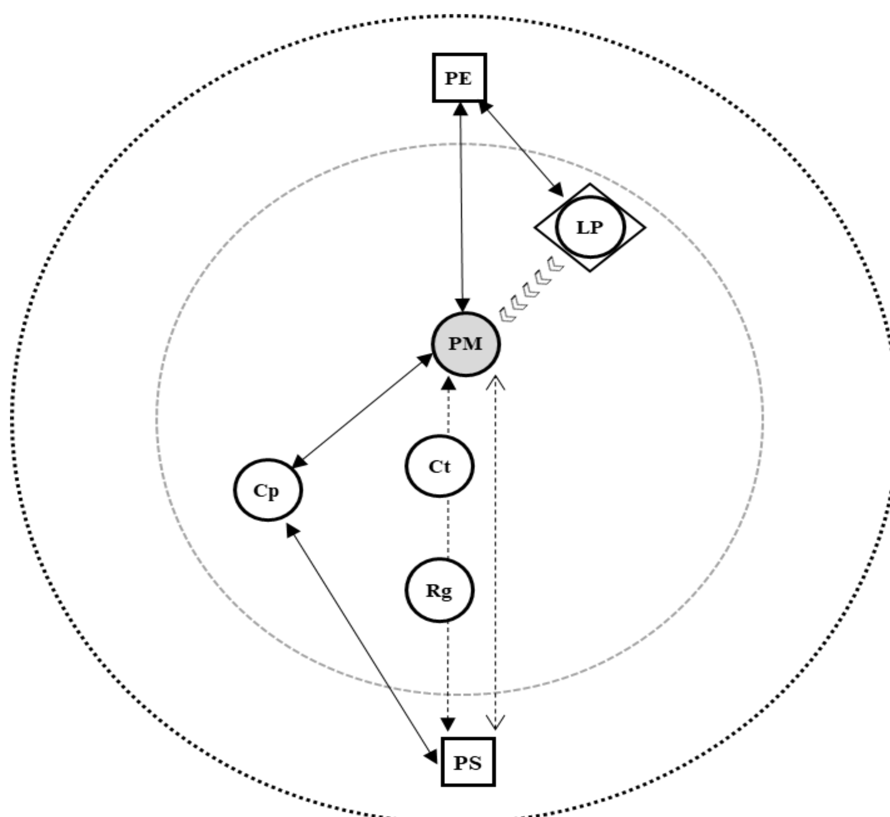


Figure 6. *Characterization of Bernat's dialogical self in action*



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

Cheryl Ballantyne[1]

Introduction

This chapter presents the findings of a study which combined theories of the dialogical self (Hermans & Hermans-Konopka, 2010) and community of practice (Wenger, 1998) in the investigation of teacher identity construction.

The theoretical framework of the research was informed by important theories of identity, including: identity as the interaction of multiple I-positions, continuously positioned and repositioned in response to circumstances and dialogue within oneself and with others (Hermans & Hermans-Konopka, 2010); identity enacted through discourse (Varghese et al., 2005); teacher identity construction as a process of learning to teach through interaction with significant others (Izadinia, 2015); and identity as a continual process of belonging within communities of practice (Wenger, 1998).

The research context was an international partnership involving an Australian university and school system and an educational organisation in the People's Republic of China. As a feature of the partnership, annual cohorts of higher-degree research students from China provided voluntary support to Australian primary and secondary schools in a program of Research Oriented School Engaged Teacher Education (ROSETE).

The research aims were to identify: the I-positions enacted in the discourse of ROSETE participants during their volunteering in schools; how participants represented teacher identity construction in their accounts of practice; and the enablers and constraints within their identity experiences.

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Methodology

The study was conducted within a case study design frame, underpinned by a qualitative flexible approach. Thomas's (2011) typology of *object* and *subject* was adopted, in which *object* refers to the analytical or theoretical frame of study and *subject* refers to the case itself. Applied to this research, teacher identity as the object of study was investigated within the case or subject of ROSETE.

The research purpose evolved, influenced by early data collection and analysis which suggested that teacher identity construction was a priority for ROSETE participants. An initial exploratory purpose was expanded to incorporate a focus on interpretation and theorizing, based on evidence of participants' enactment and construction of a teacher identity. This focus underscored the interpretive paradigm that guided the study. Its particularity and proximity to participants' lived experiences provided depth and rigour.

The research participants were 15 international students recruited from six annual cohorts of ROSETE. They were assigned to schools for two days per week of each school term during their candidature. Their role was to assist schools to implement Mandarin language programs for school students. Participants had neither qualifications nor prior work experience as teachers in China.

Data were collected through semi-structured interviews which were transcribed for analysis. Pseudonyms were used in the collation and reporting of data and findings.

Discrete segments of discourse were extracted from interview transcripts and interrogated using Gee's (2014) discourse analysis tools, focusing on participants' use of words, phrases and grammatical devices to:

- Express a sense of identity
- Situate identity experiences in context and time

- Build, sustain and describe relationships
- Recognize activities and practices and use language linked to the identity of teacher
- Build or lessen the significance of identities, relationships, and activities (Gee, 2014).

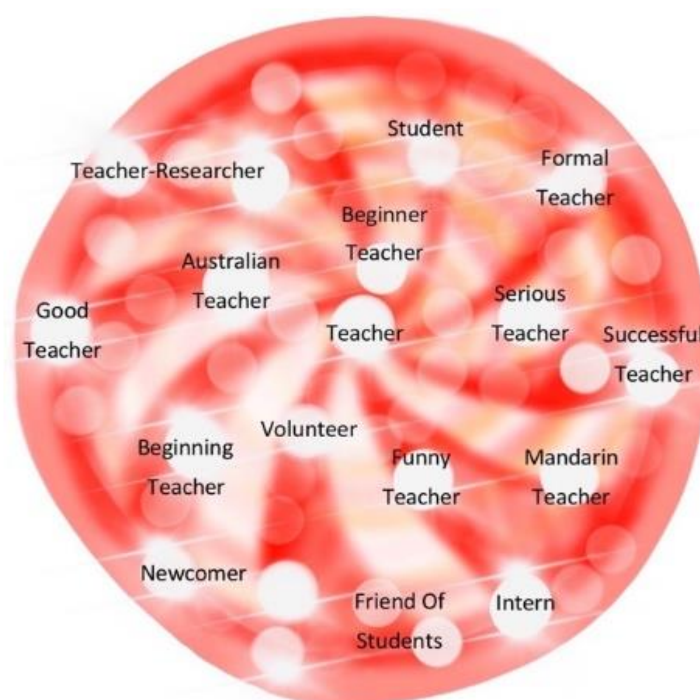
Findings

I-positions enacted in discourse

Participants enacted a range of I-positions which emerged kaleidoscopically in their discourse, as represented in Figure 1 (Ballantyne, 2018). Some, such as "volunteer" and "student" were linked to their roles in schools and university, and others such as "friend of students" and "newcomer" reflected their initial feelings at school. Most I-positions shared a conceptual link with a central I as teacher.

Figure 1

One who teaches: kaleidoscope of a sample of i-positions enacted by rosete participants



It was evident that for participants, realizing a teacher identity involved

becoming a certain kind of teacher, and the kind was linked to their perspectives on practice. For example, capability and confidence in classroom management was linked to I-positions as “formal teacher” and “serious teacher”, whilst confidence and familiarity in using local teaching strategies and Discourses were linked to I-positions as “Australian teacher” and “successful teacher”.

Temporal phrases were commonly used to situate I-positions within experience. For example, Bai Jiao’s I-position as student is linked to her university enrolment and situated early in her experience: “At the beginning, I did not actually identify myself as a beginning teacher. I think that I’m more like a student, a student who is learning to teach”.

Positioning and repositioning of I-positions according to circumstances, relationships and time, occurred in the experience of all participants, exemplified below through the discourse of Annchi, whose weekly volunteering involved attendance at a secondary school and two primary schools.

1. There is a Chinese teacher in the secondary school, so at the beginning, I observed his class ... took some notes and supported the teacher, when it is necessary. As my teaching skills and my English skills improved, the teacher invited me to co-teach with him (Annchi).

2. There was no Mandarin teacher at the two primary schools, so I taught the whole lessons, since the very beginning … the classroom teachers were very supportive. They give me their feedback and suggestions of my teaching practice (Annchi).

In stanza 1, Annchi positions herself as volunteer, enacted as an observer of and support to the Chinese teacher. “At the beginning” situates these experiences in the past. In contrast, in stanza 2, Annchi positions herself as Mandarin teacher. The

ordering of clauses here suggests this I-position was conditional on circumstances; there were no Mandarin teachers in the primary schools.

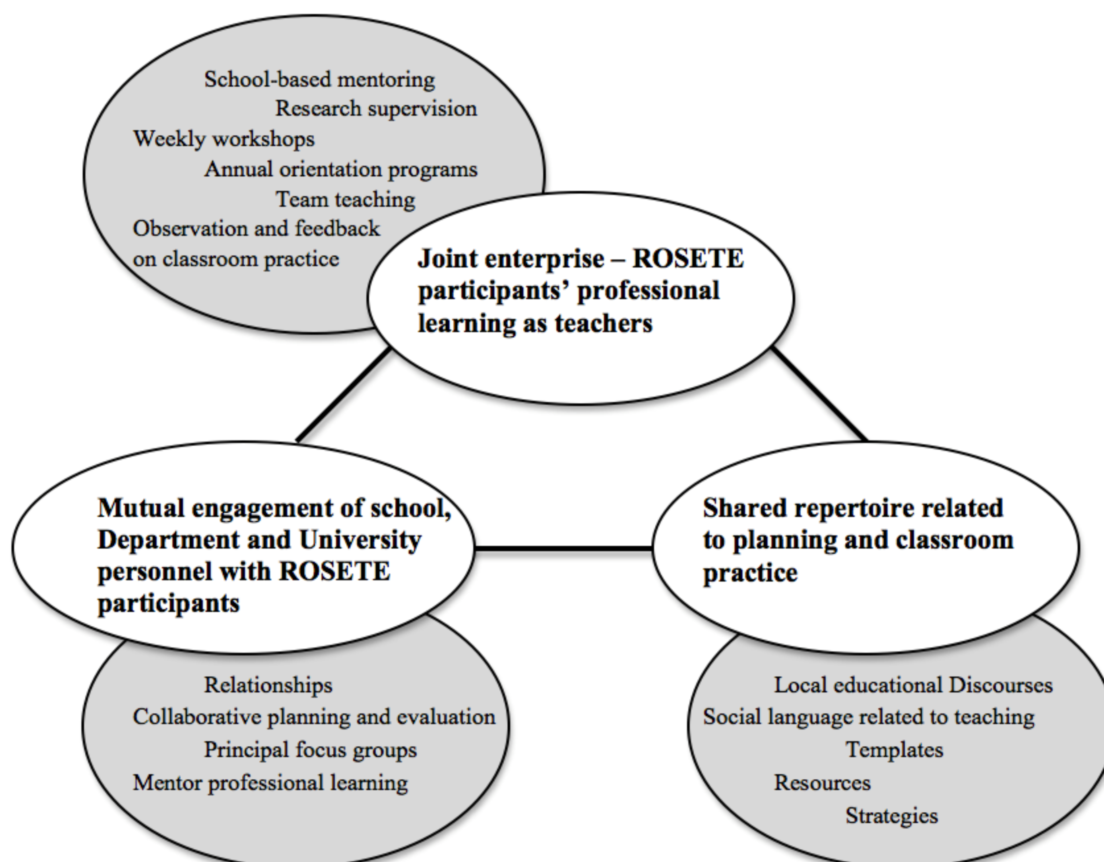
The contrast between the discourse in stanzas 1 and 2 reflects the nature of relationships within the two settings. Being “invited to co-teach” in the secondary school suggests this was a privilege and that a power imbalance existed between Annchi and the Chinese teacher, a native speaker of Mandarin. Annchi’s positioning in the secondary context may have reflected her cultural respect for the teacher. In the primary school context, her declaration “I taught the whole lessons, since the very beginning” raises the profile of her I as Mandarin teacher, suggesting she exercised agency in the primary settings. Thus, Annchi positioned and repositioned I-positions to accommodate the dynamics of her school engagement.

How participants represented identity construction in their accounts of practice

Participants’ accounts of practice revealed their teacher identity construction as processes of learning how to teach. The ROSETE community of practice (Ballantyne, 2018) represented in Figure 2, provided the framework to support participants’ engagement in the intersubjective processes of teacher identity construction (Annese & Traetta, 2017).

Figure 2

The ROSETE community of practice (Adapted from Wenger, 1998)



Participants' discourse exemplified three interrelated modes of belonging in a community of practice: engagement with the practices of local teachers; imagination and reflection on past, present and future educational experiences; and alignment of teaching repertoires to those of local teachers (Wenger, 1998).

Engagement with local teaching practices typically involved a systematic process facilitated by significant others within the community of practice. In their accounts, most participants positioned themselves as learners, responsive to others, such as mentors and classroom teachers who had authority in the relationship. Discursive reformulations were common through participants recognizing I-positions and positioning themselves through the voice of the other.

Annchi recognized her teacher self through the voices of classroom teachers and her mentor: “The classroom teachers observe my lessons to capture my teaching performances … according to the feedback, I was able to engage the students by a miming activity … I could identify and articulate the learning goals for student needs” (Annchi).

Imagination involved participants exploring images of themselves, reflecting on past experiences of education, their present school engagement and professional learning, and their imagined futures as teachers. A student’s question about word order in Mandarin led Annchi to reflect on her understanding of teaching and learning:

> […] A student asks me ‘Miss, why do you put words in front of happy in Chinese?’ […] that question led me to realize that students do think critically when they are learning. So, I feel that […] before that class, I'm just lecturing all along. After that, I think maybe I should stop to listen to them (Annchi).

In this segment she occupied the role of teacher in the classroom, but the challenge posed by the student’s question inspired her self-reflection and the emergence of I as learner in her self-dialogue. The interaction between I as teacher and I as learner involved confrontation with dissonance between past understandings, present experience and imagined future. The transformative impact of her inner dialogue was revealed through Annchi’s repositioning in preparation for her future teacher self.

Liling’s imagination and reflections on her teacher identity construction exemplify an emotional experience, ranging from her initial anxiety at having to attend school to self-identification as a teacher. Implicit in the segment below is repositioning from I as learner to I as teacher and the related development of confidence.

> I always say, 'Oh, Wednesday again!' or 'Tuesday again!' I don't want to go to school, because I don't want to see the students. … Later, I think, 'Tomorrow will be Wednesday. I can see that group of students again.' It's kind of an emotional reaction that I dare not, then I'm willing to do something, which mean that I developed a sense of teacher (Liling).

These examples of imagination illuminate the participant's self-dialogue. They both adopted a reflective stance, focused on images of themselves and positioned themselves as subject in their discourse.

Alignment of participants' teaching repertoires to those of local teachers was typically signified by explicit references to teaching practices, templates, shared resources and use of educational language. Annchi stated "When I teach the topic of animals, I will create a conversation which involves new words of animals, so the students can communicate with each other, with the language structures". Fen Bao stated, "I design a scope and sequence for each term and use the syllabus as a reference".

Alignment represents separation from the close, dependent relationship with the significant other, even though a relationship may still exist in some form. Annchi and Fen Bao each adopted an agentive, confident stance, the I-position as teacher, I as subject in discourse, and I as owner of the language and practice of teaching.

Enablers and constraints in participants' teacher identity construction

For most participants in this study, the community of practice was an enabling factor in their teacher identity construction. Dialogical relationships provided the source of strength, advice, feedback and in the majority of cases, stimulated agency, positive reflection and growth. In a very small number of cases, there was evidence of a power imbalance enacted as control which temporarily constrained participants' experiences, exemplified here through the discourse of Ya Fu:

> In the first term, the high school I was in was kind of tough. The Chinese teacher at that point was not really positive and he was trying to interrupt my class. Well, he is the one who monitor my class, so it was really tough for me to really carry out, deliver any lecture (Ya Fu).

Whilst not in scope for further elaboration in this chapter, personal-cultural and linguistic histories also represented a source of coherence and enablement for many participants' teacher identity construction, within new, unfamiliar and confusing educational contexts. Conversely, personal-cultural and linguistic histories constrained the experience of some, a finding which highlights the complexity and individuality of identity work (Ballantyne, 2018).

Discussion and conclusions

In this study DST provided the theoretical framework for describing and explaining participants' identity experiences, which were illuminated through analysis of their language. Discourse revealed a kaleidoscopic experience of identity, I-positions interacting with each other and shifting through dialogical positioning and repositioning in response to emotions, school contexts, professional learning, relationships and dialogue.

The ROSETE community of practice provided the context, support and resources for participants' experiences and self-voices to connect with the experiences and voices of others. Their discourse revealed engagement, imagination and alignment as important elements of their teacher identity construction. In their subjective and intersubjective experiences, movements and interactions between I as learner and I as teacher, the exercise of agency and ownership of educational language and practices were highlights of the dialogical processes of learning to teach.

The nature of relationships within the community of practice was found to

influence participants' enactment of I-positions. Cultural mediation, evident in relationships with native Mandarin-speaking teachers, influenced participants to maintain respectful, deferential positions. In contrast, dialogue with mentors focused on observation of, and feedback on practice, had an empowering influence on participants.

In most participants' relationships the experience of good dialogue (Hermans & Hermans-Konopka, 2010), was an enabling factor in their identity experiences. However, in the experience of some participants, a power imbalance enacted as control limited their opportunity for good dialogue and constrained their teacher identity construction (Hermans & Hermans-Konopka, 2010). The interplay between enablement and constraint, evident in participants' discourse, emphasised the dynamic nature of identity experiences.

In conclusion, this study highlighted the interconnected elements of discourse and practice in the process of constructing a teacher identity. Discourse as an agentive learning process allowed for understandings to be transformed, while the professional support and resources of the community of practice provided a safe context for active learning. By linking theoretical concepts of DST and community of practice this research also underscored the enabling influence of dialogue with others in the process of constructing a teacher identity.

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1.13. Disclosing the dialogical self of foreign language students in an English as a foreign language classroom[2].

Betül Altaş[3] & Şehnaz Şahinkarakaş[4]

Introduction

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 one's own culture and society. Hence, each voice that dialogues with other voices can be 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 that one is the active subject in the dialogue with other voices (Rowe, 2016). In light of Bakhtin's (1990) philosophy of dialogue, 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 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, such as western and non-western cultures and self (Markus & Kitayama, 2010; Sevincer, et al., 2015). In this regard, Hermans (2001) offers insights into understanding the relationship between culture and self that underlies the theoretical background of the dialogical self. As a consequence of these dichotomies emerging from today's global context, this study aimed to investigate how learners related themselves to the viewpoints of other learners and the other

[2] This study is part of the Ph.D. dissertation entitled: Creating a Dialogic Space in an EFL Classroom Environment.

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viewpoints within the self, in society and the educational environment.

When we reviewed the literature, we found a key word as a feature that is specific to Bakhtin's theory of dialogue: *Presence of dialogical self*. The key feature was available to investigate how learners could relate themselves to the viewpoints of other people and other viewpoints in the self through dialogues in an EFL classroom environment. In line with the aim of this study, the research question is: "How do learners relate themselves to the viewpoints of other learners and the other viewpoints inside the self?" In this regard, *Presence of Dialogical Self* enables learners to see themselves as integral entities of the world. This major category was implemented through an emergent coding.

Methodology

A qualitative collective case study research design was used to investigate how learners related themselves to the viewpoints of other learners and the other viewpoints within the self, in society and the educational environment, and this 14 week study was conducted in one academic semester. In this 14 week collective case study, we collected data through classroom dialogues, written responses, and personal reflections from 17 beginner level students at the Preparatory school of a Turkish university. There were 10 female and 7 male native Turkish participants aged between 18 and 20. As the researcher of this study, one of the researchers was their teacher for 10 hours out of 20 hours of English lessons per week. Convenience sampling was employed. All students agreed to participate in the study and signed the consent form. The first week of the study was dedicated to explaining the aim of the study. Considering confidentiality, we assigned pseudonyms to each student. In this study, there were three sources of data: classroom dialogues, written responses and personal reflections. Data collection procedure is detailed as follows:

- Classroom dialogues: By using a video recorder and voice recorder, 12 classroom dialogues were conducted in parallel with the texts used in the coursebook in the last twenty minutes of each lesson. The aim of the classroom dialogues was to examine the cultural, ideological and contextual values of the participants. Classroom dialogues aim to examine learners' thinking about truth in the questioning and answering process which helps learners examine problematic matters about themselves and others in real life. Furthermore, Bakhtin's reference to dialogic nature of truth and thinking about truth is predicated on Socrates' dialogic approach to the nature of truth and human's thinking about truth (Dafermos, 2018). To focus on the components of reasoning, we applied Socratic questioning techniques which are provided by Paul and Elder (2007) are categorized into four directions in which to pursue thought. These techniques aim to question the origin of thinking, alternative thoughts and legitimate objections, reasons and assumptions as well as the consequences of thinking as part of classroom practice (Paul & Elder, 2007).

- Written responses: Learners were also asked to write five written responses on which they wrote their reactions to the thematic content of the classroom dialogues after each classroom dialogue.

- Personal reflections: Furthermore, two personal reflections were employed to examine what learners thought and felt about the personal experiences during classroom dialogues.

In order to examine learners' thinking underpinning their hidden meanings, classroom dialogues, written responses and personal reflections were conducted in the students' native language. Data collected from classroom dialogues were transcribed systematically soon after each classroom dialogue. By coding data each week, we systematically analysed data obtained from 12 documents of classroom

dialogues, five written responses and two personal reflections. *Atlas.ti* qualitative data analysis program was used to analyse the whole data. Grounded theory coding strategies which are defined as initial, focused, theoretical and axial coding by Charmaz (2016) were used in the analysis phase of the study.

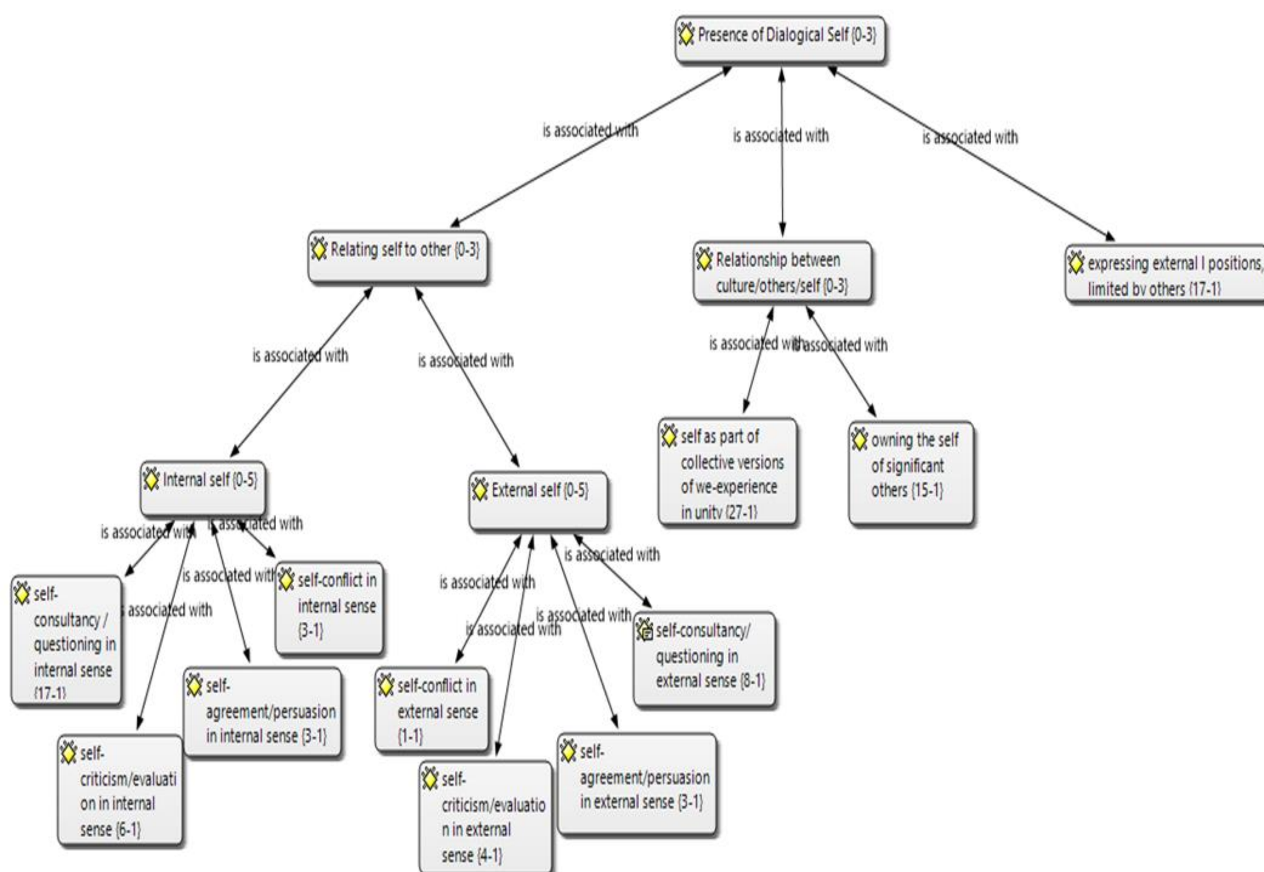
Results

Presence of Dialogical Self

Presence of dialogical self enables learners to see themselves as integral parts of the world. People should not perceive the world from their subjective points of view, which is regarded as *I-for-myself* or individualized dominant *I* position without taking a position in relation to other points of view (Hermans et al., 1992). Gardiner (1996) proposes that individuals should search for perspectives of others so that they could expand their limited points of view. The question of how we helped learners relate to the viewpoints of other learners and other viewpoints inside the self is answered through Bahktin's philosophy of dialogical self. A teacher's responsibility as a mentor is to ground his/her ideas, which is primarily associated with Bakhtin's notion of the dialogical self. To reach this goal, we applied Socratic questioning techniques which are compartmentalized into four directions to pursue thought. One of the relevant directions was based on questioning and considering implications and consequences that their thinking generates in relation to the viewpoints of others. The goal pursued in this direction was to help participants reflect on what follows from their thinking and what implications and consequences their thinking generates which can affect other people they should consider. Regarding emergent data results obtained from the participants, under the *presence of dialogical self*, three categories emerged: *relating self to other, relationship between culture, others and self* and *expressing external I-positions, limited by others* as illustrated in Figure 1 below:

Figure 1.

Presence of Dialogical Self



As illustrated in Figure 1 above, under the presence dialogical self, *relating self to other* is associated with two sub-categories, *internal self* and *external self.* Under the *presence of dialogical self, relationship between culture, others and self* is associated with two-subcategories: *self as part of collective versions of we-experience in unity* and *owning the self of significant others.*

Based on the data results obtained from participants' classroom dialogues, written responses and personal reflections, participants could relate their self to the viewpoints of other people and participants and to the other viewpoints inside the self. The category: *relating self to other* emerged through eight properties:

1. Posing questions to the other inside the self to find an answer
2. Evaluating the consequences of events with the other in the self

3. Regaining a sense of control over his/her own self behaviour and decisions
4. Exploring the opposite or different selves inside self
5. Questioning and consulting self in the extended sense
6. Making criticism in the self as part of dialogue with a significant other
7. Agreeing with a significant other as part of the self
8. Exploring conflicting self in the extended sense

Based on the data results, *posing questions to the other inside the self to find an answer* helped participants have guidelines for the future behaviour. By *evaluating the consequences of events with the other in the self*, participants were able to use self-reflection by re-examining the quality of truth and past beliefs in a foreign language classroom. Thus, they could connect the effects of past events with future events. Furthermore, they were able to examine the thought about how others construct truth in their community. Participants were able to control their behaviours by *regaining a sense of control over their self-behaviour and decisions.* Participants could discover suppressed feelings inside the self by *exploring the opposite or different selves inside self*.

By *questioning and consulting self in the extended sense* in the foreign language classroom, they made a connection between their viewpoints and the viewpoints of others. In doing so, they were able to develop their reflective problem-solving abilities in a community and a foreign language classroom. Participants could maintain community identity in a foreign language and target culture. By *making criticism in the self as part of dialogue with a significant other*, they were able to free their self from the individualized *I* positions, so participants could see the self and society as composite parts. By *agreeing with a significant other*, participants could make a consensus with the others as part of the classroom community. As a result of *exploring the conflicting self in the extended sense*, they were able to make

a self-evaluation by standing in relation to actual others in society and foreign language classroom. As a result, learners could critically reflect in the extended sense in an EFL classroom.

The category: *relationship between culture, others and self* emerged through two properties of this category:

1. Expressing the communal experience and responsibility as part of culture
2. Appreciating the self of significant other as a role model

While *expressing the communal experience and responsibility as part of a culture*, participants could see self as part of a target culture in a language classroom. Furthermore, they could share common beliefs with others to create interpersonal bonds by appreciating the self of a significant other as a role model. By *appreciating the self of a significant other as a role model*, participants could lessen their prejudicial views and create shared meaning in the community.

Another category: *expressing external I positions, limited by others* emerged through one property of this category:

1. Voicing one’s own self that is silenced and oppressed by external others

As a consequence of *voicing one’s own self that is silenced and oppressed by external others*, participants were able to express external I positions limited by others in society. In other words, participants were able to verbalize the ideas of their own self in the extended sense. Thus, they were able to reflect on their own oppression in a traditional patriarchal society and which sheds lights on how learners assign meaning to the world in an EFL classroom. Implementation of this study in Turkish did not create a barrier to reveal the nature of dialogues because this study enabled learners to establish a shared space in a foreign language classroom where learners were able to construct meaning together as part of inquiring community.

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1.14. Dialogical Voices in the Tower of Babel: I-positions and promoters within immigrant teacher identity/ies and practice.

Mihaela Enache[1]

Introduction

Dialogical self theory was an extremely influential theoretical framework in the study of eight Romanian-born teachers' identities, teachers who immigrated to and teach in New Zealand at present. The core aim of the investigation focused on ways in which cultural experiences influenced those teachers' identities and practices, in both cultural spaces, Romania and New Zealand, and beyond. For this paper, the concepts of I-positions and promoters were analysed in relation to teacher identity/ies development.

Methodology

The methodological framework was critical autoethnography (Holman Jones, 2016) and collaborative autoethnography (Chan et al., 2012). Three key components in autoethnography research are: the process – graphy, the self – auto and the culture – ethno (Ellis, 2004; Ellis & Bochner, 2000). I was both the researcher and a participant. Data was gathered through conversations during two focus groups, and through emails (Enache, 2017). We shared stories of immigration and teaching and thus explored our identities, individually and collectively. Writing was a method of inquiry and analysis. Deductive thematic analysis was used to analyse our stories, together with creative analytical practices for interpretation (Richardson & St. Pierre, 2005).

Results

Two main I-positions were I-as-Romanian and I-as-New Zealander. One of the main findings was that immigrant teachers' democratic present was built on the

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communist past (Enache, 2017). I-as-Romanian was established in that past. Character traits like resilience, ambition, physical and mental fortitude were educated by our parents, teachers, and the wider community (Enache, 2017). Those parents and teachers became personal and/or professional promoters or anti-promoters. Both promoters and anti-promoters contributed to our identity formation. My mother (the researcher's), for example, influenced my teacher identity formation to such an extent that she became a *promoter extraordinaire*. Anti-promoters, like Corina's (participants' names are pseudonyms), enabled I-as resilient and I-as fighter positions in her identity development.

Promoters provide both personal and professional guidance. The promoter position facilitates coherence from a temporal perspective, in the sense that it develops the self, directing it to higher levels of achievement in the future (Hermans & Gieser, 2012). Promoters can be extraordinary through their exceptional qualities, their involvement in a teacher's personal and/or professional life, through adopting an I-as-learner position, or all of the above (Enache, 2017). Some of the teachers also experienced anti-promoter positions when their identity development was temporarily halted (Hermans & Gieser, 2012).

Students can also occupy promoter positions (Hermans & Hermans-Konopka, 2010). In this case, teachers take the role of learners themselves, occupying the I-as-learner position (Ligorio, 2012). When this happens, teachers develop and consolidate an internal promoter position (Ligorio, 2012) and become external promoters extraordinaire. Mircea talked about Professor Ionescu, as an example of a promoter extraordinaire. In Romanian communist school, where the banking education system (Freire, 1985) was prominent, there were admirable teachers willing to learn from students, as exemplified in the dialogue between Corina and Mircea:

> Corina: Here [in New Zealand] we [teachers] also learn a lot from students. This is what I understand by respect: we have a lot to learn from students. In Romania, it didn't happen like this much. It was like we knew everything, the student learnt from us. Full stop.
> Mircea: Professor Ionescu was our teacher…He said clearly that one of his joys as a mathematician was to learn from his students and from his students' students. And if you check his list of scientific publications, you will see that his collaborators were very young.
> Vlad: So, it was possible, but this is just the exception which confirms the rule.
> Mircea: Of course, he is an exception, but…there were many exceptional teachers…who had the same attitude.

By adopting the I-as-learner position, Professor Ionescu advanced an internal promoter position and became an external promoter extraordinaire.

Like Professor Ionescu, my mother Margareta was also a promoter extraordinaire. Her influence on my teacher identity and life is undeniable. She was the first person to believe in me. She dreamt of me succeeding in life through education. My mother was a sincere, honest, trustworthy person, dedicated to her family and work. I will never forget her quest for justice, her determination to never give up a good cause or deed. In communism, due to the scarcity of food, it was admirable for my mother, a supermarket manager, to stay true to her values and beliefs. She is a structural part of my thinking, reasoning and being, a part of who I am (Akkerman & Meijer, 2011).

On the contrary, external anti-promoters function as an impediment to one's development (Hermans & Gieser, 2012). Vlad and Corina experienced their teachers as anti-promoters in the Romanian educational system. The anti-promoters created new I-positions that hindered or developed Vlad's and Corina's (teacher) identities. Vlad remembers:

> I was terrified by the teachers who exterminated me. They used to say: "Read now!" If I had lifted my eyes off the book, they asked me: "Why did you lift your eyes off the book?" … I lived these experiences myself, in a primary school in Bucharest…This is always on my mind before I react to something [in my classroom]. That is why I am a little stressed. I think

> Romanian teachers have this baggage from their past…We know that we need to adapt to a new context.

Vlad identified the severe disciplinarian methods used by his teachers and he felt frustrated then, as a student, and now, as a teacher. He knows that this external I-as-authoritarian position from his past might affect his teacher identity and teaching in the present (Ligorio, 2012). He adapts to a new context and tries to change:

> Some moments of my student life [in Romania] were good, but I don't know what percentage and how much to adopt, to take from there... I am very strict…but we interact in the classroom, it isn't like they [students] are quiet and I am God.

In Corina's case, her physics teacher, through his intimidating manner, inhibited her learning of the subject even more. She did not like physics and her teacher made the situation more insufferable, by placing her in a position of inferiority and contempt:

> I attended the 25th High School reunion and my physics teacher was present. An exceptional gentleman, white, old... And I found the strength in me to ask him: "Do you remember, Mr. V., what you told me after a physics class, after you had examined me?" This stayed with me as a student. He examined me in front of the classroom. I didn't know the answers to his questions. I wasn't good at physics at all. "Go back to your desk." [he said]. After the class, he… said: "Corina, are you good at anything at all? What are you going to do with your life?" At this type of celebration, everyone introduces themselves, saying what they do. And I said: "Senior lecturer… in U.K." I told him: "Mr. V, do you remember you told me that you didn't know what I was going to do with my life?" He turned pale, "I didn't say such a thing!" He didn't remember, but he was embarrassed…These moments persist in our memory.

This is a perfect example of an external anti-promoter that was fought against by the student. Corina counteracted the external anti-promoter and, as a result, developed an internal promoter. Teachers' repressive actions can act as motivators

and motivations for students' success. Even though she was humiliated as a student, Corina demonstrated strength and, in her adulthood, proved her teacher wrong, excelling in her profession. Corina's anti-promoter might have contributed to her I-as-ambitious or I-as-fighter internal promoter development.

There is a Tower of Babel within each immigrant[2]

The next part introduces the concept of I-positions belonging to different spaces, through my lived embodied experience at a professional development course. It is a detailed personal story, due to the complex influence this experience had on my identity development. I attended a professional development course about teachers' reflective practice, where the facilitator asked us to reflect on a conflictual situation at work and to work in groups through role play to address the situation. After the group work, the facilitator asked me to share with my colleagues the story of how I had directed my group. In a split second, an epiphany happened (Ellis, 2004). I realised that there had been several internal I-positions that I had drawn on. Each of these positions had acted independently, having its own voice, in disagreement at the beginning and agreement towards the end, each with their own consciousness, like conversations in the biblical Tower of Babel.

I wrote this story as an analogy of the Tower of Babel, an account of God's creation of the multiplicity of languages. When God created humans, they all spoke the same language. But, after a while, God was losing control over humans, because they wanted to build a tower to heaven. So, God created many languages, making communication difficult. Understanding each other became impossible. The metaphor of the Tower of Babel will be further explored in relation to an internal Tower of Babel: dialogical voices I have encountered in the process of acculturation.

[2] This story is a part of my thesis entitled "Becoming teachers in Aotearoa New Zealand".

Through immigration, I have experienced temporal and spatial changes which have created multiple I-positions or voices internal to the self (Raggatt, 2012), some of them contradictory. Meijl (2012) signals the necessity of the distinction between different I-positions and different selves (James, 1984). The I-positions are not governed by a centralised **I** leader, like the different selves, but they are governed by individual leaders, with individual consciousnesses; therefore, a plurality of consciousnesses coexist within the same individual (Bakhtin, 1984). When the facilitator asked me to tell the story of the group work, I sensed that each I-position had not only its own voice, but also its own consciousness. Similar to the Tower of Babel, where people were speaking languages unknown to each other, my *I*-positions entered a polyphonic and conflictual dialogue. However, this conflict manifested itself “more as an active shifting between incompatible positions rather than as their separation or fragmentation” (Hermans, 2008, p. 190). Unlike the people in the Tower of Babel, who could not understand each other, I was able not only to understand, but also to moderate the dialogue among my contradictory I-positions. My teacher identity experienced a complex process of being multiple and unitary simultaneously, like “being one and being many at the same time” (Akkerman & Meijer, 2010, p. 318).

During that professional development session, I experienced three I-positions: I-as-authoritarian, I-as-democratic-leader and I-as-director. They corresponded to three space: the first space, communism; the second space, democracy, and a hybrid space (Moje et.al., 2004). I realised that by allowing multiple I-positions to enter a dialogue, I had become more authentic. My colleagues shared similar experiences and empathised with me. I was astounded by how many people identified with my I-positions. Thus, my society of mind (Hermans & Gieser, 2012) was mirrored by I-positions in the outside society. My internal voices became

the voices of the society through my colleagues. My complexities revealed and provoked their complexities. It was an enlightening experience. Through enabling a dialogue among different (cultural) I-positions within the self, I have become more authentic and understanding of difference.

Conclusion

This paper focused on some I-positions that Romanian teachers experienced in the process of acculturation in New Zealand, like I-as-fighter, I-as-ambitious, I-as-resilient and I-as-learner. The concepts of promoters and anti-promoters were exemplified with experiences from three spaces, and a novel concept introduced, that of promoter extraordinaire. When teachers advance an I-as-learner position, they become promoters extraordinaire.

A culturally diverse country like New Zealand allowed Romanian immigrant teachers to acculturate (Bhatia, 2012) through an ongoing dialogical process. I-as-authoritarian, I-as-democratic-leader and I-as-director were I-positions that entered a dialogue in my personal position repertoire during a professional development course. From that experience, my study advanced a main finding, that by enabling a dialogue among different (cultural) I-positions within the self, it is easier to enter a dialogue with the (cultural) Others in society.

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1.15. Becoming an Academic in Transcultural Contexts: Trans-positioning as the Immigrant's Capital.

Mahtab Janfada[1]

Introduction: Alice in Wonderland?

With the emerging global culture of education as multicultural, multilingual, and plurilingual, higher education is becoming a more contested and complex space. growing as an academic in this context has become increasingly a challenge for both local scholars/educators and transnationally mobile academics/teachers. This paper addresses the complexities and affordances of the latter: individuals who embarked on their journey of becoming an academic in their local contexts, engaged in teaching and research practices, and then migrated to the global (Western/Anglo) context, usually through PhD path toward transition to full academic career. These individuals often developed their own scholars' communities, prior to immigration, with people of shared epistemological beliefs and ontological grounds of their selfhood and knowledge. The journey in a new context might sound very different due to lack of those visible human and cultural capitals as well as being challenged by different perspectives to self, knowledge, and practice. Though this might bring confusion, isolation and its own struggles, this paper argues for the powerful affordances of being in such spaces which lead to the creation and emergence of rich capitals from inside-out.

This paper interrogates an autobiographical narrative of a female academic, from the Middle East, involved in teaching and researching English pedagogy transnationally, who migrated to a Western context for her PhD journey and transited to an academic position in the same context. This narrative shed light on the intricate ways capitals can be created from within through embracing multiple 'I'

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positions. Herman's notion of trans-positioning, Bakhtin's concepts of 'in-between-ness' and 'ideological becoming', along with Jung's diverse archetypes in the becoming journey inform this paper conceptually; this will be elaborated next.

Theoretical, conceptual, and methodological framework: comets to lighten the (new) land

A Russian-Soviet literary theoretician and philosopher of language, Bakhtin (1986) conceptualises language, culture, and selfhood as 'dialogic'. Bakhtin's notions which inform this paper, in particular, take a heteroglossic perspective to self, being and culture and notions of insided-ness, outsided-ness and in-between-ness. This creates an addressivity of self-other. This 'other' can be different in culture, time, space, accent, race. For Bakhtin, intercultural understanding means to enter another culture, but at the same time, to be outside of it; this is what Bakhtin (1981) calls ~~as~~ being in a 'third space'. These in-between-ness and hybrid identities resonate strongly with the affordances of intercultural being and boundary learning (Rule, 2015) which will be discussed in this paper through my autoethnographic narrative.

Herman and Hermans-Konopka's (2010) Dialogical Self Theory (DST) complements Bakhtin's concepts fruitfully. The Dialogical Self Theory signifies multiple 'others' who are in constant dialogue with the individual's 'self', and construct who we are at any given time and space. Herman states the power of what he theorizes as trans-positioning (simultaneous and multiple positioning of self) as a rich space for growth of self and others (including communities of learners) in different contexts.

This paper highlights Herman's transpositioning through Jung's 6 archetypes, presented in Pearson's (1998) *Hero Within* as an explanation to the journey of 'becoming', namely: *Innocent, Orphan, Wanderer, Warrior, Altruist and Magician*.

Methodologically, this paper is also aligned with the dialogical approach and takes on the autobiography as a way of dialogue with the self and others to reflect on my narratives in the process of constructing my intercultural being and becoming more aware and agentive in the transpositioning of myself pedagogically and professionally.

Narratives of becoming: trans-positioning as rich capitals

I refer to the six archetypes in the journey of 'becoming' as my multiple 'I-positions', namely: *Innocent, Orphan, Wanderer, Warrior, Altruist and Magician*. Unlike typical journeys where these archetypes might reveal themselves sequentially and in a linear way, for an immigrant living through the academic journey this is usually embraced simultaneously and non-sequentially. In essence, and in hindsight, I can observe a constant underlying theme, from the first day of PhD life till later stages of stability and settling at work: there was an Innocent Orphan with no human or cultural capital in the new context, who had 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. Some of these examples are recounted in the following snapshots of this journey:

When I began my PhD journey as a springboard to global academic higher education, a decade ago, I was the only Persian PhD candidate who directly landed in Melbourne to do a PhD with no life or study background in this context. This clearly exposed me to diverse, yet paradoxical, values and orientations in culture, including academic culture, human relationships, and even professional studies. Dialogical-self moment began from the very first day and expanded gradually in dialogue with other PhD candidates (both international and local ones). Cleary the

feeling was like an innocent orphan, wandering and observing ‘differences’ within self and between self and others which afforded an invigorating and deep impact in the construction of my new ‘self’ and assessing the degree of in-sidedness/ out-sidedness in relation to the host context (Australia).

Exploring and analysing the subtle, yet sophisticated insights from those dialogues with fellow travellers during the PhD journey, made me aware not only of affordances of my intercultural being, but also to appreciate the diversity of thoughts and logical patterns people bring transculturally. The highlight of these differences was also manifested in my actual research and the process of writing and presenting my conceptual arguments in the formal academic conventions of English. It was erroneous to integrate the ‘clarity’ demand of academic English convention with the complexity and ‘ambiguity’ in Persian thinking and writing. The strong example of this conflict was in the intricate use of metaphors (prevalent in Persian poetry and discourse) and thinking through metaphors with explicit evidenced-based reasoning of Anglophone norms. In those moments my strong ‘warrior’ position strove hard to keep my identity and original voice, yet consolidate with the expectations, without dissolving or assimilating fully to the target discourse. Striking this balance was indeed the best achievement of this journey and it afforded me deeper insights in later academic teaching and supervision with students from different cultures and backgrounds. At the very same time of struggling with my own PhD journey, my *Altruist* position urged me to deliver formal and informal speech for new PhD candidates to share those challenges of *wandering* in the (occasionally turbulent) academic ocean and make them aware of their rich potentials. My *magician* position was possibly brought to the fore when I ran my action research at Tehran University as my main fieldwork for the PhD. Given the political situation of that context at the time, conducting a critical and dialogic approach to teaching

English in a highly conservative and somewhat monologic context was a big risk. My research in turn aimed at awakening this glocal identity and hybrid voices in Iranian students by exposing them to heteroglossic views of knowledge in language and education. The paradoxical ‘I’ position was felt in that context, when students read me more as an ‘outsider’ (human capital from Australian University) than an ‘insider’ and their fellow citizen. This in-between-ness and trans-positioning put me and students in a stronger pedagogical situation to create a truly dialogic and inclusive learning community.

In my post-PhD life and into the heart of academic teaching and research, these multiple ‘I’ positions continued to reveal themselves strongly, and simultaneously. In the actual teaching in postgraduate programs and for the large cohorts of local and international students, my positionality as a non-Anglo staff, teaching in the English education and literacy department made students read me as a diverse ‘text’ immediately. Both local and international students accommodated to this diversity smoothly and even passionately which encouraged me to share some of those in-between-ness stories and thus to enhance the opportunity for boundary learning. I promoted the idea of trans-languaging as part of language expertise for the global education to let learners’ value and appreciate their powerful access to two or several languages and multiple logical systems as a rich bonus, rather than a deficit.

In my further teaching intervention, I revised and designed subjects to ensure the focus on local identity, creation of third spaces for each learner, promoting heteroglossic perspectives to knowledge, language, and self, as manifested in the chosen titles for subjects, resources, and assessment practices. Even at this situation where the altruist and magician positions acted so strongly, I was carrying the same innocent orphan wandering how to face the next challenge in the

academic journey.

Last but not least, the pandemic era was another insightful comet to have lightened our understanding of self, being and relationality of self-other, locally and globally. This was one of rare circumstances that people, regardless of their ‘capitals’ found themselves collectively as *Innocent, Orphan, Wanderer, Warrior, Altruist and Magician. In academic context, this relationality was felt more boldly, new connections were made, new faces got noticed and old challenges and struggles came to the fore.* Through this relationality, there was a richer chance for diverse ‘Heros Within’ to become ‘Heros Without’!

Conclusion and pedagogical implications: “Letting stories breathe”!

This paper argued that in the emerging global culture of education as multicultural, multilingual, and plurilingual, the complexity and intricacy of people’s stories and their relationality matter more significantly than before. Particularly with the dominant neoliberal system of higher education, which tends to offer a unified and homogenized epistemology (often Western/ Anglo) as the accepted norm and define recognition around identical ‘output’, the significance of the process or the actual journeys is dismissed. Recognizing and appreciating the heterogeneity of people’s narratives in their journey of becoming an academic will allow the immigrant to bring to the fore multiple ‘I’ positions which play as rich capitals. This is what Frank (2010) signifies in his book as *letting stories breathe* and not suffocating diverse and rich resources of learning. The main implications for our pedagogical practice are as follows:

- Becoming process is utterly unique to everyone, depending on the background context and capitals (transferable or not). This has significant implications for professional development programs, supervision and mentoring programs, to firstly recognize these diversities and secondly,

acknowledge the (in)visible obstacles and challenges that this journey brought to that person.

- Reconceptualising the notion of Diversity and Inclusion beyond demography or visible diversity (sex, race, accent) so as to embrace diverse ontological and epistemological insights and diverse stories and intellectual capacity. Inclusion is truly felt only when people get an equitable access to the capital, connections, and opportunities which can happen/emerge through dialogic communities where an individual feels they truly belong and can share their vulnerabilities as the core strength.
- Promoting an understating among new arrivals to the academic journey (PhDs, early career academics) that creating capitals should be an inside-out process at first instance; unless individuals' value and appreciate their trans-positioning and consider their difference as a bonus, not a deficit, they cannot invite or access capitals from outside (communities, supervision, mentoring).
- All and each of us (regardless of the seniority level in the academic trajectory) shall feel ethically responsible for recognizing these becoming journeys around us and contribute to the creation and promotion of capital (human, cultural, material) to our fellow peers. This can happen through our teaching, research and ideally leadership practices.

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1.16. RUBIÃO BOVARY's imaginary color/ race scenarios.

Antonio José de Souza[2] & Elaine Pedreira Rabinovich[3]

Introduction

The present proposal is a study about *blackgay* identities, embodied as a single term. This term unifies different stigmatizing experiences, either through the abomination of race or by the not "natural tyrannical passions" of being gay. Both are similar experiences when they are subjugated by their discredited and discreditable condition that particularly marks the body (Goffman, 1975).

The interracial and heterosexual family is the amphitheater in which the life story of a *blackgay* fictionally named Rubião Bovary was drawn, showing how imaginary scenarios were created by him to withstand the suffering of being a *blackgay*. The main objective was to understand how the constructions of *blackgay* identities emerged from the history of life engendered in the family relationships. This work was developed both as (Auto) biographical research and life history, which analyze was based on the Theory of the Dialogical Self, phenomenology and hermeneutics.

The choice of the names comes from two important literary characters who eloquently deny the present as a forced task of being another one that he is not. *Pedro Rubião*, the protagonist mocked by *Machado de Assis* (1839-1908) in the book *Quincas Borba*, is poorly accommodated in his project of owning a palace in the 19th century Court of Brazil - which meant having to stop being a provincial, metamorphosing himself in what would take him to the bins of society. Having the

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feeling of being part of it depended on his ability to forge himself in another - from which he perceived himself as quite distant (Kehl, 2018).

Something similar happened to the lady of *Gustave Flaubert* (1821-1880), the confused *Emma Bovary*. The famous madam has been ridiculed for the fiasco of becoming another, experiencing the ambivalence of being a woman in nineteenth-century French society, supplanted by the social forces that designated her condition. Consequently, *Bovary* succumbs to the absurdity of arsenic suicide, since metamorphosis is also a death. One dies when transformed into shame and despair.

In view of this, “becoming” *blackgay* would presuppose finding himself situated in a concrete and objective existential context, marked by places and times of power and decision-making environments frequented by whites and heteros, which would require the *blackgay* to use an identity that “fetishes” white and hetero emblems, constituting a conflicting and besieged subjectivity.

Methodology

The first-person narrative project proved to be an “offensive” act for highlighting the *blackgay* identities, placing them in public as a hybrid banished from the country itself – Brazil - conflagrated by the rise of the extreme right. Therefore, the importance of the knowledge constituted by the personal experience of *blackgays* that fills the silent voids of our time with revealed reflections of their own lives.

At the origin of the research project, three basic education teachers from the State of Bahia, Brazil participated. Regarding the option for teachers interlocutors, the choice was made as a pretext to create a polyphonic amphitheater in which they could (they-men-teachers- *blackgays*) narrate, in first person, the vicissitudes of themselves *blackgays* launched in the world in a male and racialized body.

Data collection took place through narrative interviews that during pandemic times demanded a strategy of approach without physical contact to avoid unnecessary circulation. Thus, a video interview was used as an alternative, which made it possible to be together through the screen. The research project was conducted as life stories, in a weave like weavers, entering and leaving the past and the present.

The research was crossed by the principles of phenomenology-hermeneutics and (auto) biographical methodology, privileging the appearance of narrative identity as one capable of seeing phenomenologically a given object of knowledge. Phenomenological philosophy focuses on a science of the lived, having as a starting point the manifest elements of the lived person. The influence of phenomenology in the project was due to its search to achieve the meanings of things in themselves, formulated in the “world-life”. Consequently, it highlights the interpretation of everyday life through awareness based on existence and relationships with others, between things and experiences, causing the unknown to discover up and what was shown in conversation to break out of these dialogical events. At this point, phenomenology, which is not reduced to a mere inert narration, approaches the hermeneutics that searches the hidden meaning, examining the context of what was said, considering that it was constituted as a science of the interpretation of the senses, that is, of the man's own content embedded in a historical context.

During the interviews, teachers were encouraged to speak and select significant events, from the historical perspective, concerning the process of building the *blackgay* self in the existential ambiguity; guided by three triggering questions: ***i)*** what facts marked my life? ***ii)*** What did they do to me? ***iii)*** What do I do now with what it did to me? At the end of this stage, Professor Rubião Bovary emerged as the protagonist and object of analysis due to the complexity of his memorialistic account

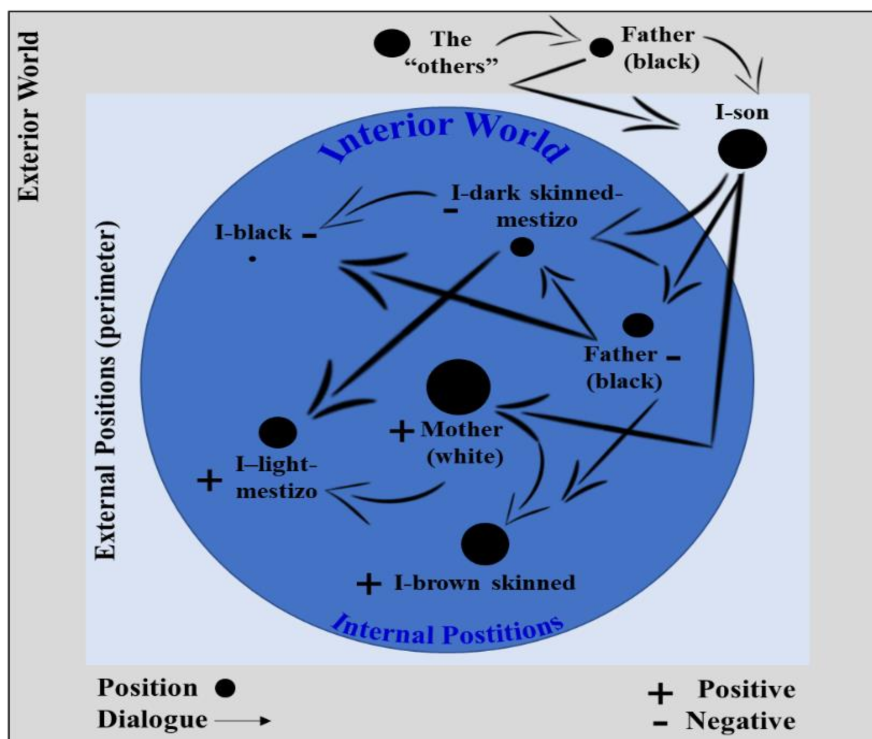
and its numerous and crossed overlaps. That said, the results that will be presented next were achieved based on the life story of Rubião Bovary analyzed in the light of the Theory of the Dialogical Self.

Results and Discussion

In R. Bovary's life story, the family is remembered as the locus in which occurs the silencing of issues of gender, race. In this way, says R. Bovary: “We didn't sit down to talk about this issue [...], nothing like that. This I discovered over time, especially at school.”. This inexistence is seen as a gap in something that should be fulfilled by the mediation of the family; however, it is filled, above all, by the school. “We didn't sit down to talk about this issue [...]”, puts the family's perspective as a mediator, that is, an instrument located between parts. R. Bovary blurts out the understanding that the family is the medium between the subject self and the self in the world. R. Bovary says that between the ages of five and six, when they spoke associating his skin color with his father's blackened complexion, he felt uncomfortable, anguished - sensations never uttered, only felt in his inner life. It was, he says: “[...] a certain rejection [...] I grew up and this issue grew up too [...] I won't lie: I didn't accept myself [...] I didn't accept being black [...] I even accepted being called a *moreninho* (browny), of course.”. R. Bovary's feelings were of duplicity - being white, being black, hitting a bifurcated body, amalgamating his duality in a light brown being, remaining a racialized person in hierarchical assumptions that overlap with the values of whiteness at the expense of black race. This perspective brings the aspect of the other included in R. Bovary's subjectivity. In fact, they are the others - those who verbalize and proclaim the impertinent mestizo-darkened color of paternal succession; consequently, the father is also another in the experience of R. Bovary, as much as R. Bovary himself is another in the realm of his reflexive awareness of himself, because, through the remembering

his life, there is the projection of himself narrated as another. It means that, when narrating, R. Bovary identifies himself as the author, a condition that makes it possible for the self, in the scenario of the lived, to delineate the guiding thread of his here-and-now memorialistic account observing thoughts and speeches / voices autodialogically in the there-and-then of his actions, with no prevailing hierarchy, because the one from now is the one from before; and the one of action is the one that reflects the action

Graphic 1. *Bovary's narrative Self*



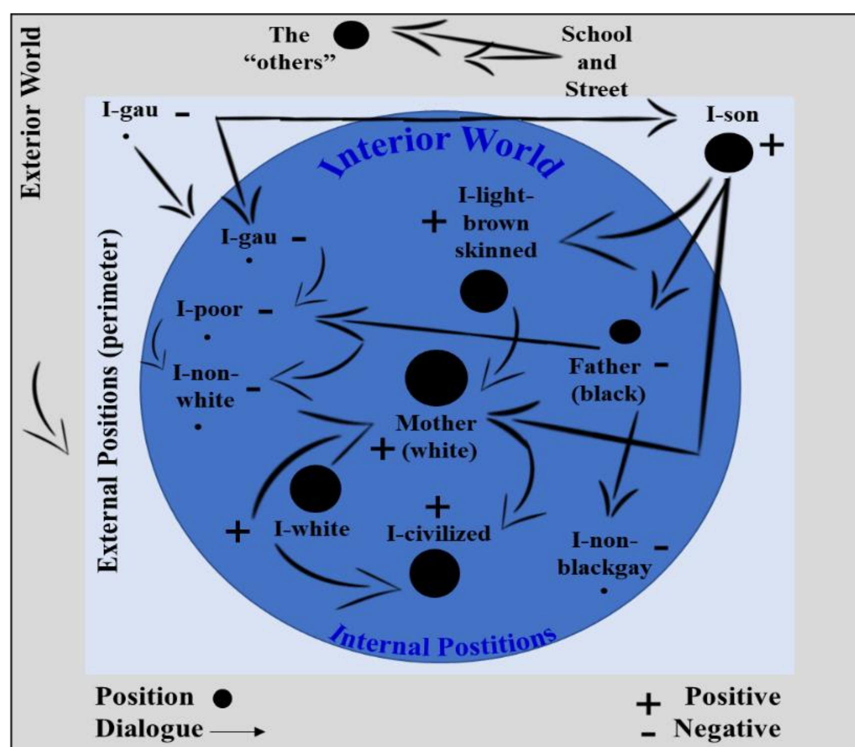
In summary, the rejection of the self, declared by R. Bovary, is an image witnessed by a self-connoisseur who, aware of his actions, knows himself to be situated in the world and; for this reason, positions himself in the non-acceptance place for later repositioning through the creation of another that, even though he is an imaginary character, is endowed with a somewhat autonomous voice, with the ability to interact in history with other characters / voices, exchanging information

about their intrinsic “selves” and their worlds as, for example, in the following narrative fragment by R. Bovary: “[...] I didn't want to be black, because black people are less in society [...]. As I was already labeled as a homosexual [...], so I created a character [...]”.

R. Bovary was known to be "colored", but he did not want to be colored, he did not accept having the dark color of his father's skin (black). However, he tolerated the idea of being 'light brown, of course', at least *browny*, because he was close to his clear (white) mother. This way, miscegenation and *mulato* prevail, if not as pride at least because of the weakened privilege that arises from the idea of his white mestizo mother´s origin and ancestry who is considered white by R. Bovary when placed in opposition to his black mestizo father.

The non-white self-consciousness is in conflict, because, following the script offered by the socio-cultural context, the black person is perceived as placed “low in society” - in other words, the black is poor, degenerate, hideous. Therefore, if R. Bovary behaves like a man who “has standards” in his life, he cannot be black (FANON, 2008). The self that leads the narrative action and grants the interpretations is the self that contemporizes the dubiousness and ambiguity of the mestizo, showing the insistent prejudice that “tolerates” the miscegenation for being, as the result of the process of hybridization of the black with the white, the only possibility of becoming an “agent of civilization” = “a person of a high social standard”. Seen this, R. Bovary, when considering himself 'light-brown', emphasizes his being a mestizo of white hereditary preponderance as a defense, since he was already labeled as a homosexual.

Graphic 2. *Bovary's black gay Self*



The complexity of R. Bovary's subjectivity is the same as identified in his life story, which is part of an even more complex historical and social construction, responsible - among other things - for forging the *blackgay* hybrid in the many logics of non-existence and forms of outgrowths that equate black to gay. As a result, R. Bovary's "selves" are in contrasting and situational interaction, as they emerge from a context of socio-affective relationships and experiences among the 'others' - in which, for example, the weight of melanin is felt.

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1.17. Societ*ies in* the self: Using DST to understand identity, interculturality and the democratically organized self in two different democracies and linguacultures.

Catherine Matsuo[4]

Introduction

This paper is an autoethnography, a narrative drawing on autobiographical memory, or AM (Bluck, 2003). The autoethnography is both complicated and made critical by weaving the narrative together into a dialogue with reconceptualized/recalibrated Dialogic Self Theory, or DST (Hermans, 2018). The use of DST allows more perspectives on my personal and professional identities to emerge, explains the processes the democratically organized self undergoes, and creates a deeper understanding of the struggles I have experienced both in my home country of Northern Ireland/the United Kingdom, and those I have experienced as a working white woman during three decades in Japan, a country whose culture, language, location and history (until the 19th century) are distant from my own. The autoethnography also places DST in an active dialogue with two bodies of theory and practice—narrative inquiry and Intercultural Communication, or IC (along with Bakhtin's dialog-"ism") because these theories are an integral part of both my personal and professional life.

Methodology

The autoethnographic narrative is simultaneously a narrative inquiry: "[n]arrative inquiry embraces both the method and the phenomena of study" (Pinnegar & Daynes, 2007, p. 5), DST is used as a bridging theory to connect narrative and IC, and as noted, this produces new insights on the development of

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self and its identities. At the same time, the process reveals that DST transforms the examined theories, as detailed below. The sustained focus on tension as a methodological tool has the greatest capacity to reveal these insights and transformations. I adopt the approach to tension of Hong, Falter and Fecho (2016). I approach tension as both a generative force produced by the dialogue among the theories, and at the same time, I acknowledge tension as the force that creates the relative and provisional equilibrium required to hold the multiple theories together, thus allowing multiple perspectives to be embraced.

Productive tensions in dialogue with DST and autoethnographic narrative

My narrative draws on autobiographical memory. From the viewpoint of the societal self, Hermans describes *I*-positions such as mine as "a particularly fertile domain of study." This is because I was born into, and continue to be, located in fields of tension created by ethnic, gender, class and cultural differences, conflicts and oppositions. Born to a Northern Irish mother and an English father who met and had a holiday romance in England at a time where B&B signs in that country often read: "No Irish, No Blacks, No Dogs," I was aware by perhaps the age of 4 or 5 that the English were supposedly superior to the Irish.

I was a working-class girl who had several significant adverse experiences from early childhood on; I learned recently, and not to my great surprise, that the number and frequency of adverse life experiences follows the social gradient (Walsh, McCartney, Smith & Armour, 2019).

Against my 11-year-old wishes, my mother was adamant that I attend grammar school. Unruly at first, because not socialized into the middle class, I later became a striver and attended the University of Cambridge alongside—but mostly marginalized from—the centuries-old English (originally Norman French) "nobility," the very posh, the more minor posh, and then the middle classes.

I was anguished, instead of being scrappy as I would have been at home, at the brazen sexism of many male members of my college, even if this was sometimes exaggerated or feigned so as to “fit in.” It felt like a wall. I wanted to act but the only methods I had were the scrappy methods of home and these were useless here—I had no social capital. But oppression and repression also produce resistance.

What I am really seeing but don’t yet understand, is the people whose fathers form the monolith of the English body politic, otherwise known as the “Establishment.” These men are doing what I did not have the words back then to express: flaunting their entitlement and privilege, which seems to be their default behavior, and delighting in the diminishment of women. They will succeed their fathers and ensure the survival, if not the impregnability of the English state.

But I get ahead of myself: it was 1969 when the Troubles started in Northern Ireland. I experienced them first at my grandmother’s house in Belfast as the night-banging of dustbin lids in the streets. And then my mother told me we children had to keep it a secret that my father was English. His work building was blown up a few years later.

The self-organizing self and self-societalization

Here, I am then, existing on class, and ethnic (English and Ulster-Scots) border zones. My life circumstances are fraught with adverse events and disorganizing emotions and tensions. Hermans’s self-organizing of the self *must* be going on, if only because of the necessity to enclose these border zones within a single skin. But I am not aware of exerting control over the process; I do not have an awareness of what is called agency. I did not have the ability to say I was angry or

sad rather than just being angry or sad. As for trauma, there was no such word.[5]

My society-in-the-self is deeply fractured not just because of having to straddle classes and like most others carry around unacknowledged trauma, but because Northern Ireland, the society I am internalizing, was itself "a society" existing (and continuing to exist) on border zones and trauma. In my teenage years, I would regularly get up in the middle of the night and sneak out of the house to check for bombs under my dad's car. If self-societalization is "a process in which self and society realize themselves through each other" (2018, p. 41), then my experience seems to support Hermans's hypothesis: my frequent night-time checks for hidden bombs were a form of self-terrorization.

Feelings and emotions, formative influences in the extended domain of the self: the past in the present in the future?

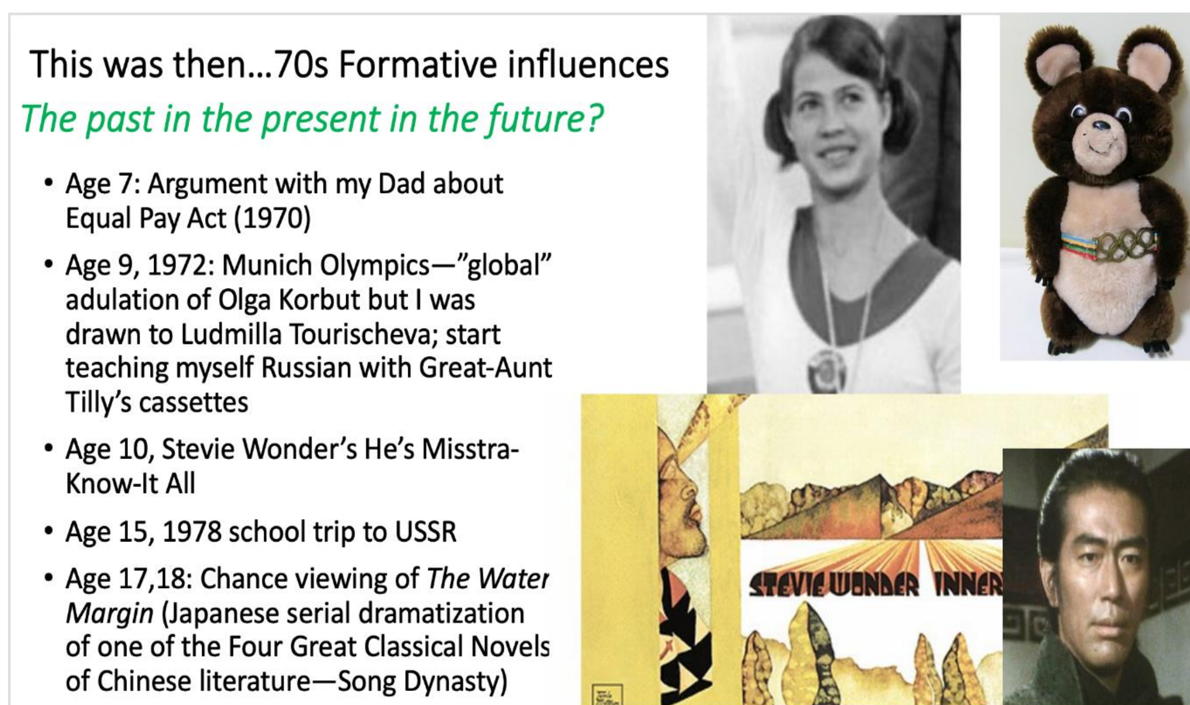
My narrative turns now to formative influences. In AM terms, I am drawing on the life domains and life themes categories of AM in my "life story." DST turns AM's self, social and directive categories into flexible and dynamic positions. Rather than AM's categorizing emotions as states, DST emphasizes their fluidity and transience.

Hermans uses time as the prime criterion for distinguishing between emotions and feelings. Emotions are fluid and transient, but they accumulate and take on a long-term character to become feelings. The long-term character and cross-situational nature of feelings render them more meta and give them "a stronger promoter quality than emotions;" feelings' capacity "to combine a larger array of specific *I*-positions and organize them" means that "a long-term purpose can be realized" (Hermans, 2018, p. 171).

[5] I have only one memory of someone saying they were afraid: a young off-duty policeman at a disco, who, inhibitions loosened by drink, told us of the terror of lying night after night in a ditch close to the border, waiting to be shot or blown up by the IRA.

Figure 1.

Formative influences in the extended domain of the self: pictures from my youth



I argued with my father about the 1970 Equal Pay Act, aged 7. In DST terms, "disorganizing emotions" are going to become organized "in productive ways" (Hermans, 2018, p. 172). Which is to say: feeling internal promoters are creating self-societalization; an I-as feminist position is developing before I think I even heard that word.

Internal promoters have a "natural association with external ones" (Hermans, 2018, p. 172). Stevie Wonder is an external promoter in the extended domain of the self: initial emotions of arousal deepen into identification that opens the boundaries of the self, creating "feelings of being inspired and becoming dedicated," (Hermans, 2018, p. 172).

As feeling positions, I-as adorer of Stevie Wonder intersects with my positions of I-as feminist, I-as working class, I-as believer in God/ Christ (but antagonistic to anti-feminist Paul), I–as animal rights activist and I-as Northern

Irish/British. Identification with Stevie Wonder's feelings of love, his obvious truth, and his righteous anger at racial injustice confirm my belief that there are no inferior or superior "races" or genders.

Stevie's anger integrates with my anger and becomes my inspiration for protest against species injustice in secondary school, and later, social and gender injustice. This part of my narrative shows Hermans's "self-*positioning* itself towards others and towards itself" (2018, p. 4, original emphasis).

Briefly, I have to address why I claim to be against social injustice, but this narrative does not acknowledge the struggles at the time of Catholics in Northern Ireland for civil rights. The reason is I am young when the Troubles start; no one ever gives an explanation why they started. The Troubles seem to just "be there"—all I see is that Catholics and Protestants are murdering each other.

A key feature of DST is that positive positions have shadow sides and both sides must be acknowledged in the analysis of I-positions. Adoration, righteousness, enthusiasm and anger that become healthy feelings of dedication, skepticism (towards charlatans and hypocrites), and long-term inspiration have a flip side. I can be an inverted snob, foolhardy, and self-righteous.

I turn now to work in DST (Uchoa & Oliveira, 2019; Sato, Mori & Valsiner, 2016; Valsiner, 2014) that builds on a Bergsonian perspective of time that integrates the past, present and future, and then integrates this view of time with motivation and the imagination. Integration of the past in the present in the future gives rise to affective-semiotic fields, which act as catalysts for imagining the self in the future, and in theory, encourage people to open up to new experiences. In this light, I ask myself: was it just coincidence that I majored in Russian and found Bakhtin; that Stevie Wonder was the first musician in the world to receive Yamaha's GX-1 *polyphonic* synthesizer; and that I married a Japanese man with the perfect

eyebrows and nose of Atsuo Nakamura? My self-internationalization began earlier than I thought.

Agency and professionalization in the democratization of the self

DST provides a method for reaching a deeper understanding of my professional identities. The seemingly unitary *I*-position, I-as teacher, needs to be broken down to understand the multiplicity, the shadow sides and the mutually exerting forces upon them. It is only by breaking up this over-generalized I-position that I can form a truer picture of “who” the constituents are in this social level of the self and then organize them democratically. Narrative inquiry is useful here because I have collected field texts, including communications from students, which can confirm or deny the accuracy of my characterization of my *I*-positions. I come to understand that positions I thought were wholly good, e.g. I-as super-dedicated teacher can also have shadow sides: I-as cultic educative figure. I become agentic thanks to my students who help me in this becoming, and in the process, they are becoming empowered: we mutually contribute to each other’s development of new positions in the self.

Societies in the self: Intercultural Communication theory and DST’s adaptive contradictions between cultural positions in self and identity

IC’s understanding of time has evolved so that IC models no longer tend to be linear, and the field recognizes that competency in IC can also regress. I consider DST’s particular understanding of time as integrated past, present and future to be innovative and it makes a potentially valuable contribution to IC theory precisely because it links its understanding of time as durée with imagination and motivation.

Because of space limitations I return to my narrative to illustrate one more valuable application of DST to IC. I use an episode of AM to illustrate Hermans’s

notion of adaptive contradictions. The move seems counter-intuitive for IC which stresses the need to minimize differences and conflict through some combination of assimilation, adjustment and adaptation. However, Hermans shows that adaptive contradictions are a natural phenomenon to emerge from globalization and its counterforce, localization (Hermans, 2018, p. 62). In Hermans's adaptive contradictions I see positive pointers for dealing with the confusion that often accompanies intercultural communicative acts.

After several years of working in a group in my university with no official affiliation, I was promoted to the English Department. This coincided with my getting married. My wedding will take place in the last week in March and two weeks' honeymoon in Florence and Venice is planned.

But then I am told by a superior that my candidacy for the job was not unanimously approved and that I must be back in Japan by 1st April to receive a special certificate that will confer upon me the status of 正社員: I am finally to become a regular employee, and if I am not seen at the ceremony, I will be criticized.

At that moment, I experienced several kinds of confusion—confusion of reason—I have to cut short my honeymoon to receive *a piece of paper*, confusion of emotion—promotion creates a positive emotion, but I am shocked that there are people opposed to my appointment! It is rare for someone's appointment to be unanimously approved but the initial reaction is naturally shock and this emotional contradictory positive-negative simultaneity and intensity is part of the confusion.

I did not have access to my superior's motivations in telling me about opposition to my appointment, but I now imagine it was a way to discourage pride, to facilitate control of, or more positively, let's say guide, my behavior and in his eyes, therefore, this was being done for my own good.

I also did not fully realize the Japanese understanding of 正社員. The direct translation does not begin to capture its cultural significance: 正 means true, and right, more than "regular." Power was being conferred upon me by this status, so the Japanese superior did not want me to become arrogant, but I did not realize the full significance of the social status this designation conferred. I cut short my honeymoon, attended the ceremony on April 1st and…there was no piece of paper! It seemed someone considered me regular already!

The contradictions in the story are evident but perhaps its adaptive quality is less immediately apparent. "正社員/full-time employee" alerts us to the fact that there is overlap in meaning systems but not perfect coincidence. Just knowing about the possibility of adaptive contradictions prompts me to remember that I will naturally read stimuli in my habitual way, but it takes time to read the "same" stimuli "their" way. Thus, despite my knowledge that Japan is a collectivist society that still prizes ritual, it has taken me *years* to realise the significance of April 1st . Finally, I got no Venetian gondola honeymoon serenade and no piece of paper. This becomes an adaptive contradiction if I remember that it is FUNNY! And funnier still if I remember that April 1st at home is April Fools' Day: I become interculturally enriched if I open the self to such adaptive contradictions.

"Laughter does not encumber man, it liberates him [sic]. The social, choral nature of laughter, its striving to pervade all peoples and the entire world. The doors of laughter are open to one and all," (Bakhtin, 1986, p. 135).

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1.18. Policy Alienation and the Dialogical Self: examining policy that informs experiences of novice teachers in England.

Thomas Boon[6]

Introduction

The concept of 'alienation' has increasingly been taken up by researchers studying the experiences of graduate teachers undertaking their first year in schools. This trend might be seen as part of a broader resurgence of use of alienation as a tool to analyse the intersection between identity and power. Much of this research, though in many ways fruitful, uncritically accepts certain conceptions of alienation and, by extension, their implied notions of self (see Verma (2017); Tsang (2018); Yahya et al (2015); Tummers et al (2012)). This has left education research with a term that is in some ways ill-equipped to interrogate the phenomena to which it is applied. A recent intervention by Rahel Jaeggi (2014) promises a path out of the impasse into which the term has slipped. Though it pushes the term in a more fruitful direction, it is argued in this paper that it is ultimately not able to explore the way institutions orientate subjectivities bound to them. There is, it is proposed, a need of a conceptual framework that is able to apply the insights supplied by Jaeggi to the level of the institution. Dialogical Self Theory (DST) (Hermans, 2001) is explored as a theory that could assist in bridging the divide between theory and empirical research in this regard. Here, a largely theoretical discussion of alienation is anchored by a critical discourse analysis (CDA) and exploration of the 2016 British government whitepaper 'Educational Excellence Everywhere'. The paper presented here is guided by the major research question, 'what are the ways in

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which the whitepaper 'Educational Excellence Everywhere' (Department for Education, 2010) might serve to self-alienate its subjects as understood through Jaeggi's (2014) framework?'

Background

Research taking an objective view of alienation often appeal to ostensibly Marxist notions of alienation. Studies falling into this category map on to the idea of a single 'authentic' self, which, due to the nature of an individual's work, he/she may not be able to realise. Implicit in this conception is a single essential self, from which the individual can be alienated. This idea of alienation is not only open to criticisms of essentialism, but rests uneasily with liberal notions of freedom (Jaeggi, 2014). It is far from clear, for instance, why one way of living should be privileged above others, especially as the person in question claims to freely choose such a way. However, the ability to call one action 'authentic' and another 'alienated' has served to provide alienation critique with much of its analytical force.

This 'subjective' way of thinking about alienation is anchored in Melvin Seeman's work on the topic (Seeman, 1959). Seeman sought to distil into distinct variables the different, often eclectic, notions of alienation found in the literature. The resulting dimensions of 'isolation', 'meaninglessness' 'normlessness', 'powerlessness', and 'self-estrangement' has since formed the basis of the bulk of studies exploring the phenomenon (Chiaburu et al., 2014; Yuill, 2011). More relevant to the research here, is the work of Lars Tummers. Fruitfully adapting Seeman's dimensions in order to allow researchers to explore which practices within an institution are likely to alienate, Tummers and his colleagues have produced useful analysis of different sectors of the public service (see, for instance (Tummers, 2011; Tummers et al., 2012, 2015). As robust as Seeman's and Tummers' work is, however, it must be observed that the process of transmuting the idea of alienation into an empirical

framework alters the underlying idea in some fundamental ways. As noted earlier, the critical power of alienation critique flows from its ability to posit an authentic self that has been disfigured in some way. Such a move allows for the researcher to critique, for instance, the workplace on terms that stand outside both the experience of the subject and the institution. By emptying alienation critique of the self, Seeman and, by extension, Tummers, leave us with the symptoms of alienation but not its structure (Nair & Vohra, 2012). Further, privileging the testimony of the subject implies a self that is transparent to itself: a presupposition that bucks against much of the established thinking on the self. Such weaknesses have led to at least one commentator describing Seeman's approach as measuring something more akin to public opinion (Overend, 1975).

Though brief, this overview of the main ways alienation critique has been used in the literature shows how justified scepticism the concept as a tool for research may be. Appealing to the enlightenment ideal of an authentic self forces the researcher to posit paternalistic notions of authenticity, whilst the subjective approach empties the term of any critical power.

From alienation as a state to a process

Building on Ernst Tugendhat's notion of 'function capacity of willing' (a psychological analogue to health as 'functional capacity') Jaeggi stakes out a conception of alienation that centres not on the *what* of alienation, but the *how.* Rather than making distinctions between, for example, the state of being authentic or inauthentic, Jaeggi develops a conception of alienation that is concerned with the process of willing and will formation. This process involves 'realising oneself in what one does' (2014, p. 37) and of relating to the world in terms of 'appropriation'. To not be alienated depends, therefore, on one's ability to make the world one's own 'without it having been already one's own and in wanting to give structure to one's

life without beginning from a position of already having complete command over (it)' (ibid, p. 40). Alienation becomes a matter of this process of appropriation becoming frustrated: alienation, in Jaeggi's terms, is a 'relation of relatedlessness' (2014, p. ix)

Jaeggi's framework of alienation and DST approach the self in a similar manner. Both describe the self as neither being given entirely to society, nor do they endow it with power to transcend its material roots. The self does not exist in a vacuum: both Jaeggi and DST see the self as defined by 'a 'process of transformation that must always reckon with already given conditions' (Jaeggi, 2014, p. 189), or, for DST, positions in the self that reflect embodied others in the world. Finally, both dissolve the essentialist self into either spatially defined positions within an internal landscape (DST), or a 'structure of cotton candy' (Jaeggi), disturbing any settled distinction between world and self.

Applying alienation critique to social institutions

In its capacity as a 'bridging' concept, DST offers the tools needed to begin examining the relations between power and self in social institutions such as those informing the experiences of newly qualified teachers working within the UK education system. This section will elaborate briefly on how this might be done. Institutions may be thought of as 'a series of rules, norms, regulations, values, procedures, routines, practices, etc. that, by their stability and continuity, regulate interpersonal relationships in small groups or larger organizations and frame the members' activities'(Grossen & Salazar Orvig, 2011, p. 497). In so far as it exists as a set of rules, policies, and prescriptions that are detached from actual activity, institutions have an impersonal dimension. Michèle Grossen and Ann Salazar Orvig point out that institutions as such have no agency: rather they are constructed and transformed by individuals engaged in social acts. These acts in turn have a personal dimension (the individual's subjective experience as a willing agent), and

an interpersonal dimension (the ‘collective construction achieved by actual interactional dynamics’ (ibid). Grossen and Salazar Orvig go further by drawing on the notion of a ‘transpersonal dimension’: a set of activities that has a history in a certain work community (or ‘‘work collective’’) and forms a repertoire of expected actions’ (ibid, p. 498). Teaching, for example, is structured by regulation and policy (the impersonal dimension) but is also wrapped in a more intangible fabric of assumptions and values about what constitutes ‘good teaching’ shared by a wider body of practitioners who may not necessarily be defined as ‘professional teachers’.

Drawing on the wider body of literature on policy studies allows for more nuance in thinking about how ‘EEE’ in the impersonal dimension might impact experience in those of the interpersonal and transpersonal. The impersonal dimension, for example, is subject to a wider discourse and accepted field relevant norms. Rather than being eternal or ‘God-given’, these are in no small way products of the relations of power in wider society (Ball, 1993; Ball et al., 2012; Bowe et al., 1992; McKnight & Morgan, 2019). In so far as the interpersonal and the transpersonal relate to the impersonal, they are, to a greater or lesser extent, subject to these same relations of power.

Alongside Grossen and Salazar’s emphasis on the ways that institutions are constituted by social acts, the way rules, norms, and regulations imply a purpose and rationale also might be stressed. While accepting individuals make sense of themselves through categories found in the institution, for example, these categories encourage certain orientations towards the world and penalise others. An obvious example is perhaps the categorisation of teachers by official teacher standards. Policy is necessarily riven through with meaning and intention, and, as such, can be seen as a substantial ‘other’.

Methodology

To explore this pairing of Jaeggi's concept of alienation and DST, the conceptual framework supplied by DST is applied to Jaeggi's alienation critique. This pairing is then used to analyse an aspect of British education policy. The analysis takes the form of a CDA of relevant sections of the 2016 whitepaper 'Educational Excellence Everywhere'.

Results

Briefly summarised, the analysis situates 'EEE' within a discourse that sees acceptable practice as 'evidence-based'. Education, not being defined within the whitepaper, leaves the work of teaching to be defined by whatever meanings fill the empty signifier 'education'. Further, while 'evidence-informed' education is referenced, the paper assumes the dynamic implied by 'evidence-based' practice. It is argued that this discourse constitutes a 'cognitive frame', where the logic of 'evidence-based' practice itself forms the wider rationale for its use. Also, the paper aligns teacher training with lawyers, accountants and what it termed 'high-status' professions: professions with a relationship to an established body of knowledge more akin to that implied by 'evidence-based'. Finally, it is argued that the medical connotations in the term 'evidence-based' are able to be martialled in forcing teachers onto ontologically shaky ground.

Whereas more orthodox studies might at this point investigate the extent to which the themes emerging in the CDA mirror self-reported descriptions of alienation (such a path was taken by Kwok Kuen Tsang (2018), for example) here 'EEE' is recognised as an other in the world to be appropriated by the self (Jaeggi), or as an 'other' with its own point of view and with whom other I-positions in the self enters into dialogue. On these terms, a new teacher is confronted by, for instance, a

set of practices and expectations framed by the discourse of ‘evidence-based practice’: an authoritative discourse drawing heavily from the (in the eyes of the inductee teacher) unfamiliar world of medicine. To answer the main research question, therefore it could be said the EEE is alienating to the extent that a teacher entering the profession finds that ‘professionalism’ stands over them as a thing given and that they must strive towards rather than made and exists as a thing set apart from a context of possibilities to which they can pose practical questions. In the concepts given by DST, this could be thought of as the extent to which positions associated with ‘professional teacher’ can be integrated into the wider constellation of I-positions.

Conclusion

This research paper raises DST as a means of applying Jaeggi’s thinking on alienation critique to social institutions. In addition, this research may be seen as an attempt to grapple with the project called for at the end of Jaeggi’s book: to construct social institutions that empower their subjects in forging relations within their own selves (2014). However, this research does not engage with other dimensions of the social institution beyond the ‘impersonal’. This is perhaps why the discussion remains heavily theoretical and is unable to pursue the possible implications of the pairing of DST and alienation critique in other dimensions. Further, drawing on fields that are concerned with the operations of discourse in society may inform notions of the role of politics in a democratically organised dialogical self. The current research could be viewed as an attempt to engage with these issues, but again remains too limited in scope to adequately explore the relations of power and self at play in an inductee teacher’s early experiences of teaching. Scholars interested in the implications DST has for the way identity is formed within society may find the emphasis of *process* over *state* helpful. Rather

than focusing on the content of an i-position or meta-position, such an approach stresses the necessarily political task of creating spaces for ongoing identity formation within the social institutions that immediately impact people's lives: enterprises, schools, and libraries, for example. The nature and formation of such spaces might constitute an area for further study.

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1.19. Dialogue and the Dialogical Self in a Pedagogy for Prison Education.

Gregory Bruno[1]

Introduction

Both the psychosocial processes of learning and the field of education exist in a state of ongoing tension, balanced between the personal and the political, the global and the local, and the individual and social spheres. Discerning the "meaning" of an effective educational or pedagogical model is then difficult. Is "good" teaching about actualizing the potential of an individual student? Or is it about leveling the playing field for those students whose position within society has left them with material disadvantages? Is "effective" learning about passing standardized tests and meeting learning outcomes? Or is it about developing a deeper sense of the self? How can we decide? And by what metrics? A dialogical approach to thinking about learning and teaching helps us not only rectify the supposed incongruities between students' learning and instructors' pedagogy, but it also helps us consider the role of learning and teaching as a part of an ongoing, larger, social, and political dialogue.

In recognizing the relationship between students' local experiences and the larger global context, a dialogical approach to education helps educators to work within the inextricable network of students' learning and living in complex material contexts. This network of lived experiences manifests in what Hubert Hermans and Agniezka Hermans-Konopka described as "I-positions," or the varied elements and positions with which we identify, the composite of which represents a multi-faceted and dynamic sense of the dialogical self (Hermans and Hermans-Konopka, 2010). This chapter extends this logic and explores the potential for dialogic practice and an exploration of the dialogical self in teaching in jails and prisons as a way to

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address both the global and the local experiences of students who are incarcerated.

Parsing out the meaning of higher education in the context of jails and prisons is vastly complex, anchored to both the lives of students who are learning and living in such restrictive environments but also because many of the contexts that have shaped their realities have forged the path that led them to jail or prison in the first place. Advocates for higher education in prison commonly cite the concrete outcomes of reduced recidivism rates as evidence of their purpose and impact (Lagemann, 2017), while critics decry the expense of tax dollars by way of Pell Grant Awards. What follows here, however, is an exploration of practice.

Methodology: The Dialogical Self in Education

Hermans and Hermans-Konopka's vision of "I-positions" in the dialogical self is anchored to the theories of the linguist and language philosopher, Mikhail Bakhtin. Bakhtin, whose ideas centered primarily in the analysis of text, recognized the "polyphony" of the Russian novelist Fyodor Dostoevsky. For Bakhtin, "polyphony" is the "*plurality of independent and unmerged voices and consciousnesses, a genuine polyphony of fully valid voices*" (1984, p. 6, emphasis original). In this regard, a novel like *The Brothers Karamazov* functions to introduce the voices and consciousnesses of its many speakers, *not* to merge them. One may argue then, that meaning emerges from the relationships and interactions *between* these positions and perspectives as opposed to from blending them together. This state of being "between" perspectives and positions highlights Bakhtin's understanding that meaning emerges from *tension*, namely between the centripetal forces seeking to unify our experiences and the centrifugal forces seeking to differentiate them (Bakhtin, 1981).

Bakhtin may have never intended for his work to be applied to the study of pedagogy, but education scholars rooted in the field of constructivist psychology

understand the application of Bakhtin's ideas to the dialogic classroom. Embracing the polyphonic nature of learning means that students are filtering texts, lessons, and dialogue through their own combination of "I-positions," reading issues from their perspective as "student," "son," "daughter," "friend," or "athlete." When students are learning in groups, then, they are forced to confront the reality that texts and ideas appear differently depending on the combination of I-positions through which they are interpreting those texts or ideas. In this regard, students are simultaneously navigating to make meaning between the relationships among their *own* varied and sometimes contradictory I-positions (interpreting a text from the I-position of "son" might look very different than interpreting the same text from the I-position of "brother") while also confronting the fact that their classmates' polyphonic interpretations are equally complex and very likely completely different. What emerges is a symphonic classroom, one that flourishes when dialogue embraces both the harmony and dissonance between the interpretations of texts and ideas.

Discussion: The Dialogical Self in Prison Education

The same principles that undergird the philosophy of a dialogic classroom apply to designing a dialogic pedagogy for incarcerated students. What changes, however, is the context. It is important that educators recognize that, for students who are incarcerated, the polyphonic network of I-positions we celebrate is often composed of positions that that are *ascribed* rather than *avowed*. These are identity positions that are put upon on our students, rather than those they choose to identify with (Martin & Nakayama, 2010).

Thus, understanding the dialogical self in the prison-classroom necessarily means recognizing that the physical space restricts and controls movement and ideas. But the central I-positions shared by students who are incarcerated, the position ascribed to them by the court system, the criminal justice system, and the

jail or prison itself, necessarily filters texts and ideas in ways unique and unfamiliar to most educator's experiences. In this regard, educators must address the shared experience of their incarcerated students, which can be difficult when educators themselves are non-incarcerated. This is further complicated by the overrepresentation of Black and Hispanic men in the American prison population and the overrepresentation of White men and women in teaching positions at American colleges and universities.

These swirling contexts, while dizzying at first, need not be recognized as impediments to teaching and learning. Instead, they ought to be recognized as *ingredients* in teaching and learning in a dialogic classroom. For example, Fecho and Botzakis (2007) imagine a dialogical approach to teaching as one wherein:

> The following practices occur with some regularity: (1) raising of questions and the authoring of response by and among all participants, (2) embracing the importance of context and the nonneutrality of language, (3) encouraging multiple perspectives, (4) flattening of or disturbance within existing hierarchies, and (5) agreeing that learning is under construction and evolving rather than being reified and static. (p. 550)

These elements must be present for educators to cultivate any sustainable dialogic practice, but they seem to have a unique aptitude in the context of jails and prison, as…

> Teaching in a correctional facility necessarily means entering into a dialogue with multiple perspectives, and while students in jails and prisons might be hesitant to overtly challenge hierarchical power structures—especially with a corrections officer in the classroom—the simple act of reading and writing in a college classroom subverts the prescriptive norms of these students as a mass of subjugated persons. (Bruno, 2020, p. 59-60).

Conclusion: Pedagogy of the Dialogical Self for Incarcerated Students

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. But this approach fails to consider the inherently dialogical relationship between the global and local experiences of students and educators. Similarly, 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 an opposition between self and other, a hegemonic difference between haves and have-nots. Such binaries might alienate students who are incarcerated, and more practically many correctional facilities prohibit texts labelled as “critical” or “conflict” theories. Instead, I argue for an approach that nurtures the polyphonic or dialogical nature of the self.

Contrary to such dichotomous methods Mikhail Bakhtin, in *The Dialogic Imagination,* recognized 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 students learning in jails or prisons and in mixed or hybrid classroom settings—where students who are incarcerated learn alongside visiting college students—and navigate the complexity of their own hybrid identities. By recognizing that these students might share a variety of I-positions, dialogical pedagogy might, somewhat paradoxically, work to achieve what critical theorist, Ira Shor (1992) calls an “empowering education” in ways that elude more classically styled critical methods.

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1.20. The Dialogical Self Theory, underpinning Empathetic-Reflective-Dialogical Re-storying.

Janet Jarvis[1]

Introduction

This paper supports the inclusion of Empathetic-Reflective-Dialogical Re-storying (Jarvis, 2018) as a teaching-learning strategy in Higher Education Institutions. Two small-scale research projects are drawn on to show how this strategy can facilitate the process of engaging with human rights issues in a way that, to some extent, also addresses decolonisation of the curriculum (Jarvis, 2021). The Dialogical Self Theory underpins a Community in Conversation, Community in Dialogue and Community for Transformation (Jarvis, 2018) that are aligned with indigenous methodologies referred to as 'talking circles' (Chilisa, 2012). This provides a re-search (Tuhiwai Smith, 2012) context that is safe and in which the participants become agents of their own learning by taking responsibility for examining current hegemonies and generating new knowledges, or re-storying (reimagining or rewriting) previously held narratives.

Empathetic-Reflective-Dialogical Re-storying promotes an empathetic approach with an increased awareness that the thoughts and feelings of the other, matter. As participants adopt a reflective attitude, and engage in self-dialogue to an internal audience, and to an external audience in a Community in Conversation, Community in Dialogue and Community for Transformation, the potential exists for the integration of new understandings into experience. By opening to the possibility of learning from the other, re-storying could take place as new interpretations or clarified understandings are applied to dominant discourses.

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Theoretical Framework

The Dialogical Self Theory provides a link between the self and society. An individual's self-dialogue presents the opportunity for him/her to take up a meta-position as he/she reflects on and considers various *I* positions in his/her society of mind, in this case, in response to questions framing human rights issues, in particular, gender equality. When an individual adopts a counter-position to a dominant narrative such as that of male hegemony, by exercising the dialogical self in action, he/she is able to move from one position to another in his/her society of mind as a way of gaining an understanding about him/herself in relation to the world (Hermans & Hermans-Konopka, 2010; Hermans, 2011). Adopting a promoter position, he/she is then able to express his/her dialogical self in action in his/her written self-narrative.

Sharing their self-narratives, as informed by their self-dialogues, with an external audience in a Community in Conversation and Community in Dialogue, could present the female pre-service teachers participating in these small-scale projects, with the possibility of reclaiming themselves as they discover the extent to which it is possible to become disentangled from their other (men). While they are made to varying degrees by the patriarchal structures of society and shaped by religious and cultural discourses, they do have the capacity, to varying degrees, to make themselves. They can exercise agency by dis-identifying with and adopting a counter-position to the master narrative of patriarchy. An accumulation of successful exchanges, with their other, increases the extent and strength of an individual's identity capital (Côté, 2005). In the case of the two small-scale research projects (2017 and 2018), as a female participant's identity capital strengthened, she was able to voice, in increasing measure and with increasing confidence, counter-positions to male dominance. Transformation takes place when this

counter-position to male hegemony is articulated in the individual's personal, social and professional domains.

Empathetic-Reflective-Dialogical Re-storying comprises five levels at which the pre-service teachers respond to specific questions focusing on human rights issues. At level one self-dialogue provides the dynamic flexibility for continued internal dialogue and the negotiation and re-positioning of various *I*-positions, and this can lead to external identity stability. At level two, self-dialogue is expressed through self-narrative. Individuals can exercise agency as they create an alternative to a master narrative, thereby allowing for the possibility of re-storying. At level three, the male and female participants meet in separate groups, in a Community in Conversation. Here, self-narratives are shared with an external audience in a safe space (both physically and figuratively) where individuals feel sufficiently secure to unburden themselves. At level four, a Community in Dialogue provides the opportunity for the other to dialogue with her/his other, with the aim of understanding self-respect and own positionality and inspiring reciprocal exchanges with tolerant and empathetic understanding. Level five constitutes a Community for Transformation, providing the opportunity to discuss re-storying that could be transformer for the individual, the classroom, and the wider community.

Empathetic-Reflective-Dialogical Re-storying helps to decolonize the curriculum by changing how teaching-learning takes place**.** The participants adopt a transdisciplinary approach as they engage in the space between, across and beyond static academic disciplines, with the possibility of generating new transdisciplinary knowledges and understandings (Nicolescu, 2014). They are co-researchers and not only researched. They are empowered to become agents of their own learning with regard to human rights issues. The potential is created for them to become agents of change in discourses in the wider society.

Methodology

The research in both small-scale projects took place within a feminist paradigm. Feminist research actively seeks to remove the power imbalance between the researcher and the participant, to deconstruct commonly held discourses, and to address the unequal way in which women are represented and positioned in society. Narrative inquiry served as a suitable research methodology, supporting as it does, the exploration of narratives which are socially constructed, interpreted, and reinterpreted, giving meaning to the participant's lived experiences of, in this case, gender inequality. All ethical protocols were adhered to in both research projects.

The participants in both studies included male and female Bachelor of Education Honours' pre-service teachers representing various undergraduate disciplines. They were registered for a module that included a focus on Human Rights Education. All the participants happened to be Black African, ranging in age from their mid-twenties to fifty years of age.

In 2017, the twenty-four participants considered their lived experience and religious/cultural understandings of gender-based roles, responsibilities and privileges (Jarvis & Mthiyane, 2018). The following questions informed the focus on religious identity and gender equality:

Levels 1 – 3 (self-dialogue, self-narrative and Community in Conversation)

- How would you describe your personal worldview/religious identity?
- Gender equality has been defined by Subramanian (2005) as female and male being equal to one another in quality and identical in value with female and male having the same rights and opportunities. Do you think your worldview/religious identity affects the way in which you view the human right to gender equality? Please explain.

- What does your religion/worldview say about your position in society as a female/as a male?
- What does your religion/worldview say about your role and responsibilities as a female/as a male?

Level 4 (Community in Dialogue, dialoguing based on the following topics as covered in levels 1 – 3)

- Gender based roles and responsibilities
- Gender based privileges
- Gender based expectations of the other
- Religious and/or cultural understandings of the position of males and females and the possible impact of this on the way in which gender equality would be approached in professional spaces, namely, the school and more specifically the classroom.

Level 5 (Community for Transformation)

- How has Empathetic-Reflective-Dialogical Re-storying impacted your understanding of gender equality in terms of experiences, roles and responsibilities, privileges, and expectations?
- How has the dialogue impacted your perspectives of teaching-learning about gender issues and promoting gender equality?
- Evaluate the efficacy of Empathetic-Reflective-Dialogical Re-storying for the transformation of attitudes towards gender (in)equality and for better understandings of the other in society.

In 2018, the thirty-nine participants focused on the intersection of religious/cultural identities and the human right to bodily self-determination and, more specifically, termination of pregnancy. They considered, inter alia, the rights of

the male, the female and the foetus (Jarvis & Mthiyane, 2019). The following questions informed the focus on religious identity and the right to bodily self-determination:

Levels 1 – 3 (self-dialogue, self-narrative and Community in Conversation)

- How would you describe your personal religious and cultural identity?
- How does your religious and cultural discourse speak to the way in which you view the issue of terminating a pregnancy?
- What do you think are the rights of the female, the male, and the foetus, when it comes to terminating a pregnancy?

Level 4 (Community in Dialogue)

- What do you think are the rights of the female, the male, and the foetus, when it comes to terminating a pregnancy?

Level 5 (Community for Transformation)

- How has your participation in Empathetic-Reflective-Dialogical Re-storying impacted your understanding of the right to bodily self-determination, and more specifically the termination of pregnancy?
- Evaluate the efficacy of Empathetic-Reflective-Dialogical Re-storying for the transformation of attitudes and for better understanding of your other.
- How do you think Empathetic-Reflective-Dialogical Re-storying could possibly be an effective strategy to use in a classroom setting with learners?

While the data collected in both projects in response to the above questions is rich, the findings presented below focus on the responses to the questions raised at Level 5 (Community for Transformation) in which participants were asked to evaluate the efficacy of Empathetic-Reflective-Dialogical Re-storying as a teaching-learning strategy.

Findings

Participants expressed the opinion that Empathetic-Reflective-Dialogical Re-storying provided the opportunity for them to consider their self-dialogue (level 1). They were sensitised to the possibilities of their dialogical self in action as they considered counter-positions to the dominant discourses in their society of mind. They reflected on their increased awareness of how their self-dialogue informs their self-narratives (level 2). They indicated that Empathetic-Reflective-Dialogical Re-storying provided the opportunity to pause and think about their positionality in relation to gender equality. They articulated the view that by participating in Empathetic-Reflective-Dialogical Re-storying they became empowered to become agents of their own learning as they troubled entrenched beliefs and worldviews and re-storied understandings of gender equality and the right to bodily self-determination. Their responses pertaining to the efficacy of Empathetic-Reflective-Dialogical Re-storying include the following:

> This strategy is transformative … some will actually go home today and some have daughters and some have sons and will try and change things. (Ncami – female, 2017)
>
> The strategy transforms the way you perceive issues and other people. We need to go out there as changed men and women so that we will be transformed parents to our children. (Andile – male, 2017)
>
> I think that this methodology is helpful, constructive, and transformative in that it gives you an opportunity to sit back and self-reflect on the topic and further gives you a particular worldview to think about other people as well and understand their actions. (Nonjabulo – male, 2018)
>
> The strategy allows people to open up, share with one another, and the goal is to learn and acquire new knowledge…one's story can help or groom somebody and my story can also groom the 'other' … I think these dialogues should happen in wider communities as well as in the wider university community…for other students to benefit as well. (Maureen – female, 2018)

Having participated in Empathetic-Reflective-Dialogical Re-storying, the participants were more aware of their self-dialogue and became sensitised to the possibilities of their dialogical self in action as they adopted counter-positions to the dominant narrative of patriarchy. Participants indicated that as they consider how to implement this potentially emancipatory teaching-learning strategy in their classroom practice, it is anticipated that Human Rights Education will be approached empathetically, reflectively, and dialogically.

Conclusion

Empathetic-Reflective-Dialogical Re-storying serves as a useful teaching-learning strategy in Human Rights Education, and by its very design, helps to decolonise the curriculum. Static disciplinary boundaries were disrupted by creating open spaces for empathetic, reflective dialogue. This emancipatory teaching-learning strategy has the potential to be transformative for both individual pre-service teachers and indeed, for their classroom practice. Reflective and reflexive classroom praxis (Quinlan, 2014) for possible change informs new attitudes and practices. Participation in self-dialogue, self-narrative, a Community in Conversation, Community in Dialogue and Community for Transformation challenged the master narrative of patriarchy by providing the opportunity for the participants to think critically about the complexity of power relations that operate to perpetuate norms and understandings with regard to human rights issues. Higher Education Institutions could benefit from employing Empathetic-Reflective-Dialogical Re-storying as a teaching-learning strategy, in particular, with respect to Human Rights Education. The outcomes could potentially be transformative for the greater society.

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B-2 CLINIC & HEALTH

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

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

Masayoshi Morioka[1], Kakuko Matsumoto[2], Koichi Hirose [3] & Shoko Sugao[4]

Introduction

This study aims to 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 self is seen in a movement of centering and decentering. This movement can be seen in various dimensions. In the dimension of experience, one maintains one's self-image while making sense of events, centering is the ordering of experience that must be done by the self at any given moment, and decentering is the action of the mind that keeps sufficient distance from the self's involvement.

The self is the very process of evoking and encountering with one's own experience." 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.

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In addition, dialogue has its own logic, which needs to be clarified in the context of psychosocial practice. The objectives of our research are:

1. It is examined by clinical vignettes on “voices” expressed in the Musical Narrative Approach, how the polyphonic processes is emerged in the psychosocial support for criminals.

2. It is examined by dream works and research the items, how the world of the client’s dream is constituted from the viewpoints of positioning in multiple voices.

3. It is examined by clinical vignettes in the process of counseling after perinatal loss, how the client comes to aware the different voices in herself and to proceed the work of voicing the self.

Methodology

Heuristic research is adopted. Based on case episodes extracted in psychosocial practice, the associative products generated from these episodes are repeatedly matched to individual clinical practice situations to extract concepts and logics.

Findings

Objective 1.

It is difficult for young criminals and juvenile delinquents to talk about their troubled pasts. Personal meaningful music can connect to one’s dissociative experiences more freely with wider perspectives. Therefore, Musical Narrative Approach; MNA—the approach in which clients listen and talk about songs with significance —can connect with individual’s core values (Matsumoto 2005).
I used the group approach in prisons and juvenile training schools. I would like to describe the harmony in dialogue, voice texture, melody, and rhythm. In music, rhythm dictates the harmony and melody.

The main activity in MNA were the self-narratives of Music with personal

meaning. The narratives in "music important to individuals," which produce one's psychological process comprises of the two processes of experience: "listening " and "talking" about it afterward. These two shared experiences become the catalyst for conversations and discussions.

The first case of MNA is presented for the group of a juvenile training school inmates. About two years after “A”'s mother committed suicide, he went to his sister's graduation ceremony and heard the graduates’ song. “A” cried bitterly for no reason. He knew that his mother had written part of the lyrics of another song with the same melody the day before her suicide.

In the second case at a juvenile prison inmates’ group, “B” who was diagnosed with depression, borderline personality disorder, selected the vocaloid music that reflected his wrist cutting. In the discussion, he talked about his mother's aspirations to be a singer and B's obsession with singing as a transgender person. I think this may have been due to the similarity between the Vocaloid (female voice) and that of his mother. In later discussions, deferent meanings spontaneously co-occur, such as “Animate and non-Animate”, “Real and non-Real”, “Alive and non-Alive”, “Self and non-Self”.

I believe that the substitution of A and B’s two significant pieces of music subtly indicated their relationships between their mother and themselves, including what they were not conscious of, such as, what they could and could not verbalize. These are sensory perceptions before awareness, meaning domains that cannot be paraphrased into words. By being replaced and indicated with music, which does not have a normative meaning or negation like language, it brings about a bi assertional semantic field of A and non-A.

Yamanouchi (1974) understood the oriental way of thinking as an intuitive way of grasping and regarded it as a feature of the oriental way of thinking against

the Western Logos, and advocated 'logic of the lemma.' As a method to express the logic of lemma, he focused on tetralemma. In series of the four lemmas: (1)A, (2) non-A, (3) neither A nor non-A, (4) both A and non-A. Of the four the first two are recognized as “Logos”.

It is considered that an unconscious physical feeling was generated by a shared rhythm in the chorus of A's songs’ repeated melody and B's songs’ repeated phrases. I believe that the essential experience of rhythms that constantly move back and forth between the two poles, which is provided by “Polarisierte Stetigkeit (Klages1944)” of rhythm, can create freedom from repression and a transformation towards bi-assertional meanings.

In the course of these two cases, I think that voice texture provided an opportunity to unconsciously and intuitively hear a new voice and enabled the co-occurrence of multiple voices.

Objective 2.

The client was a woman in her late thirties. Saki (pseudonym of the client) was mentally incompetent and almost gave up the role as caregiver of her son. As a result, he evoked some physical symptoms and she appeared in front of the supervisee(therapist) at her office.

It’s not until six years has passed in her therapy that a significant moment for change was prepared. She talked to her therapist excitedly that her grandmother (mother figure) has appeared in her dream for the first time.

Saki said that she had become irritated in that dream. From dialogical process, the cause of her irritation was thought to be due to her grandmother’s own way how she’d been stubborn about doing. Her irritation has come from her feeling that she’d been forced to give up behaving like a spoilt child and to be unforgiving and impatient in her growing process. Therapist led Saki to enter the images of her

dream and asked her if she could take the perspective of her grandmother. For a brief silence, Saki took a grandmother's position in an image of the dream and said from the viewpoint of her mother figure. After that, therapist asked Saki to take the perspective of her own again. In that case, her irritation took on an entirely different aspect. Saki seemed to become calm.

Dealing with this dream, therapist had talked with Saki about a theme that she might rather live her own way deferring from her grandmother. About a month later, Saki happened to know her roots and found that she had been loved and cared for than anybody in her ancestors. Having bemoaned her unfortunate situation and tried to flee desperately from there, she was able to finally set her roots deep. She spoke with deep feeling in the following session. "My point of view has rolled upside down."

This case is marked by the appearance of silence for not less than six years. The client who had never gotten satisfying experiences her friends of the same age had enjoyed without restraint ("A_1"), passing through a viewpoint of her mother figure in her dream ("non-A"), developed a solution that she got her own independence ("A_2"). This was an emergence of a new meaning. In other words, this could be expressed in the following manner: "Neither X nor non-X" can be turn into "X is also non-X", which is based on <u>the logic of Lemma</u>. Although it is difficult to achieve psychological separation from dead parent, this kind of psychosocial practices could be achieved through the dynamic process of positionings generated within multiple voices in the dream field. According to Nishida Philosophy, they call the field "Basho" or "Absolute Nothingness". Doing psychosocial practices, therapists are biding their time in expectation of "Basho" or "Absolute Nothingness", that opens up to the relationship between therapist and client.

Objective 3.

Abortion is prone to induce strong feeling of guilt because of the decision-making process of “choice”. With social taboos and guilt, abortion will be an unspeakable-loss experience, and parent keeps silence.

The following is a case study of psychotherapy with a mother in her thirties who had an abortion due to a foetal brain disease(holoprosencephaly) at 21st week of pregnancy. The couple had discussed the choice thoroughly, but a mother was depressed guilt-ridden.

During counselling, she shed tears, and a long silence lay before her and the therapist. Therapist thought about unspoken feelings behind her silence. I tried to listen to her voice. After several sessions, she talked little by little about her guilt over their choice and a relationship with her husband. Her husband was satisfied with having a memento with the baby's name on and had moved on, so she felt time to move on soon. I said, “You feel that you must recover quickly”. She thought for a while, and said “…My husband's attitude has helped me in some ways,…but there is a side of me that can't stay positive”, “He doesn’t talk about a baby much. It seems to be over for him, but for me it's still going on... I feel like my husband is leaving me behind”. There was a positive husband's voice for encouragement, and her own ambivalent voice for it.
“The doctor tells me “It's not your fault”, but…I had made that choice. I’m a bad mother”. She shed tears. The therapist listened carefully without denying, and told her, "I think the reason you shed tears is because you love your baby, don’t you? I feel you are the mother who care about your baby.” After a long silence, she tried to find her voice with tears, “…When I held a baby in my arms after delivery, I felt …m… my…my baby was cute…,my baby was so cute.” “I want to remember my

baby forever." These narratives ware a process of word for word, with long silence.

She was depressed with guilt and frustration when she was moving between the positions of "bad mother," "wife needs to recover quickly", "positive husband" and her ambivalent voice. In sharing silence with the therapist, she was inspired to the therapist and the doctor, and she gave the voices. Thinking of the various aspects in the client as positions, a safe and accepting setting has supported her to give "voice" to these multiple positions.

As the psychotherapy develops, she comes to explore different voices over the image of her baby. Through this work, "abortion poor baby" becomes compatible "my baby to remember forever". By listening to those voices, the mother connects "Me" (a story for each I position). Depression and guilt do not disappear, but while taking various "I positions," the "me" of each position is connected, and dialogue is promoted (Hermans & Kempen,1993). She can integrate a variety of conflicting voices. It leads to grief work.

Conclusion

This year marks the tenth anniversary of the Great East Japan Earthquake of 2011. Morioka would like to share the experience of a survivor. One survivor, a man in his 40s, recalls his experience of the disaster as follows; "As I stood there in front of my burning house, I was momentarily lifted out of the air. I experienced a subtle change. " "When I realized that everything that had shaped me was gone, I began to ask myself what I was, where I came from and where I was going. What I thought about every day started to change."

Along with this experience, the man said he was confronted with issues about who he was that he hadn't thought about on a daily basis. Instead, when he saw the city "rebuilt" with all the rubble removed, he felt a different sense of loss and emptiness than he had immediately after the disaster. Once again, he reflects on his

experience of standing in the eye of the rubble. It was an experience of detachment from the everyday self, the man says. In the silence, the following reflection ran through his mind. I felt that I was still there. As I stared at the rubble, it seemed to melt into me. This is how he described his experience. Here, the man's experience is that the self is in the rubble. In other words, the man is confronted with a situation that leads to a de-centering of the self. The dialogue with rubble fosters a movement of centering-decentering of the primary affective dimension. Rubble is a core emotional image and form of the self, not something to be dismissed as peripheral. Is it possible here to recover the perspective of seeing the rubble and oneself as a living whole?

While referring to the basic ideas of the dialogical self theory and the I-position theory, we introduced the logic of the Lemma to capture the basic movement of the dialogue. It is a new logic for describing on the movement of meaning making. In the logic of personhood, non-A is not a negation of A; A and non-A are not in a relation of exclusion, but in an inclusive relation to each other. The self/other relation is in the sense that the other is different from the self, and for the self (A) the other is non-A. But when you and I, who have names, call out to each other and cross each other, A and non-A are different, but also complementary and inclusive.

In Morioka's vignette, the external I-position of the "rubble self" is placed outside. Therein lies the ultimate movement of decentration away from the I. The rubble is Me. When viewed from there, the self on this side is momentarily absent. A return to the internal I-position. There is born a third I-position which encompasses self (A) and non-self (rubble non-A) and ultimately life (A) and death (non-A). In this moment the third position is emerged, which indicates dialectical synthesis (second negation). What is important is momentary absence of the previous self.

In Hirose's case vignette, it was an emergence of a new meaning through a situation of conflict with her mother figure who was appeared in her dream. The meaning of client's life has transformed through taking a significant other's position("non-A") in the field of the dream. In other words, this could be also expressed in this manner; "X"≠"non-X" and "X"="non-X" , where again double negation was occurred.

In Matsumoto's practice, a new inspiration is occurred, that is "Rhythm of Negation" that music plays in it. A negation that creates a new and meaningful silence creates a rhythm. That rhythm creates the next response. A mere denial stops the movement. It does not create a rhythm. In this respect, the movement of centering and decentering is also a rhythm and is related to the indispensability of the dialogical self for the generation of meaning.

A profound theme emerged from the symposium: silence. It is first necessary to listen to the hidden voices of silence and remain in the psychosocial practice. Voicing (moving from a silence to talk and on to new silence) rather than narrating is what is working. In Sugao's case vignette of the perinatal loss, sharing silence with the therapist, the client was able to put her inner thoughts into words. Then she received the words from the therapist, so gives them a voice. In the regards of the various aspects in the client as positions, a safe and accepting counseling setting would have supported her courage to give "voice".

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2.2. Uncovering secret voices in family therapy: A narrative case study based on therapy notes.

Kia Thanopoulou[5]

"There are reminiscences which a man is even afraid to tell himself"

Fyodor Dostoevsky

Introduction

There are stories clients never tell, which become secrets and lies; these untold stories lead their protagonists into endless and vicious circles of silence, grief and shame (Papp, 1993; Thanopoulou, 2003, 2012; Vangelisti & Caughlin, 1997). It is then that clients feel the need to retain some aspects of their experience, to conceal facts, thoughts and feelings not only from others, but also from themselves. Family therapy sessions can host dialogues that prove liberating (see Rober, 2005).

Rogers and his colleagues have pointed out various constructions of the unsaid, that vary from something merely omitted, to something which cannot be expressed in the context of a particular interview, to something difficult to say in any context, and finally, to something too dangerous to speak about or even to know. The latter was referred as "unsayable" (Rogers et al., 1999). Unsaid traumatic stories, which remain covered and are prohibited from being talked about, disclosed, or even though (about), become secrets in the long run. Through secret keeping, a family usually tries to cover a depreciation of its image that its members do not want to make public.

Methodology

The study is a narrative case study (McLeod, 2010) that aims to explicates the first stage of an enriched systemic psychotherapy model (Androutsopoulou et al,

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2014, forthcoming) thus functioning also as theory building case study. One aspect of this enriched systemic model is narrative-dialogical, drawing extensively from Dialogical Self Theory as applied in psychotherapy (Hermans, 2004a, 2004b). In the first stage, the recognition of restricting themes and the voices that sustain them is a core process of the narrative-dialogical aspect of the model. The present study captures the complication of this process in the context of a session with a family bearing a secret.

Materials and ethics

The study used therapy notes taken for a period of 15 sessions. All steps were taken to ensure anonymity and consent was sought for use of therapy transcripts both from the family and the service.

The family

Iro, 49 years old and Manthos, 53 years old both schoolteachers, contacted the Family Therapy Unit, after their sixteen-year-old daughter Eleftheria was admitted in a child psychiatric clinic. Eleftheria had attempted suicide by taking pills some eight months ago. She was taken, then, to a child psychiatrist, who is still seeing her. Because of his doubts about the diagnosis, he advised admission to a child-psychiatric clinic. There, she was diagnosed with obsessive-compulsive disorder with depressive features, she was put on drugs and the parents were advised to seek psychotherapy.

Findings

"Negating imperfect life"- Recognising a restricting theme

A specific theme "Negating imperfect life" appeared to restricting the whole family's life. Therapist and family drew this theme from the symptom or presenting problem which – as we noted- they treated as metaphor: the attempted suicide of the family's daughter. The theme was supported by unsaid voices and emotions.

The unsaid voices of the parents were voices or external positions that occupied the inner space of their daughter.

More specifically, their daughter's hospitalisation revealed an unsaid secret, which concerned their first - born child, a boy, who although born prematurely (five and a half months) and was quadriplegic, managed to survive. However, the parents had never actually taken care of this child but had given this responsibility to various institutions. They had never seen or visited him. By now, the boy is nineteen years old, and few people were aware of his existence (only a close friend of theirs and Iro's father, who is now dead). The story they had told to others was that the baby had died soon after birth. When they were asked to take care of their daughter (and to renegotiate the meaning of taking care), a forgotten story was put into words, a secret buried and untold for years about the baby they had "abandoned", a baby "hidden deep inside themselves" that they could not take care of.

"Pretending a perfect life" - Restricting themes as interconnected

The dominant voices of the couple appear to support the theme "Pretending a perfect life" another restricting theme in their lives. We noted that the two restricting themes appeared interconnected.

According to the therapist's notes, when Iro and Manthos began to talk about the traumatic, shocking event of the first birth, their words were disconnected, there was no coherence in their narration, but an array of confusing events and a blind, merciless hatred towards the gynaecologist, who made tragic omissions which led to the premature birth. His words still rang in their ears: "*He will die, don't look at him, don't get attached to him. You are young, you will have another child*". His words full of certainty, at first, soothed their pain and panic. However, as time went by and as his forecasts were not confirmed, they were filled with anger and guilt.

During the first four months, Manthos would visit the sick baby at the hospital,

but he would never see it; he would simply be informed of its condition by the medical staff. The baby had suffered multiple brain damages and was being kept alive artificially. Its chances to survive remained slim. Even funeral arrangements had been discussed. Later, they were informed that there was a small improvement in its condition. However, the hospital could no longer keep the baby, so it was transferred to a private clinic for children and contrary to the doctors' predictions, the child survived. The child was then transferred to a clinic for chronic diseases, far away from where the parents lived.

The couple never talked about the existence of the child. According to their own words, they placed it in the back of their minds and carried on with their lives as normal. Even though they never went to visit the child and have never seen the child, they have been sending money every month to the clinic to cover the expenses.

A few years following the birth of the boy, Iro and Manthos had their daughter Eleftheria. The mother said: "When I used to change nappies of my little baby, I was thinking about the first - born baby I had never changed, never taken care of, never pampered and I felt distressed and guilty".

But, from then on she did her best to immediately suppress any unsaid voice or emotion that sought to emerge.

Eleftheria was a very good student, a model child, she grew up silently. Being shy and anxious, she wanted to be perfect in everything. Recently, she started closing into herself even more and becoming isolated. Her mother thought that adolescence was to blame and did not worry. She believed her daughter did not need her, she looked self-sufficient enough. Keeping her image faultless was her way of being valued by her family. It was revealed that their daughter felt anger toward her parents for not being close to her. The therapist noted that by attempting

suicide, Eleftheria rumpled the perfect image of herself and led her parents to face their imperfections and release their secret, to voice unsaid facts and emotions.

Restricting themes as transgenerational

The therapist's notes included the mother's genogram. We noted the transgenerational nature of the two restricting themes (negating imperfect life and pretending a perfect life) that therapist and family were working on at that point. Iro revealed that since she was a student, she had great difficulty with disabled people. She was afraid of them. They made her feel distressed and burdened; she thought of them as monsters. When the therapist asked her if there had been any traumatic losses in her paternal family, she described a murder that had happened in cold blood a long time ago. Her grandfather (mother's father) killed his sister with a pickaxe in 1920. The murder was considered justified by the ethics of that period (in the heat of his anger, due to honour offense), even by the great-grandmother. Iro's grandfather was sent to prison for a few years and afterwards he got married and had a family, living "a normal life". This story was never discussed.

"Fighting for life as it comes"- Constructing a more liberating theme

In the last few sessions, the couple was still struggling to overcome fears of how to deal with the abandoned child in the future: by giving voice to the experience of the traumatic first birth, and by co-creating a story that makes sense with the help of the therapist. Speaking about the dead/alive child, they still tried to make sense of their actions, to bridge the gaps of their memory, include the boy in their family history and reconstruct their history at the same time. Thus, by creating and sharing meaning, they seemed to be helped to touch upon their uncompleted and unprocessed mourning.

A more liberating theme was gradually constructed in these last sessions and the family is apparently still working toward this goal. This theme was phrased in

therapy as “Fighting for life as it comes”, and we noted that it emerged as a counter-theme of the restricting themes, and it was drawn from the metaphor of the boy’s survival against all odds and predictions. In addition, the theme reflected the boy’s own silenced voice.

Therapist’s inner dialogue

Following is an extract from the therapist’s notes, reflecting her inner dialogue. This inner dialogue is presented as an acknowledgment that the process of therapy is a shared endeavour, where the therapist’s reflections actively shape the outcome (see also Shotter, 2015).

> “I found it even more shocking, that they never went to visit this boy, who by now had become a young man, and who still remains for them a terrifying, sick and incomplete baby of 1000 grams. What did they project on him? Didn’t the fact that they never saw him create a more horrifying picture in their imagination? It seemed to me that they even though they pretended he never existed and carried on with their “perfect life”, they could not keep their minds off it (living child). But they did not make a story out of this black, painful and violent area of their past. Their mourning was unfinished, uncompleted, untold and the baby was transformed into a ghost, a living dead who still haunts the life of the family.”

Conclusion

The main findings from this narrative case study are summarized and commented below: First, we noted that therapist and family drew the themes from the presenting problem or symptom itself, treating it as a metaphor. Voicing the unsaid secret allowed the family to make sense of their experiences and work toward constructing a more liberating theme, which metaphorically stood for the silenced voice of the institutionalized child.

Second, we noted that the restricting themes appeared interconnected. Also, dominant voices were found to support restricting themes but unsaid and silenced

voices were found to support either restricting or more liberating themes depending on the story context. This observation further expands the conceptualization of the first stage of the theoretical model in question. Finally, and in line with DST, we noted that both the unsaid and the dominant voices of the parents were voices or external positions that occupied the inner space of their daughter (Hermans, 2004a; Hermans, 2004b).

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

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Introduction

> The sufferer is a poet in search of metaphors adequate to express his predicament (Strong, 2000).

Persisting/recurring symptoms of pain/discomfort are often brought to therapy with the request to make meaning. Some of these symptoms have known aetiology, some are a result of autoimmune diseases, and some present themselves as Medically Unexplained Symptoms (MUS) or Functional Somatic Symptoms (FFS). In all these cases pain and/or discomfort feel very real to clients (Redekop et al., 1999). From the theoretical position of the Dialogical Self, meaning is always sought within a dialogical process of parts/positions/voices interacting with each other, agreeing, disagreeing, and negotiating (Hermans, 2014; Hermans, & Dimasio, 2004). The different positions or voices of the self-include the functioning of our body (Maslov, 2011). A number of studies have shown that making meaning of pain/discomfort symptoms can be achieved through writing about them in a coherent manner, with beneficial effects on the immune system (Brown, et al, 2010; Pennebaker, 1998, 2004). Facilitated by writing, meaning is made presumably through some form of internal dialogue among voices that co-exist. In that direction, metaphors can help

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voice pain, putting it into words (Andersen, 2014; Penn, 2001; Sontag, 1994; Strong,1997, 2000) or into pictures (see Kjellberg, 2004; Řiháček & Čevelíček, 2020).

The present study sought to monitor the way clients talked of their persisting or recurring pain/discomfort symptoms and explore the process of meaning making as dialogic.

Methodology

Researchers were third year trainees in an enriched systemic psychotherapy program. Ten clients in various therapy approaches participated in this qualitative study, 2 male and 8 female, ages 20 to 50 They all had a wide range of persisting/recurring pain/discomfort symptoms. Information was collected through a semi-structured interview. Participants were then asked to write an “externalization of the problem” exercise (“If your symptom had a voice what would it say?”) and draw a metaphor picture of their pain symptom. The narrative analysis revealed common themes among participants understanding of symptoms and provided insight into the process of meaning making through internal and external dialogue.

A. General views on symptoms

Emotional impact on daily life

“My pain starts from the stomach and then it spreads all over my body and this terrorizes me. I often have irrational thoughts about the whole thing…” Dafne, 23.

i. Lack of caring family relationships

“I felt as if I had no home, my parents did not care” Anna, 44

ii. Intergenerational symptoms

“My mum and sister had the same symptom, maybe not so serious, but it was something familiar to us all. When somebody got stressed… you know, so it did not attract any particular attention” Betty, 33.

iii. Symptoms appearing in aftermath of stressful situations

"It is when I get really stressed and pressured, and I can feel the tension in my head…And a couple of days later, when I was finally relaxing, this thing burst and it was all over my body" Helen,43.

iv. Psychotherapy as a new voice in internal dialogue

"In therapy, I began to realize that my body reacts to everything that happens and to consider the importance of self-care. Things that I think and make me sad directly influence my body. I never thought there was any connection." Peter, 27.

B. Dialogic process of meaning making: Symptoms as parts of self

Case example

Betty, 33 experienced swelling of her tongue and mouth as an unexplained symptom in a very stressful period of her life, with some milder recurring incidences. She has been in family-oriented systemic therapy for the last four years. The way the symptom was perceived developed in the course of the researcher-participant conversation.

i. **An embodied silenced part of self.**

(Interview) *" I remember that I was not feeling well and my therapist was telling me that I shut my mouth, things that I could not express were coming out in a symptom.[..] Of course I was in a relationship that was not going well, I could not speak about the things that bothered me…And there were things about my family too, that I kept inside, serious issues all of them. So, I thought it was about expressing my emotions, I think, emotions that also scared me".*

ii. **An emotionally threatening part of self**

(Metaphor Picture) *Mouth shut, with thorns*

iii. **A motivating, promoter part of self**

(Written exercise) *"I am here, making your body hurt to teach you how to care for*

yourself, or else your soul will hurt. I am shutting your mouth so that you can learn to open up and speak up when your boundaries are not respected".

Conclusion

Symptoms were viewed by clients in therapy as appearing in the aftermath of stressful transition periods, as growing within uncaring family relations, as revealing unresolved transgenerational issues, and as having a serious emotional impact on their daily life (see also Van der Meulen, 2019). Loriedo (2020) agrees that somatic symptoms are the physical representations of intense family emotions that are silenced (see Griffith & Griffith, 1994; McDaniel et al.,1995; see also Hulgaard et al., 2019). As seen in the case example we presented, the process of meaning as dialogic had been partly developed in the process of psychotherapy (by introducing the voice of the therapist), but it also developed in the course of the present research (by talking, drawing and writing). The process involved an initial understanding of the symptom as an embodied silenced part of the self, moved to the recognition of threatening emotions if silence were to be broken, and ended with the understanding of the symptom as a motivating voice, a "promoter" (Hermans, 2014), that uses a variety of tones (e.g. strict, soft). These findings indicate that clients of various therapy approaches can reflect on the notion of self as multi-voiced/multi-positioned and can be helped to make satisfactory meaning of pain/discomfort symptoms. In terms of clinical implications, incorporating externalization of symptom, writing, and drawing in therapy can help clients toward meaning making.

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2.4. What are the subjective conditions supporting the care and support of people with severe disabilities? 1) Lessons from an opposite case.

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Introduction

In 2016, “the Sagamihara stabbings” in Japan resulted in the killing of 19 people and the injuring of another 26. The stabbings took place at a residential facility for people with severe intellectual disabilities, and the accused was a former employee. Subsequent interviews have pointed out that the accused had an extreme prejudice and negative ideas against people with disabilities. His actions were based on his ideological belief, and this incident can be considered as an example of hate crime or terrorism. According to the media reports, he came to have these thoughts while working at this facility. It would not be appropriate to attribute this incident solely to the psychological abnormality of the accused. It is important to know what processes he went through to construct his thoughts, ideas and prejudices while working in this community.

The purpose of this study is to clarify the following three points: (1) What kind of position the accused held toward people with disabilities, (2) What kind of processes he went through to construct such a position, and (3) What kind of

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internal and external dialogues the accused had.

Methodology

There have been many news reports and publications about the case. we collected data from the accused's narratives (testimonies, memoirs, letters, and meeting records) in these publications, and conducted a qualitative analysis from the perspectives of (1) to (3) above. At first, we divided all data into small segments (one or a few sentences) and put them into excel spreadsheet in order. Reading through the data and adding note on each segment, and finally we summarized them in the form of responding to our 3 research questions.

The main sources of data used in this analysis are as follows:

- Special TV programs of NHK that is public broadcasting corporation in Japan.

NHK. (2017). Series Shōgaisha sasshō jiken no shinjitsu [Series of the truth of Sagamihara stabbings]. Kurōzu Appu Gendai. Japan.

NHK. (2018). Shōgaisha sasshō jiken uematsu hikoku ga kotaerarenakatta shitsumon. [Sagamihara stabbings: a question the accused Uematsu could not answer]. Ohayo Nippon. Japan.

- Books reporting the incident

An editorial department of Tsukuru. (2018). Akerareta pandora no hako: Yamayurien shōgaisha sasshō jiken [A Pandra’s box opened: Sagamihara stabbings in Yamayurien]. Tōkyo: Tsukuru Shuppan.

An editorial department of Tsukuru. (2018). Pandora no hako wa tojiraretanoka : Sagamihara shōgaisha sasshō jiken wa owatte inai [Was the Pandra’s box closed? : The incident of Sagamihara Stabbings has not ended yet]. Tōkyo: Tsukuru shuppan.

Results

The position and the ideology taken up by the accused

The accused placed people with disabilities, especially those who are unable to communicate with others, in his own classification of "Shin-shitsu-sha". This word was coined by himself, which means people with neither heart nor mind. The accused claimed that the distinction was made based on certain criteria such as "whether they can say their names and addresses".

He also claims that such people should be euthanized based on the economic logic of capital allocation. He states that "feeding the severely or multiple handicapped is a huge waste of time and money" and that they create "a source of misery" for their family and other human beings.

In addition, he told a personal motive: "I haven't done anything, even at my age. I wanted to think that my life would be meaningful. That's why I did it". There were often self-deprecatory expressions on his looks, intelligence and talent. The underlying discourse here is that people are valued according to external standards. His position that led to the crime is a combination of the above claims and personal motives.

Processes of how the accused acquired his position

Many reports have pointed out that the accused did not originally have these radical thoughts described above. Rather, at the beginning of his employment at the facility, he made some favorable remarks about them. In the following, we will consider each process by which he came to acquire the thoughts and claim.

Process 1. Coming to have doubts about the necessity of existence of people with disabilities and the work of care. This analysis revealed several opportunities for the accused to develop his thoughts. Firstly, he saw certain actions of the families of the people residing there. He described his experience that a family didn't show any reaction when he helped who had a seizure in a bathtub. At

other times, he said, “Why don't their families come to see them more often?” … Are these people happy to be kept alive? There is no need to do our job? when there is no one who would be happy”.

In addition, it seems that the accused's own difficulties in communicating with the people with disabilities led to his negative feelings towards them. Through the analysis, it was found that he became angered more easily and began to hit them to make them listen to him. His friend heard him say, “I work hard, but I don't get any reward. Not even a word of thanks”.

Process 2. Encountering radical discourses in the wider society and getting embodied idea “killing those who cannot communicate”. According to his narrative, there was an opportunity when his vague thoughts became illustrated in specific words, “killing those who cannot communicate”. It was around February 2016, when he saw a news program about ISIL (Islamic State in Iraq and the Levant) and the speech by Donald Trump who was the presidential candidate at the time on TV. The accused recalled the videos of ISIL torture and killing that he had seen in the past and felt that Donald Trump was "bravely speaking the truth”. After that, he wrote, “I put into words ‘Why don't we just kill these people?’”, and he strengthened this idea.

During this period, he came to contact with two external things: ISIL’s act of “killing people” and the straightforward speech by a person with a social position. This seems to have been the final trigger, and the discriminatory idea shaped as the embodied words. This process can be understood as one by which the accused incorporated the selected outside position that existed in the wider society into his internal position.

Process 3. Deciding to commit the crime while being hospitalized. According to the accused, he had not thought of putting the idea into action yet then.

After a while, he sent letters stating his contention and crime plan to a politician. Soon after, he was reported to the authority and was incarcerated in a hospital. He said he concluded that he should take the action by himself while being in the hospital.

Dialogues between the accused and others in the wider society

It is known that he told his intentions to others. Below is a summary of analysis of what responses he received and how he reacted against them.

Criticisms by the people around him

He experienced criticisms on his contentions from his colleagues and friends. However, these criticisms (in other words, the voices of counter position in the wider society) were never accepted by him. Many of the criticisms relied on the law and common sense, and from his point of view, the law and common sense were all wrong.

Disregard from the society

Disregard is another response from outside. This was perceived during the period of process 3 described above. When he was hospitalized, he thought, “So, a compulsory hospitalization was the answer from the government of Japan”. While he was there, he told the police, doctors and nurses his intention but he received neither denial nor affirmation but only equivocation. And he was left to his own device.

Supportive responses from social media

The accused stated that he had posted his intentions on social media. He said, “There were many voices of agreement on social media. That’s the reality”. We do not know how many or what kind of supportive messages he received, but he gave a privileged position to such supportive opinions on social media.

Questions that silenced the accused

Before and after the crime, he held firmly to his argument and continued to clearly refute criticisms against him. However, there was an exceptional occasion when he could not answer from his ideological thought. In a post-incident interview, a media reporter asked, "If you had a child with severe disability, would you kill your child in the same way?". He clammed up and did not answer.

Discussion

The opportunities for the accused's discriminatory thinking stemmed from his own experience of difficulties to communicate with people with disabilities, and from witnessing the difficulties faced by their families. As stated in the concept of burnout (Maslach & Jackson, 1981), it cannot be denied that caregivers could experience serious difficulties.

However, many families and those who are concerned with people with disabilities criticized the view emphasizing only negative aspect after this incident, and argued that there were more diverse aspects to be considered, such as how to develop a sense of connection and to be able to communicate and share even with people with severe disabilities. This incident appears to be a case in which the monophonic position related to only difficulty was intensified. It is important not only to address the aspects of difficulties but also take up more diverse aspects including positive ones and make them visible in the wider society.

Furthermore, this case demonstrated the difficulty of how the society can interact with people like the accused who acquired a monophonic and closed position. It has been pointed out that people tend to take in only the voices that support their own ideology from the vast amount of data on the web (e.g., Kakutani, 2018). The criticisms from counter position relying only on the common sense did not reach those who deviated from it as the accused. The state in which a person is fixed in a position that is isolated from other positions is described as "I-prison"

(Hermans & Konopka, 2010). What we have seen through the analysis of this case is the process and result of over-centralizing a certain position and over-decentralizing others.

The silence of the accused against the last question may suggest something about the possibility of dialogues with such a position. He took the option of killing by objectifying specific people as those who do not possess human mind. However, when he imagined if his own child had such disability, he could not objectify his child by adopting only that ideology.

In the postmodern practice of tackling conflicts, some practices do not debate to compete for legitimacy but rather engage in the telling and listening to personal stories and thoughts to each other (e.g., Gergen, 1999; Winslade & Monk, 2000). That silence of the accused may have been a moment, regardless how short a time it might be, when he left his position, in which he had identified as his ideology and thought. It may be through constructing a space where various people can talk about their own personal narratives, rather than competing for legitimacy of thoughts or ideologies that serve as counter points to each other, that the society as well as the individuals in it can move from monophonic toward polyphonic.

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2.5. What are the subjective conditions supporting the care and support of people with severe disabilities? 2) Lessons from professionals.

Reiko Otaki[1] & Yasuhiro Omi[2]

Introduction

There are unique stresses in caring for people with severe disabilities. The purpose of this study was to clarify how professionals providing care for people with disabilities cope with these difficulties while continuing care activities. By using the dialogical self as a framework for analysis, we thought it would be possible to focus on three issues: How they form their identity as a caring professional, the difficulties they face, and how they cope with these difficulties while continuing their care activities.

Methodology

In this study, qualitative research was employed to explore the psychological experiences of professionals. The researchers (RO and YH) interviewed seven professionals involved in caring for people with intellectual disabilities about the situations and contexts in which they experienced difficulties in their daily caring activities, as well as their coping strategies.

Participants

The participants were seven welfare support workers (women in their 30s to 50s) who were involved in helping people with intellectual disabilities. The participants had qualifications as social workers, psychologists, and care workers, among others, and were providing care to people with disabilities, working in the

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welfare field as employees of welfare facilities, organizations, or government officials.

Data Collection & Analysis

The survey period was from May to August 2019. Semi-structured interviews were conducted in the survey, and simple questions were asked—to which the respondents answered freely—on several topics: difficulties in care, especially interacting with users with disabilities; coping with difficulties; ideal images of care and of their roles; and their images as defined by society. The collected data were analyzed using the grounded theory approach and discussed using the dialogical self (Hermans et al.,1992).

Results

The analysis identified three kinds of difficulty that care workers experience when caring for people with intellectual disabilities.

1. Difficulties in the environment

The absence of any improvement in the treatment of professionals involved in care can be seen as an environmental difficulty. Assistance to the disabled is at a low unit cost, and many facilities are struggling financially. This highlights a vicious cycle of understaffing, with many people leaving the workforce due to adverse conditions and people not being trained. In addition, participants said that care workers are expected to show integrity and that their willingness to care is exploited by paying them to work at a low cost. Participants also stated that people underestimate the importance of expertise in the field of welfare, and that as professionals they felt responsible for the health and lives of people with disabilities.

2. Difficulties in relationships with the user and other professionals

These are the difficulties experienced in the relationship between the professionals providing care and the user with disabilities, and between

professionals themselves.

In the case of the professional–user relationship, the professionals try to connect with those with intellectual disabilities through “trial and error, using the senses.” Communication with users requires the assumption of non-verbal communication in addition to verbal communication, and such multi-layered communication can be successful; the professionals can feel connected to the users with disabilities. This is achieved by seeing the person with intellectual disabilities as a being to whom one could be connected. In addition, once this kind of unifying interaction was established, professionals could support the care activities.

A further problem is that, because of the user’s disabilities, it is difficult for the professional to identify changes in them, and there is little verbal feedback from users about their care. As a result, the professionals said, they were not sure whether their care activities were helpful. They tried to find the meaning of their care activities through the non-verbal expressions of those with disabilities, such as facial expressions, drawings, and feedback from the family. Professionals have a multi-layered view of their interactions with people with disabilities, including non-verbal interactions. They also internalized the “voice” of the user on multiple levels.

However, for professionals, verbal interaction is dominant in the multiple channels of interaction. When communication is limited to the non-verbal, it is difficult to hear the “voice” of the user internally, which makes it difficult for the professional to find meaning in the care; this tends to cause stress.

In terms of the relationship between professionals and other professionals providing care, it was found that, even among welfare workers doing the same job, there are diverse backgrounds, levels of enthusiasm for care, and differences in view of care. In particular, it is important for care workers to be connected to share a view of care. In care activities where there was no right answer, care workers reported finding it

difficult to connect with each other when they had different views on care, which increased their stress. It was also suggested that care activities are supported by the “voices” of other professionals who are in an external position.

In addition to the individual relationships between professionals, care workers were also aware of the specificity of the “field” (nearly mean at facility for residential care). They were conscious of whether they were working in the field, and some of them said that they felt "a sense of inferiority" from being far from the field. It is important for professionals to connect with each other whether the environment of care is in the field or not, how far from the field. The question of whether the place of care is in the field or not is frequently asked among professionals, and it is possible that they trivialize their own care, especially in relation to other professionals who are considered to be in the field.

3. Difficulties experienced in society

The professionals see people with disabilities and people without disabilities as existing along a continuum, but at the same time, the professionals feel that society does not share this perspective. Consequently, professionals have positioned themselves at the boundary between people with disabilities and those without disabilities in a world in which they are divided. In addition, while society includes professionals on the side of people with disabilities, the professionals felt that the people with disabilities did not consider the professionals to be in the same category. Even within the category of people with disabilities, professionals felt that there was a hierarchy based on type of disability, family (family members or persons with some disability often became caregivers), and degree of disability.

As a result, even if the meaning and value of care are felt in individual care activities after a trial-and-error process of interaction, the professionals may feel that the meaning and value of care are not fully appreciated in a social structure that

disregards expertise and where the social attitude toward disability is a story of a divided and different world. This can be an obstacle to continuing care. Thus, the distance between the attitudes of society, the rankings among people with disabilities, and the distance from people with disabilities may make it difficult for professionals to be able to continue care activities.

Conclusion

It was found that caring professionals' difficulties arise in a range of relationships: with people with disabilities, with other professionals, and with society.

In such a situation, the I-positions in "I as finding meaning in being professional" and "I as understanding people with disabilities" support professionals' care activities. As for the fact that society considers people with disabilities to be someone else's problem and does not want to get involved with them, the position of "I as criticizing the attitude of the world" (e.g., society thinks this, but I do not) maintains care activities in dialogue with the "I as understanding people with disabilities" position. However, in contrast to the "I as finding meaning in care" position, there is also the "I as being concerned about whether my care activities are helpful" position. If this position becomes stronger, care activities may become unstable. In the background of "I as being not sure if I am being helpful" position is the fact that professionals can't receive verbal feedback about care from people with disabilities, which strengthens the conflict. In addition, "I as a helping professional" finds meaning in caring for people with disabilities, but society does not recognize it (disregards it, sees it as a separate, fragmented world). When the conflict between "I as being concerned about whether my care activities are helpful" and "I as finding meaning in the caring professions" becomes stronger, it may lead to instability in caring activities.

Thus, there is a wide range of difficulties experienced by professionals, but it is

difficult to hear positive voices from society, and the voices that are found among recipient are non-verbal voices or voices as represented by family members. Verbal and positive voices were found mainly in relation to other professionals, but these can be both supportive and problematic for professionals in continuing their care. These may be understood in terms of a hierarchical structure and the "difficulty in connecting" the interpersonal to the social. Interpersonally (in relation to people with disabilities), professionals find it difficult to connect verbally to a sufficient degree. In the workplace, it was difficult for professionals to connect with other professionals if they had different views on caring, and it was difficult to connect with other professions in different workplaces, whether they were in the field or not. With regard to society, the professionals found it difficult to connect with a society that lacks an understanding of disabilities due to the lack of work force and poor environment.

In this hierarchy of "difficulty in connecting," it can be seen that, rather than interacting with recipient (people with disabilities) and society, professionals try to support their care activities by interacting with other professionals, who can share many of their own views on caring in the workplace and care field. They seem to find support in dialogue with other professionals and in the belief that they can connect with other professionals, who they expect might share the same view of caring. At this point, sharing the same view seems to include I-positions, such as "I as wanting to be an understanding person for people with disabilities" and "I as criticizing the attitude of the world," and through the support to construct a narrative of "we as professionals" and support for daily care activities. It may seem that the professionals encounter recipient with disabilities in a one-on-one relationship as "I," but in fact, they may encounter them by positioning themselves as "we," as professionals.

It can be seen that the care of people with disabilities is not confined to the two-party relationship, between the professional and the recipient, but extends beyond that relationship and given meaning by other professionals, the families of people with disabilities, and society (public attitudes). However, if “I as a professional for people with disabilities” becomes so dominant in the care that it becomes difficult to hear other voices, it may become impossible to connect with users or other professionals, and it may become difficult to continue caring.

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2.6. What are the subjective conditions supporting the care and support of people with severe disabilities? 2) Lessons from parents.

Yumiko Hirotsu & Masahiro Nochi [1]

Introduction

Parents are among the central people who are involved with people with disabilities. Psychological problems for parents such as chronic sorrow (Olshansky, 1962) and the acceptance of, and adaptation to, a child's disabilities (Drotar et al., 1975) have long been considered. Parents as informal caregivers have been stigmatized, and associated with poor mental health (Papadopoulos et al., 2019).

Parents of adults with disabilities also have unique problems including changes in parent–child relationships (Nakashima, 2017) and preparing for the offspring's life after the parents' death (Yamada, 2015).

It is also important to understand parents' feelings and changes in their relationships with society. The purpose of this study was to examine how the parents of people with disabilities see their children and their society and construct themselves from the viewpoint of the dialogical self (Hermans et al., 1992).

Methodology

In this study, qualitative research was employed to explore the psychological characteristics of parents of children with disabilities.

Participants

Three parents of people with disabilities were included: two mothers (Mrs. H and Mrs. I) and one father (Mr. J). These parents are in their 50s to 70s, and their children are in their 20s to 30s. The types of disability included severe intellectual disability and autism (Mrs. H and Mrs. I) and hemiplegia and brain damage (Mr. J).

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Data collection

Semi-structured interviews were conducted. Interview items included basic information, interaction with persons with disabilities, difficulties in interacting with the child, coping with difficulties, ideal images of assistance, and roles and images defined by society. Two researchers (YH and RO) conducted interviews individually. The interviewers (IRs) are clinical psychologists supporting and studying people with disabilities and their families.

Data analysis

Category analysis (Nochi, 2011) was conducted with reference to a grounded theory approach. We first read the transcripts and labeled the individuals in terms of how they related to each other and the nature of their self-images. We compared the labels and created a storyline about common relationships and dialogical selves. In addition, we re-analyzed and considered their individuality, especially in relation to IR. Although the same data have already been presented, they have since been revised.

Results

Storylines of parents I-positions and relationships with their children

Common to all three parents was “difficulty understanding their children's voices”. The wish to do so was influenced both by “pride”, such as parental privilege and self-esteem, and by “difficulties with external society”. These efforts made the parent–child relationship more intimate. On the other hand, “separation” gradually occurred due to age, symptoms, and the parents' sense of burden. They celebrated the child’s “growth” by creating meaning. Here is a look at each category with the associated narratives and labels.

First, the child's voice, which is an external position for parents, is difficult for parents to accept because it is originally rarely or uniquely expressed (e.g., yelling),

or conveyed by physical expression (e.g., obsessions, school refusal). At this point, the parents cannot understand the child's communications as expressions of their native language ("He doesn't speak Japanese" (Mrs. H)), making it difficult to understand and interpret the voices. In addition, it is impossible to build an interactive relationship (Mrs. I).

At such times, parents try to understand the child's meanings using various measures. They try to listen to children's voices by keeping records and finding patterns in the child's panic (Mr. J) or by looking at body and facial expressions (Mrs. H and I). This was motivated by "pride that I have raised him" (Mrs. I). As a result, parents gradually claim a position as the "only one who knows", perhaps comparing themselves to others: "Father always fails to understand his son's mood." (Mrs. I) On the other hand, institutions and external medical positions are burdens for parents. These may include harsh diagnoses (Mr. J) or hurtful statements such as "people with disabilities cause trouble" (Mrs. H and I). For parents, these external voices are easier to understand than the children's voices, as it is easy to understand another's Japanese voice and Japanese culture. These situations result in parents tending to focus on children's external positions rather than the external position of society. Alternatively, they may search among resources and professions for "the right place and advice" (Mr. J). This may be a response to a sense that "a slight difference in the type of disability" (all) results in their being misunderstood.

Through these processes, close parent–child relationships were observed. The parents talked about children's feelings and considerations clearly. They were "one flesh" (Mrs. H) and "codependent" (Mrs. I); as one parent said, "My joy is the enjoyment of my son." (Mrs. I) They apologize for society instead of their child and explain and advocate for their situation. (Notably, the narratives had no clear

subject, neither “I” the parent, nor “he” the son.)

However, parents also knew about the need for separation at this age. For Mr. J, it occurred through a process of "recovery" from the illness and other siblings’ voices. For Mrs. H and Mrs. I, a "decline in the child’s physical health" was the trigger. At the developmental stage marked by the 20s and 30s, it became important to change the parent–child relationship. The key word in this transformation was "growth". Examples included goals such as "to be able to say ‘No,’” (Mrs. I), “to gain experience and wisdom" (Mrs. H), and "to be able to learn in college" (Mr. J). Slang and jokes about developmental stages, spoken with humor, were also used: “the young guy of today" (Mrs. I), "playboy" (Mr. J), and "middle aged-like," (Mrs. I). Through growth talk and jokes, the parents tried to develop their children’s sense of being adults. In addition, the parents themselves had dual perspectives as both parents and members of society.

Speaking in an external position as IR

These narratives were also developed by the relationship with the IR, the embodiment of an external position. In terms of the three participants, although individuality remained, changes in the I-position and expansion of the repertoire emerged. Relationships between the characteristic points of each story and dialogical selves of the parents are discussed below.

Mr. J’s son suffered from a sudden illness in his teens. He had emergency surgery and, after a year’s treatment, he has hemiplegia and brain damage. His disabilities are uncommon among teens, and he could not find appropriate support facilities. Even if he went to a specialized support institution, he was told that “there was no precedent” for his condition, and he felt uncomfortable with the fact that only "superhuman people with disabilities" or “Paralympians” were covered by the media. At the beginning of the interview, Mr. J positioned the IR as “a member of society”

and considered that the IR might not fully understand the feelings of Mr. J and his son. One characteristic of the interview was Mr. J's gestures. He pointed out the locations of his son's disability (head, throat, and hands), and reproduced the movement of his sons' handicapped fingers and hand movements as if writing notes. With these non-verbal expressions, Mr. J tried to convey the situation to the IR in a lively way. It seems that he was trying to place the IR in an external position in terms of understanding his son. In fact, as the interview progressed, Mr. J assumed an IR's voice.

Mrs. I's son has a severe intellectual disability and autism, and she talked about many difficult times since his childhood. In addition, she spoke with a degree of strong emotion that she tried to hold in check. For example, she was told by teachers that, "The problem and the disability had been caused by the parents." She reproduced these words in the interview as "words that go down in history" and "words that I'll take to my grave", though she never complained about them at the time. She has endured many difficult times by telling herself, "If I get angry, I lose." She always fought against the "misunderstanding of society". In the interview, Mrs. I and the IR tried, together, to understand the misunderstandings of society more deeply. As a result, the IR also experienced anger, and Mrs. I assumed the position that, "The IR is experiencing anger, just like me." Thus, she seemed to be justifying her own anger.

Mrs. H's son has a severe intellectual disability and autism. She has the flexibility to consider, in detail, the changes experienced by her son, and she frequently uses the word "growth" to give them positive meanings, even changes that are not socially valued. On the other hand, Mrs. H herself holds an I-position as a weak person. For example, she points out her slight physical flaws and suggests that her heart is going to give out, after raising her son for more than 30 years. In

the interview, the IR empowered her and provided perspectives both on the son's growth and also on Mrs. H's actions. This interaction constructed Mrs. H as a strong woman.

Conclusion

Psychological characteristics of parents of disabled children were examined based on the dialogical self (Hermans et al., 1992). The results suggested that the relationship between parents and their children became intimate due to a failure to understand the child's I-position and the severity of society's perspectives. However, celebrating growth promotes a process of separation so that another internal I-position, such as myself as a member of society, can emerge. This I-position shift was observed during interviews with the IR.

Bogdan and Taylor (1992) have described parents' comments about the positive qualities of children with disabilities. In this study, we reported a similar situation. However, this research also noted changes in parents' feelings, including the emergence of feelings that cannot be described well without making jokes. This might have been influenced by the nature of Japanese society.

In future research, a larger number of cases and more detailed analyses, such as conversation analysis, will be required.

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2.7. Identity and narrative coherence in adolescence: a comparison between clinical and non-clinical populations.

Clara Capdevila i Lacasa[1], Meritxell Pacheco Pérez, Anna Salvador Conde & Laura Susín Carnicero.

Introduction

Identity, understood as a process of personal integration of subjective tales (Habermas & Bluck, 2000; Habermas & Silveira, 2008), is a narrative construction of one's own life story to explain how the person became who is in the present (Botella, 1997; Habermas & Bluck, 2000; McAdams, 2008; Habermas & de Silveira, 2008; McLean & Pasupathi, 2009; Waters & Fivush, 2015). It is developed mainly throughout adolescent years (McLean et al., 2010; Habermas & Bluck, 2000; Habermas & de Silveira, 2008; Fivush et al., 2011), in which most important developments are related to cognitive and social skills. Those will help on the one hand to the capacity of development for subjective narratives, that will allow understanding, comprehend, and evaluate the present concerning the past and the future (Habermas & Paha, 2001; Serra, 2006; McLean, et al., 2010; McAdams & Olson, 2010), and on the other hand, the integration of those narratives in one single narrative alone (Botella, 1997). This process comes from the development of autobiographical reasoning (Habermas & Bluck, 2000), and the development of personal values through the sharing experiences with other people, mainly the own social group (Habermas & de Silveira, 2008; Fivush et al., 2011). The fact of

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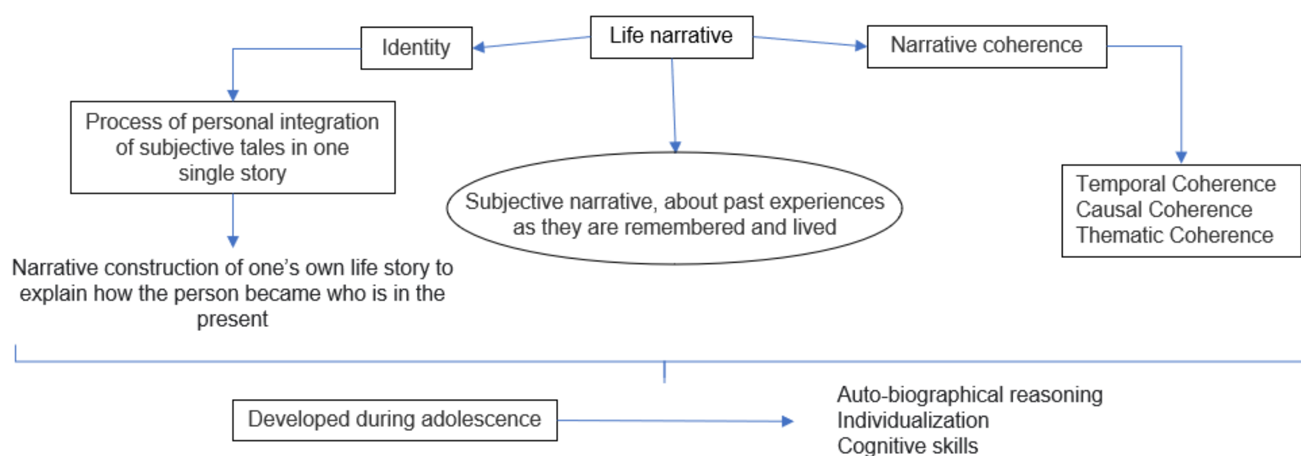
expressing an event's narrative for itself helps to build and develop it, having the possibility each time it is done, to rebuild its meaning (Whitty, 2002). One of the most important issues in the study of the narrative construction of identity, and its implications for psychotherapeutic intervention, is narrative coherence. The narrative coherence used in this study comes from the analysis of the narrative structure in three different views: temporal, causal, and thematic coherence (Habermas & Diel, 2005).



The aim of the study

1. Assess the narrative coherence of adolescents 'life stories and its relationship to well-being;
2. Knowing the meaning that adolescents of clinical and non-clinical populations attribute to their own life history.

Participants: 30 adolescents ($n = 14$ clinical group sample and in $= 16$ non-clinical group sample).

Instruments: Self-assessment of Youth Self Report 11- 18 (YSR / 11-18), Satisfaction With Life Scale, Narrative of life.

Quantitative results:

Statistically significant differences	Externalizing YSR problems ($U = 42.5, p < 0.01$)	Negative correlation	Temporal coherence	Total YSR problems	$r = -0.567, p < 0.05$
	Total YSR test problems ($U = 60, p < 0.05$)		Life satisfaction	YSR problems scales	Internalization $r = -0.678, p < 0.01$
					Externalization $r = -0.609, p < 0.05$
	Life satisfaction levels ($U = 52.5, p < 0.05$)				Totals $r = -0.794, p < 0.01$

Qualitative results → thematic differences in the meaning of the narrative's construction of close contexts and in the development and future projection of the narratives.

Conclusion → preservation of narrative coherence, despite the presence of problems and less satisfaction with life in the clinical group, visible on a quantitative and qualitative level.

In the study participants were 30 adolescents ($n = 14$ clinical group sample and in = 16 non-clinical group sample) who answered the self-assessment of Youth Self Report 11- 18 (YSR / 11-18) (we just focused on the external, internal, and total YSR problems scores), the Satisfaction With Life Scale (SWLS; Diener et al., 1985; Atienza et al., 2000; Pons et al., 2002), and they were also asked for their narrative of life (based on the interview of the narratives of life - adults version- from Habermas & de Silveira, 2008; translated to Spanish by Pacheco & Soler, 2020). We used a mixed-qualitative- quantitative analysis. Regarding statistically results, significant differences were found in externalizing YSR test problems ($U = 42.5$, $p < 0.01$), total YSR test problems ($U = 60$, $p < 0.05$), and life satisfaction levels ($U = 52.5$, $p < 0.05$), between clinical and non-clinical groups. There were also a significantly negative correlation, first, in the non-clinical group, between temporal coherence and the scores of the total YSR problems scale ($r = -0.567$, $p < 0.05$); and secondly, in the clinical group, between the three different scales of YSR problems (internalization $r = -0.678$, $p < 0.01$; externalization $r = -0.609$, $p < 0.05$; totals $r = -0.794$, $p < 0.01$) and the results of the life satisfaction scale. Qualitatively, there are three important thematic differences in the meaning of the narratives between the two participant groups (Figure 1, Figure 2). Those differences can be grouped into terms of the construction of close contexts during infancy, the development of skills to deal with adverse events during the school period and their

consequences, and finally, the development of the future projection made in their narratives, not only as a result but also the process.

In conclusion, we can extract that narrative coherence remains preserved in both groups, despite the presence of more problems and less satisfaction with life in the clinical group, visible on a quantitative and qualitative level.

Figure 1. *Qualitative results: Thematic map clinical narratives.*

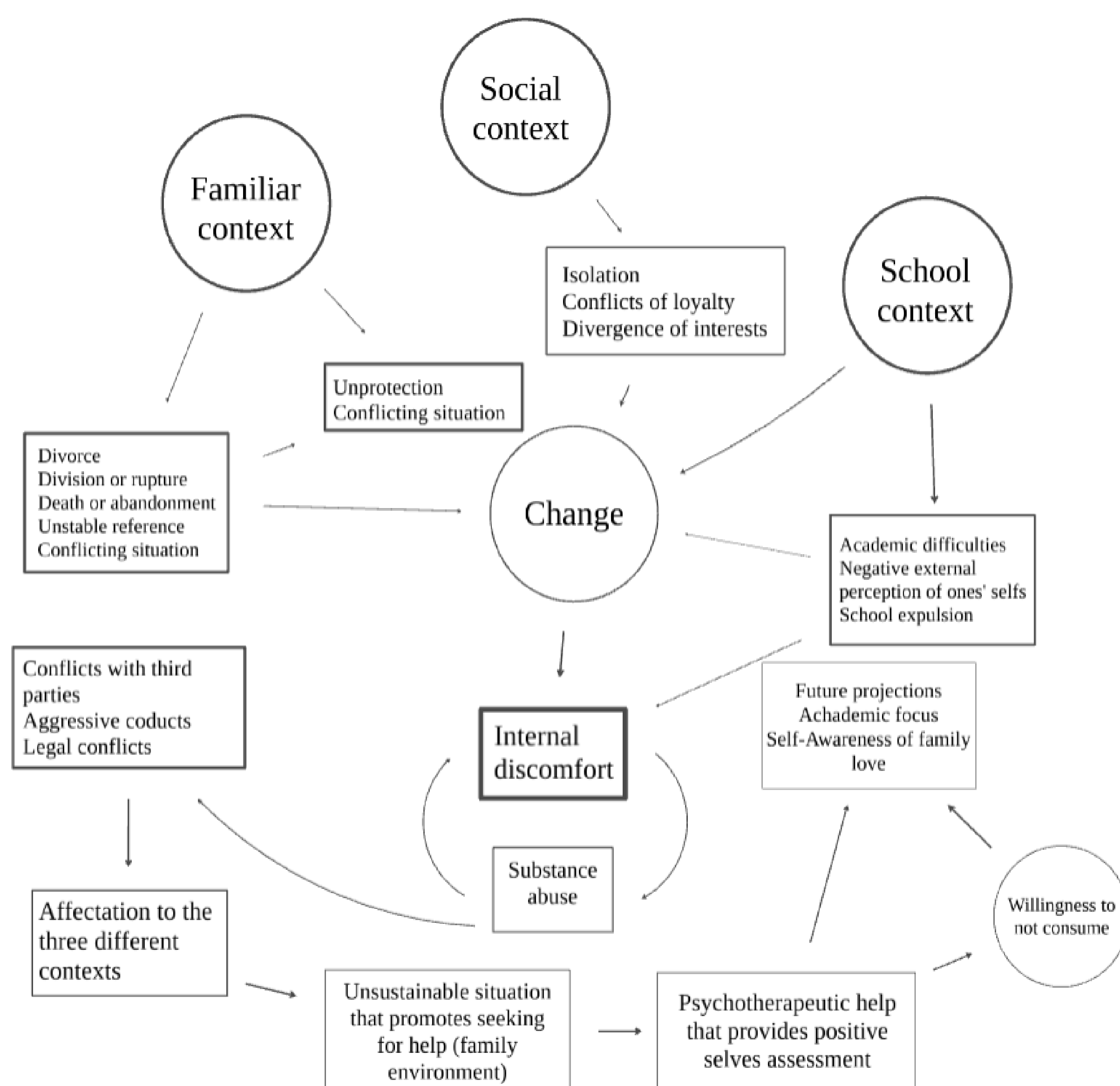
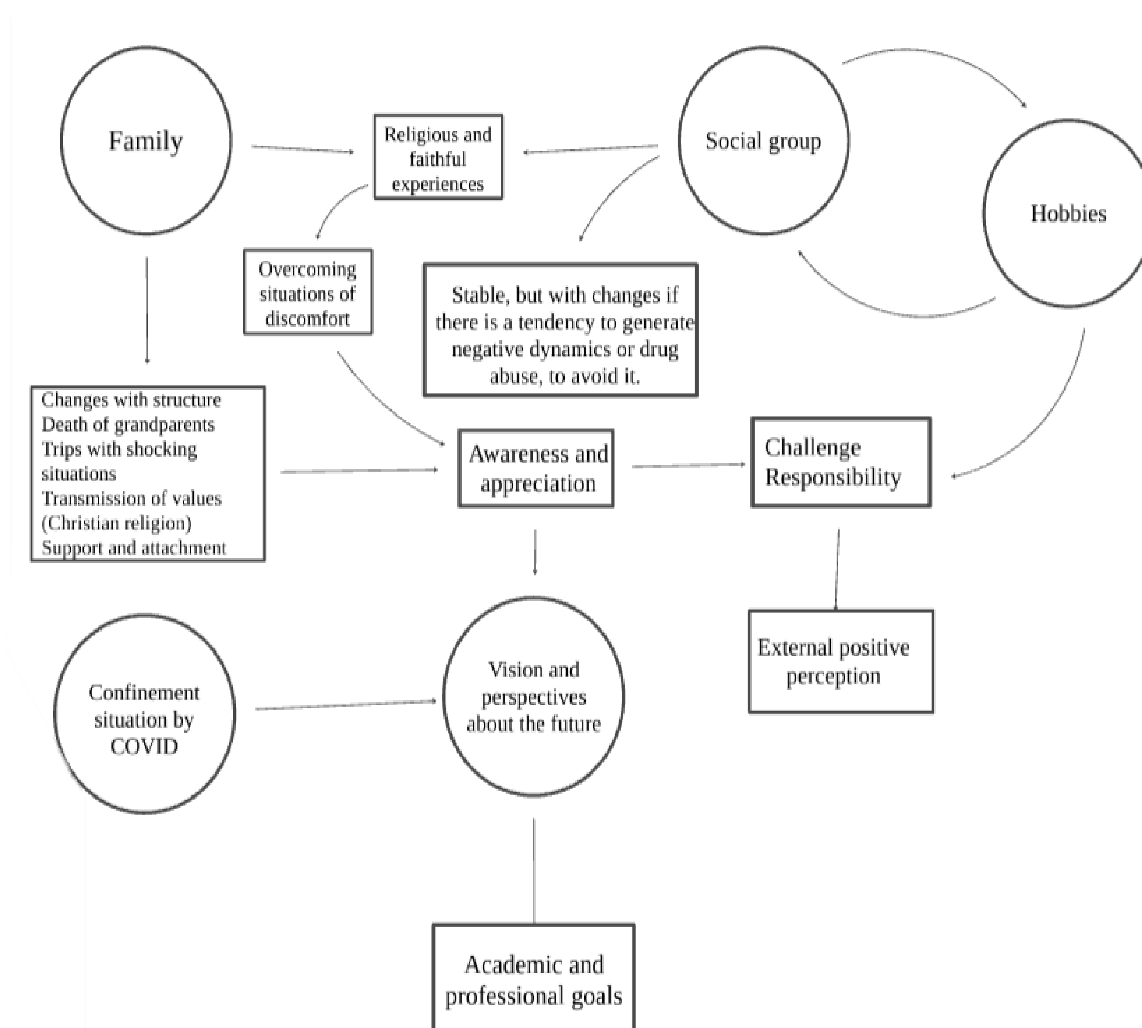


Figure 2. *Qualitative results: Thematic map of non-clinical narrative*



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2.8. The temporal dimension in the narrative construction of identity and its relationship to wellbeing in adolescence.

Anna Salvador[1], Meritxell Pacheco[2], Laura Susín[3] & Clara Capdevila[4]

Introduction

The present research studies the temporal dimension in the narrative construction of identity and its relationship with well-being in adolescence. Identity is an internalized story of life which is constantly evolving (Erikson, 1968). Identity is created through the construction of life narratives about the past, the present and the anticipation of the future (Erikson, 1968; Bruner, 2004). Developmental psychology states that the ability to create a coherent life narrative is fostered in adolescence (Reese et al., 2010; Steiner & Pillemer, 2016) and it does not stop developing throughout life (McAdams, 2001).

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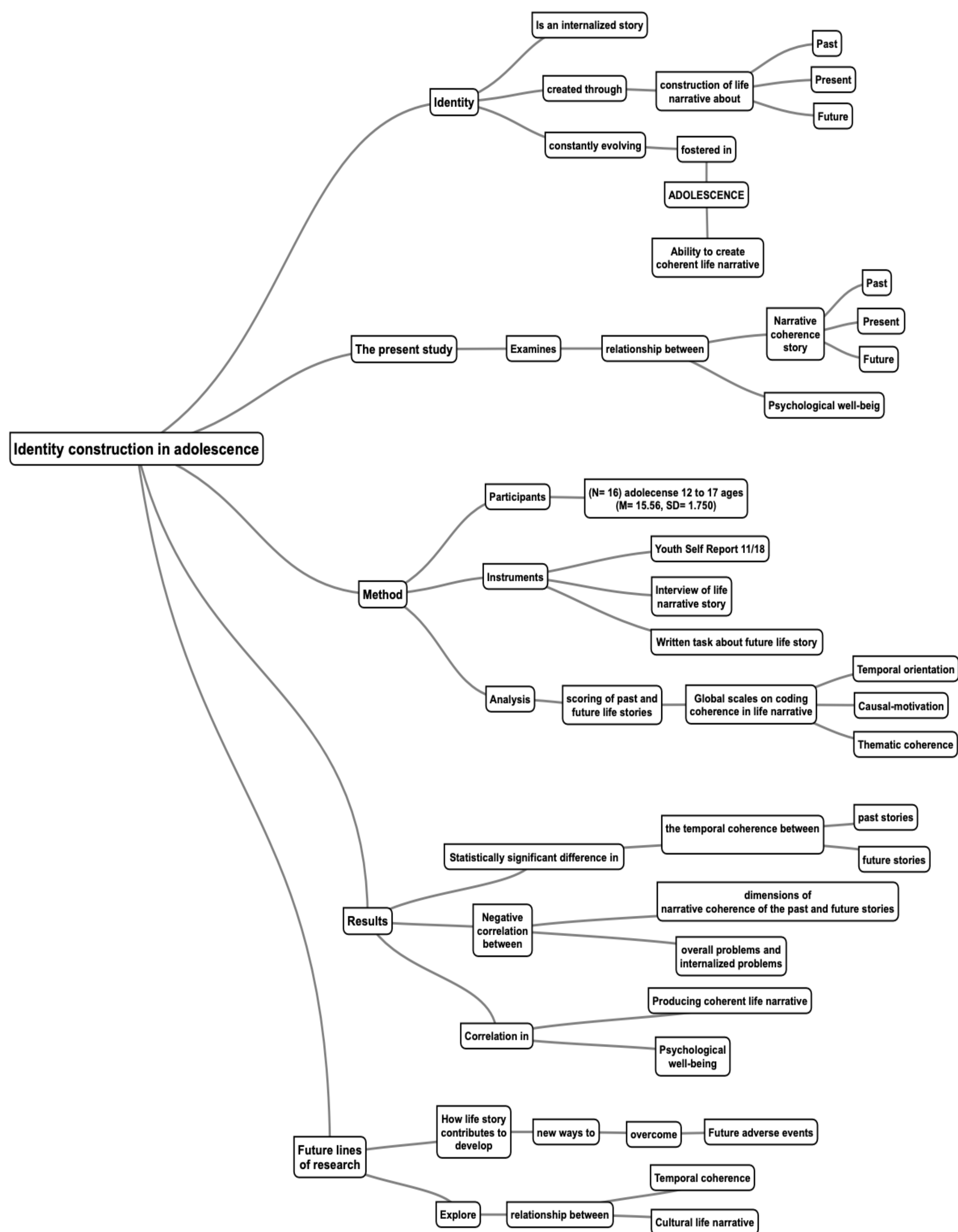
Figure 1. *Concept map*



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=1.750) were analyzed. The instruments used for this study were the Youth Self-Report 11/18 (Achenbach & Rescoria, 2001), the life narrative elicitation interview of life story narratives (Habermas & Silveira, 2008) and a written task about future life story (adapted Bohn & Berntsen, 2013). A consensus analysis of the scoring of past and future life stories was carried out on the basis of the three global scales for coding coherence in life narratives: temporal orientation, causal-motivational and thematic coherence, according to the coding system of (Habermas & Diel, 2005). 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 (thematic coherence of the future, temporal coherence of the past and thematic coherence of the future), and overall problems as well as internalized problems. Results show there is also a statistically significant correlation between producing coherent life narratives and psychological well-being as other studies demonstrated (Baerger & McAdams, 1999; Mitchell et al., 2020). There are differences in terms of temporal coherence between the narrative coherence of past (U= 48.0; *p*= <.001) and future (Md= 2.00) life stories as other studies (Bohn & Berntsen, 2013) show. 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 adverse events. We raise the possibility that there is a relationship between temporal coherence and cultural life narratives.

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2.9. 'My dear hero': Fictional characters give voice to adolescents' sensitive family issues.

Maria-Michaela Asimakopoulou[1], Eleni-Maria Dimou[2], Eva Theodoraki[3], Eirini Pantazi[4] & Eleni Petroulaki [5]

Introduction

The Fiction tool (Androutsopoulou, 2001, 2015) 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 (Hermans, 2004, 2012). The instructions ask for the written summary of a favourite fiction story, selection of three heroes, their feelings and their life development (Androutsopoulou, 2001, 2015). Previous research has shown that, in adults, the main hero reflects the future projection of the more dominant part of self (Georgakaki et al, 2019) with other heroes reflecting less dominant parts, sometimes silenced by trauma and not voiced in ordinary therapy talk (Iliopoulou, et al, 2017). Research on this tool is ongoing.

In the present qualitative study, we investigated the usefulness of the Fiction Tool in helping adolescents voice sensitive issues regarding emotional security.

Methodology

Researchers were third year trainees in enriched systemic psychotherapy and worked with a team-based method to case studies (McLeod, 2010).

Participants and Tools. Twelve adolescents participating in a school-based group for self-development/counselling were given instructions for the Fiction Tool.

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They were also asked to write an early family recollection (Androutsopoulou, 2013; Likomitrou et al, 2013) and draw a "bird's nest" (BND) (a projective attachment tool) (Kaiser, 2016; Kaiser & Deaver, 2009). The school counsellor's notes were used for comparison purposes.

Analysis

Common narrative themes were marked horizontally and vertically by isolating identical or synonymous words/phrases (Riessman, 2008). Fictions and early memories were evaluated as indicating security when parental figures (or other adults in fiction) were present and perceived either as helpful in anxiety-provoking situations or as non-threatening/pleasant in non-anxiety-provoking situations. The BND was evaluated as secure when eggs/young birds and feeding bird were all present, and there was a positive description of the nest (positive phrase or 3 positive adjectives). Other secondary features, e.g. use of at least 3 colors, were examined.

Findings

Table 1

Summary of findings

	N(12)	Nest/memory	Fiction	Common theme
Low concordance	4	Negative	Positive	Hopeful
High concordance - Positive	2	Positive	Positive	Hopeful
High concordance - Negative	6	Negative	Negative	Resentful

Case examples

1. Anna

- Counsellor notes: Anna's parents are divorced something that still hurts Anna, even though the family has good communication. Anna is a giving and pleasant young person, who expresses her feelings.

- Comparison of tools: High Concordance – Positive

In all three tools, there is a sense of security, trust in resources and a positive future expectation. All the bird family is present in a nest "on tallest tree in prominent position". In the memory, the parental figures are present and helpful: Announcement of divorce, planned perfectly as family game of different paths, ends in hugs. Anna feels a variety of emotions. In fiction ("Whiplash"), the life of the main hero (young jazz drummer) has a positive life projection (feels pressure, but seeks perfection). Helping adult figure present (teacher), but strict. Parents not mentioned.

- Common theme among tools: "*Seek perfection with help" (hopeful)*
- Voice to be heard: There seems to be a general agreement between the school counsellor's impression and the analysis of the tools. However, (family) concern with perfection that may come at a cost would need to be addressed.

2. Peter

- Counsellor notes: Peter is anxious and worried about the whole family. His older brother is treated for suicidal thoughts and drug abuse. The parents attended couple therapy but dropped out. He appears to be helpful with everyone, both at home and at school, taking on many responsibilities, but shows great need for acceptance and care.
- Comparison of tools: High concordance – Negative

In all three tools there is a sense of abandonment and loneliness, insecurity and lack of care, with parental figures being absent or unhelpful. In the memory he is injured but father is bystander. Later, Peter mumbles "wonderful world". The nest is caustically described as "empty, badly made, lazy, somewhat full". In fiction ("The fault in our stars"), no parental or helpful figures present. The couple of young heroes who are cancer patients are not given names, marked "DEAD".

- Common theme among tools: "*Laugh and irony as remedy for pain" (resentful)*
- Voice to be heard: The theme reveals a resentful outlook to life and an ironic/caustic view in dealing with self and others, and is in the opposite direction of the school counsellor's notes.

3. Sonya

- Counsellor's notes: Sonya has learning difficulties and finds it hard to socially relate. She revealed a period of self-injury and mentioned an incident of sexual harassment probably by a cousin. She needs her mother's approval, although her mother does not appear supportive.
- Comparison of tools: Low Concordance.

In the memory, Sonya seems helpless and terrified in dealing with a secret of harassment, but the alteration of viewpoints and reflection are signs of self-management in increasing security. In fiction ("The lie"), secrets/lies are eventually revealed to friends and she is supported. This positive development is in concordance to the presence of the feeding figure in the drawing, even though parents are not mentioned in the memory, and there are no helpful adults in fiction.

- Common theme among tools: "*Secrets can be shared." (hopeful)*
- Voice to be heard: The importance of Sonya's social environment as a potential source of support and relief may not be so readily acknowledged by noting her difficulties in relating, based on the school counsellor's notes. This part appears as the most promising one in dealing with issues of negative self-image, together with her ability to self-sooth.

Conclusion

High concordance between the 3 tools was found in the majority of cases (8 out of 12). Wherever the main hero selected by the teenager had a positive

projection to the future (Fiction tool), the common theme, identified vertically, was eventually hopeful, irrespective of the teenager's negative beginning depicted in the BND and/or the early memory. Wherever the main hero selected by the teenager had a negative projection to the future, the main theme was regretful, and in line with the teenager's negative beginning as depicted in both the BND and the early memory.

The Fiction tool appears useful for working in counselling/therapy as it can be a safe way to talk about sensitive family issues regarding security. The heroes selected illustrate parts of self, internal and external positions or voices. In counselling, hopeful/more secure parts of the self (different heroes) can be strengthened or helped introduced if lacking. Further studies are needed to establish these findings and deal with the drawbacks of qualitative case studies.

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2.10. "Tattoos: Stories from over and under the skin".

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Introduction

The practice of tattooing has increasingly become an accepted means of self-expression, self-adornment and art form (Rubin et al., 1988; Sanders, 1998). In the past, tattooing has been seen as an act of mutilation, linked to psychiatric disorders (Gittleson et al., 1969; Caplan et al., 19), but recent studies indicate that tattooing may actually reflect self-care, protecting patients (e.g. with eating disorders) from more self-harm (Claes et al., 2004). In general, contemporary perspectives emphasize the importance of tattooing as means for identity formation (Giddens, 1991), including a sense of empowerment or reclaimed control (Strübel, & Jones, 2017). It is understood as bearing meaning both personal and cultural, and as a form of embodied visual communication. For example, Kosut (2000) has shown that tattoos are embodied narratives revealing information about the construction of self. Recently, Hennessy (2011) has approached tattoos from a multiple-selves perspective, drawing from a variety of relevant theories. The present study draws from the dialogical self-theory, which combines the majority of post-modern ideas on self-multiplicity with emphasis on the narrative nature of human conduct (Hermans, 2014; Hermans & Kempen, 1993).

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In this qualitative study, we explored the idea that tattoos are embodied narratives in a dialogical process of self-construction.

Methodology

Researchers were third-year trainees in an enriched model of systemic psychotherapy. Eleven 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 analyzed using narrative thematic analysis (Riessman, 1993).

Findings

A. Tattoos as Markers of self re-organisation

a. Temporality of Self-Parts

Tattoos as indications that unhelpful self-parts of the past move to the backstage and new emerging parts move to the front at turning points in one's personal history. Tattoos as symbolic rites of passage towards maturity.

> And then I got this nice, huge depression. And this [colorful] tattoo, my first one, I had it made when I took my first step out of this totally black place, I needed to see some light… even on my body. (N.N., 23, female, with a history of depression.)
>
> This tattoo does not represent me or my life style at this point. I could have it removed, but, in a way, I want it to remind me my history, where I came from. This other one here is who I feel I am now. (F.C., 38, male, with a history of drug abuse.

b. Spatiality of Self-parts

Variation in the perceived strength of self-parts in the present. The tattooed body as the place where all parts are embraced. A sense of part embodiment.

I consider my tattoos as parts of me. But at this point the “flower” and the “sun” tattoos say, “we are here”, but “Mitch” is a quieter part of me, as if it doesn’t exist, even though he has meant a lot to me. (N. N.)

I feel good, it is painful but then it is as if you take it in your arms, like a baby. I remember how protective I was with my first tattoo. It is something you create for yourself, and you grow with it, with all of them. (T.K., 21, female)

B. Tattoos as markers of dialogue with self and others

a. Internal Dialogue

This inner dialogue was focused on existential issues and lessons learnt, a “philosophy of life” (e.g. the importance of time, the need for freedom and life enjoyment).

I think I always wanted these notes, from myself to myself. To underline important landmarks of what I have felt and learnt. (N.N.)

It is like a countdown clock, to remind me that time is something I choose how to handle and what to make of it, to spend with friends or people I love because this is how I will feel fulfilled at the end of the day. (N.K, 32, with a history of anxiety and loss.)

b. External Dialogue

The importance of the tattoo artist points to the creation of the tattoo as a shared project following an intimate conversation.

I know good tattoo artists, and I tell them my idea and they make the drawing. It is important to have someone that makes your idea happen. (A. W., 40, male)

Essentially it is a moment you share with the artist and a communication because it is something you decide together. (N.K.)

Conclusion

Several themes emerged pointing to the use of the body as a canvas for telling stories on turning points in one's life. In our study, a variety of themes found in previous studies (Hennessy, 2011) were placed under two large categories (markers of personal history and markers of -internal & external- dialogue). Findings support the idea that tattoos are embodied narratives of the reflexive construction of self, but emphasize the importance of seeing this construction as a dialogical process between internal and external positions (Hermans, 2014; Hermans & Hermans-Konopka, 2010; Hermans & Kempen, 1993). Contrary to the modern understanding of self, participants portrayed their selves as multipart, which may be an indication of changing cultural understandings, since participants were not in any form of psychotherapy. The influence of culture was not part of our present analysis, but would have further enhanced the understanding of external positions' influence. Clinical implications include inquiring about tattoos, offering time and space to their stories and their voices in therapy conversations, engaging with the dynamics of their symbolism, as means of talking about turning points in one's life and illuminating the different parts of the self.

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2.11. “All about clouds”: Voices of love and hate in the letters of Vladimir Mayakovsy.

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Introduction

Vladimir Mayakovsky (1893 - 1930), the emblematic poet of the Soviet Revolution, shot himself in 1930. Mayakovsky 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 apparent contradiction led to conspiracy theories regarding his suicide, some said he was killed by the secret police, though famous contemporaries (e.g. Bakhtin and Trotsky) explained the suicide as a combination of personal and ideological disappointments.

His prominent biographer Bengt Jangfeldt (2007), saw love, art, and revolution at the one end of Mayakovsky’s life, but hopelessness and despair leading to suicide thoughts at the other end. He wrote: “The urge to commit suicide is the dark sounding board in Mayakovsky’s life, and the theme of suicide the leitmotif of his writings, from the first line to the last” (Jangfeldt, 2007, p. 568). Jangfeldt quotes Lili Birk (1891-1978), his love companion and muse for many years: “The idea of suicide was a chronic disease with Mayakovsky, and like all chronic diseases it grew worse in unfavourable times”. Underlying the urge to suicide, Lili assumed, was the constant feeling of being abandoned by love.

Short Biography

Vladimir Mayakovsky (1893-1930) was born in Georgia. He was the youngest child in a family with two daughters and a brother who died in infancy. In 1907 his

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father died and the family moved to Moscow. As a teenager he started studying art and was a member of the Bolshevik party. He was twice convicted and imprisoned. In 1910 he entered the School of Art and Sculpture. He was founding member of the art group of the futurists. In 1912 he presented his first poetry. In 1915 he wrote his emblematic poem *A Cloud in Trousers*. His poetry thrived. He embraced the revolution of 1917 and took multiple action, as a propaganda artist, a film-maker, a journalist. His poetry was widely appreciated and recognized. He was an outstanding member of the Left Front of the Arts, an association of the Soviet avant-garde. In 1915 he met Lili Brik and fell in love with her. Brik and Mayakovsky had an affair, even though she was married. For a few years they lived in a ménage à trois. Following the end of their affair he had a series of other affairs with women that eventually left him for other men. Mayakovsky shot himself in the heart in his apartment in Moscow on April 14, 1930.

Two Mayakovskys?

People that knew him used to describe him as: arrogant, snob, provocative, shameless, but also shy, introverted, emotional, vulnerable, insecure. Maxim Gorky recalled that the poet spoke "as if with two voices, now like a pure lyric poet, now sharply satirical", while reading *A cloud in trousers* to his audience. At that same period, Mayakovsky himself published an article titled "About the two Mayakovskys", where he explains that behind the shameless cynic there is another person, the poet of *A cloud in trousers*, with selected quotes revealing a vulnerable side to his own personality (Jangfeldt, 2007).

Life themes, voices and autobiographies

The idea that autobiography can reveal life themes has been previously explored in a narrative psychobiography study of Georgia O' Keeffe (Androutsopoulou et al., 2019). Another narrative psychobiography study on British

author Virginia Woolf's suicide (Androutsopoulou et al., 2019) showed that the theme "hope and despair" run through all her suicide residues. This theme revealed two opposite voices or personal positions as counter-positions, struggling within herself or her "inner domain" (Hermans, 2013).

Aim of the study

In the present study, we sought to exemplify and expand previous psychobiography findings, by tracing a life theme and the voices sustaining it in the autobiography of Mayakovsky, but also in his private letters and suicide note. We thus also sought to solve the mystery of the profound contradiction between Mayakovsky's "happy poetry" and his suicide.

Analysis

Tracing themes in autobiographical texts is a method of identifying the personal voices that sustain them (e.g. the voice of hope/I as hoping) (Androutsopoulou, 2015). In conducting narrative analysis (Riessman, 2008), we followed Lieblich, et al's (1998) guidelines, choosing frequency of mention (repeated words, phrases that were identical, synonymous, or similar in content) as a primary "marker of significance". We initially identified one theme from Mayakovsky's short autobiography and his autobiographical poem "I Love". For purposes of data triangulation, we then traced the theme in love letters to Lili Brik and in his suicide note.

Findings

Autobiography

His autobiography (Mayakovsky, 2013) ends in 1928, two years prior to his death. In the whole of his autobiography, we marked the word "love" and synonyms (i.e. like, enjoy, pleasure), but also its opposite, "hate" and synonyms (i.e. quit, in no mood for). We found that Mayakovsky positioned himself as "unloved" and "hating"

(others and the self), with both positions closely connected.

He begins with 12 memories to cover the first 12 years of his life, with particular emphasis placed in the first three. The first memory is marked “pictorial”. As his father sings the Anthem of the French Revolution, a magazine “Homeland” is expected with a humorous supplement. Little Vladimir sees a picture of a couple kissing and laughs at it, assuming it is the supplement, but realises that his family are laughing at him. The impact on his life is caustically marked by the poet as conclusion: “And so our concepts of pictures and humour diverged”.

The second memory is marked “poetic”. Little Vladimir appears fascinated by a tall young man, Boris, holding a sketch book with the picture of another tall man with no trousers on or very tight pants. Mayakovsky was extremely tall himself and was a talented painter, so one can assume that this is an accepting/loving memory of the self, but only indirectly.

The third memory is marked “practical”. Little Vladimir is haunted by a phrase in connection to a piano, “instalment plan”, and “gets a kick out of” the meaning, probably laughing at the whole idea. We know that money, especially tax in connection to art, was a concern for Mayakovsky till the end (see last note footnote in his suicide note). Mayakovsky was also a compulsive gambler, who in early adulthood gambled for money to survive.

These first memories indicate some early experiences of feeling unloved (laughed at) and withdrawing his love (“hating”) as a reaction (laughing at), but also the origins of his love for the arts and a hint of self-love or self-acceptance. Very few details are given regarding the family’s emotional bonds, with two of the early memories emphasizing laughing at each other. As mentioned in the short biography, his life followed a pattern of arrests, imprisonment and anger, but also of artistic enthusiasm and creativity. All his love affairs began with passion but ended in

disappointment with women either remaining or becoming unavailable (i.e. married). The opposite was true in the case of a school friend, “the wonderful Burliuk”, who held a prominent position in his early years. He discovered and supported Mayakovsky in many ways, but left for the United States in 1918 and did not return till the 1950’s long after Mayakovsky’s death. Their relationship had started in hatred which then co-existed with love, and ended in distant love only.

> “Burliuk showed up at the school. Had an insolent look about him […]. I started trying to pick a fight. It almost came to a blow. […] A minute later Burliuk joined me. We laughed at each other. Went out for a walk together (Mayakovsky, 2013, p. 18)”
> “I think of David with constant affection. A wonderful friend. My true teacher. Burliuk made me a poet” (Mayakovsky, 2013, p. 19).

“I Love” (1922)

This autobiographical poem (Mayakovsky, 2013) points to the developmental origins of the love and hate voices, and to the external positions (parents) supporting them. In childhood, the sun is given an imaginary voice of acceptance and regard, but in adulthood this voice has disappeared and love and hate present as one single “mass”. This verse led us to the choice of the life theme title coming out of our narrative analysis: “A mass of love and hate” (Mayakovsky, 2013, p. 248-258).

> *The way it usually goes*
> *Everyone who gets born is granted some love,*
> *but between work,*
> *income,*
> *and the like,*
> *from day to day*
> *the heart’s soil dries and hardens.*
> *[…]*
>
> *As a young boy*
> *Mama would get mad:*
> *“What a rotten little boy!”*
> *Papa threatened to whip me with his belt*
> *[…]*
> *I’d turn to the sun now my back,*
> *now my belly,*
> *until my stomach started growling.*
> *The sun stared and marveled:*

You can barely see him down there!
But he too
has a heart.
He is doing his best!
[…]
What came of it
Impossibly big,
unnecessarily big,
like a poet's delirious nightmare, it loomed-
the lump of my heart expanded in mass:
a mass of love,
a mass of hatred.
[…]

Triangulating findings

Letters to Lili

His letters to Lili (1987) expand into a period of fifteen years (1915 - 1930). In February 1923, during a two-month period when the two lovers were apart, Mayakovsky wrote a type of letter-diary. A kind of a "declaration" of what love means to the poet was evident, the importance of Lili's love and signs of what feeling unloved causes in his mentality. Feeling unloved seems unbearable giving room to a "self-hating" voice and death thoughts. At the same time, he continues to express hatred to all types of conventions, including domestic constraints. Here too, feeling unloved and self-other hating seem closely connected.

> "Love is life, love is the main thing. My poetry, my actions, everything else stems from it. Love is the heart of everything.. […]| Without you (not without you because you've "gone away", without you inwardly) I cease to exist. p. 127)
>
> "Hatred of all forms of constraint. This is the cause of all the "squabbles", hatred of domestic constraints and …of the poetry, hatred of general constraints." (p. 130).

Suicide note

The note was written two days before his death, but he apparently committed suicide after a quarrel with his last lover Veronica (Nora). The quest for love is still apparent as is the presence of hate.

To everyone:
Don’t blame anyone for my death, and please don’t gossip. The deceased really hated that.
Mama, sisters and comrades, forgive me-this isn’t a solution (I don’t recommend it to others) but for me there’s no other way out.
Lili- love me
Comrade Government, my family is Lili Brik, mama, my sisters, and Veronica Vitoldovna Polonskaya.
If you can provide a decent life for them– thanks.
Give the poems I’ve started to the Briks they’ll sort them out.
As they say_
“the case is cloved”
The love boat
has smashed against convention.
Life and I are quits
and there is no point in listing
mutual hurts
misfortunes
and offenses
Best of luck to those I leave behind,

Vladimir Mayakovsky
April 12, 1930

Discussion

A life theme, “a mass of love and hate” -borrowed from a verse of his autobiographical poem “I Love”- reveals two personal voices or self-positions, “I as unloved” and “I as self-other hating”, that are closely connected.

Hermans (2014) explains that positions or voices can sometimes form unhelpful coalitions that leave little room for productive dialogue within the self and work together in unproductive ways. According to DST, a promoter position (i.e “acceptance”, I as self-accepting/loving), if present, would have helped create space for dialogue as a counter-position, and may have been a life-saver for someone like Mayakovsky, who felt unloved and angry. An indirectly accepting voice was the tall young man and the male sketch figure, who both looked like him, in his second childhood memory and, more directly, the imaginary voice of the “sun” also in childhood, as depicted in his poem “I Love”. But this self-accepting voice became quiet as the poet moved into adulthood. Bertau (2004) has supported the developmental origins of voices, stating that an infant first internalizes the voice of the mother before internalizing a variety of voices from people in her environment,

that are then experienced as her own. The idea of voice coalitions forming and of counter-positions weakening early in life, part of the temporal aspect of the Dialogical Self, needs further investigation.

Implications for therapy

The accepting voice of the therapist, as an external voice (position in the external domain) that may be internalised (as a social position in the inner domain) can expand the repertoire of voices for the client, become a personal voice and enhance inner dialogue. Forgotten and silenced acceptance voices from childhood (i.e. teacher, imaginary friends) may also be retrieved and strengthened in therapy, using also imaginary activities (Androutsopoulou & Viou, 2019).

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2.12. Childbearing Decision Making Positions Repertoire: A Meta-Synthesis.

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Introduction

In the present study, we apply the Dialogical Self Theory (DST) conceptualization to childbearing decision making, using meta-synthesis of the selected qualitative literature on the childbearing decision making. The possible I-positions stemming in the form of “I as a …” (for example, “I as a father”, “I as a breadwinner”) which can affect decision making about childbearing are gathered from the qualitative studies on childbearing decision making to shape a preliminary positions repertoire consisting of possible existing I-positions which might become activated during a person’s or a couple’s procedure of decision making on childbearing.

Our questions here are first what psychological and motivational factors affect people’s decision making on childbearing in different societies and cultures. The second question is how these factors can be related to concepts of Dialogical Self Theory in the form of a hypothetical personal positions repertoire of I-positions related to childbearing decision making.

Same decisions can stem from different thoughts, affects, expectations, motivations, and in DST terms: from interaction of different I-positions. So, also the results of decision making on a same subject may seem similar and can be easily categorized in “yes” or “no” terms, the quality and process of that decision making may differ in significant ways. Consider child bearing decision making: it is both

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personal and mutual at the same time. First, every partner goes through the decision-making process within her/his self. Different voices and I-positions from past and present come forward and share their concerns, believes and views. Depending on which voice wins the inner debate, it can bring up its own self-organization forward, take the self's control as "me," and the output would change, albeit if the inner debate can be concluded at all. If the person concludes these inner negotiations, she/he can bring the yielded conclusion forward to an outer and interpersonal sphere and share it with the his/her partner. The same process has happened for the other spouse and she/he has hours of inner negotiations within her/himself. So, this is not a purely cognitive process. It is a cognitive-emotional process, rooted in time and directed toward the past and the future, while historical, cultural, social, and personal elements that can feed one self's inner society.

For better depicting the inner I-positions interactions and negotiations we talked about above, sketching a Personal Positions Repertoire (PPR) is useful. According to Hermans (2001), PPR is elicited in three stages: First, the client is asked to review a list of “internal positions” and choose those positions inside her Self that fit. At the second stage, the same procedure is being done about the “external positions”. And finally at the third stage, the client is asked to determine the extent of relatedness of each two internal and external positions. Kluger, Nir and Kluger (2008) proposed a more sophisticated method of analyzing a PPR using Bi-clustering. All these methods are quantitative in their analytic phase.

The source of extracting positions repertoire can be other than human cases and the process of analysis can be done qualitatively, sketching the themes and variations in different times and places which are reported or narrated in qualitative research literature. What if we try to treat a specific culture, historical era, or generation like a person and determine its possible Positions Repertoire? Or if we

need a list of different possible positions related to a subject matter we are going to study? We consider that other than clients we can use novels and other material from literature, history and cultures to extract a positions repertoire.

Another problem to consider is, are quantitative correlative relationship of positions enough for sketching the complex qualitative and dynamic process in the Self? The relation between positions is not only relative but also emotive. Game changers always show themselves in human behaviors and decisions. For example, someone who hates his father may decide to protect him after finding him weak and vulnerable when he becomes old.

To summarize the DST outlook of childbearing decision making: for making a decision, different I-positions, internal or external, come to negotiate through positioning, repositioning, and counter positioning, which can be reflexive or social at the same time. The person tries (if she has the ability) to take a meta-position as well. Having all these dialogical processes in mind, with the aid of meta-synthesis research method, we will see if same process can be observed in the existing literature qualitative research on childbearing decision making and what we can learn from it. With the use of qualitative methods like Meta-synthesis, we can use the body of literature on a specific subject to gather the probable themes, variations and most important for us, I-positions related to that subject matter. In doing this,

Our objectives in this research are:

1. A systematic review of qualitative research on childbearing decision making
2. Extracting possible I-positions and concerns and questions related to them
3. sketching a preliminary outlook of Which I-positions will conflict during child bearing decision making and how they would interact

Methodology

To extract the possible personal positions related to child bearing decision making, we conducted a systematic review of literature on childbearing decision making according to meta-synthesis (also known as meta-ethnography) method (Siddaway, Wood, & Hedges, 2019; Atkins, Lewin, Smith, Engel, Fretheim, & Volmink, 2008).

Screening

In the first part, the target population were couples above the legal age (at least 18 years old), who are partners or married. We excluded research on couples with physical conditions or suffering from infertility problems.

Searched Keywords

The following keywords used in conducting the searches in databases:

- Childbearing/rearing decision making (DM)
- Fertility decision making
- Fertility desires/ intentions
- Negotiating for fertility
- Fertility qualitative research
- Culture and fertility
- Pregnancy motivation/ desires/ intentions/ DM
- Inner talk when making decision
- Fertility desires/ DM/ intentions
- Birth planning decision
- Couples’ fertility DM
- Motivation to have child(ren)
-

Search Terms and Synonyms:

- fertility = pregnancy = childbearing = childrearing
- desires = intentions = plans = motivations = decision making
- quantitative research = meta-analysis = systematic review

Preliminary inclusion and exclusion criteria

Inclusion criteria were:

1. Papers dated from 2000 and later, containing the selected keywords
2. Concentration on couples

Papers with the following exclusion criteria were omitted:

1. Papers focusing on aspects other than psychological ones
2. Papers including physical conditions and problems in fertility
3. Papers related to unwanted pregnancies and adolescent pregnancies

Databases

The following databases were used for running the search:

- Google Scholar
- Pubmed
- Sage
- Taylor and Francis
- Elsevier (Springer)
- Online Library
- Frontier
- Research Gate

Data

From 796 article titles, we read 92 abstracts and selected 16 articles that can be seen in table 1.

Table 1

Selected Studies

Refrence	Country/Region	Participant Characteristics
Hu and Yeung (2019)	East Asia	Both husbands and wives
Tinago, et al. (2018)	Zimbabwe	Couples Planning for pregnancy
Boivin, et al. (2018)	International	people currently trying to conceive
Stein, et al. (2014)		Couples
Mynarska and Rytel (2020)	Europe	couples
Sassler, et al. (2009)	US	Cohabiting couples
Ciritel, et al. (2019)	Romania	A group of childless men and women and a group with One child
Kearney and White (2016)	Australia	Women
Aarssen and Altman (2006)	International	Fertility or parenting-drive
Stulp and barrett (2016)	Industrial Countries	Different socioeconomic populations
Ajzen and Klobas (2013)	International	Couples
Klobas (2010)	Europe	Couples, First Child
Adair (2013)	International	Evolutionary
Holton, et al. (2011)	Australia	Sample of 569 30–34-years-old
Billari, et al. (2009)	Bulgaria	attitudes, norms
Bauer and Kneip (2014)	Europe	Couples’ joint decisions

Results

Our study is still going on, but so far, we have extracted the following I-positions and the related concerns about child bearing as shown in table 2.

Table 2

Positions and Concerns about Childbearing Related to Them

I-position	Related Concerns/Factors to Childbearing Decision Making
I as a parent	Am I ready enough and mature to become a parent? How will my child's future be? Will my child have a good education? Will I have a healthy child? How will it affect the relationship between us and our existing children and between our children themselves?
I as an employee	How parenthood will affect my job
I as a woman	The affiliative value of having a child How will it affect my relationship with my husband? Will my husband participate equally in child rearing? How will pregnancy affect my health? Can I get along with pregnancy disadvantages? Will my partner support me?
I as a person with materialistic needs	How having a child will affect my socio-economic situation? Do I have a subjective sense of a secure economical outlook for the upcoming years?
I as a person with psychological needs	Does having a child affect achieving my values in a negative or positive way?
I as a man	The affiliative value of having a child How will it affect my relationship with my wife? Will my partner support me? Fulfilling social norms

As it can be seen, vivid I-positions with their own concerns and questions can be extracted from the qualitative research. The conflicts and any dynamic between rival positions can also be depicted. Like, the conflicts of I as a person with material needs with demands of being a good parent.

For an I-positions, some of its concerns may stem from the past, like fulfilling social norms for "I as a man", and some other concerns are being toward the future, like "how it will affect my relationship with my wife?". Every I-position have concerns

of its own as you can see in table 2, while different I-positions may have conflicting concerns, like being a good parent for my child for the I-as-a-father conflicts with my worries about my economic situation for I-as-as-person-with-materialistic-needs.

Conclusions

As it can be seen, the body of qualitative literature is a good source and can be used for extracting possible I-positions related to a subject of study. In our case, the study of childbearing decision making, we were able to extract a preliminary positions repertoire from the qualitative literature at hand. These findings can be put in test through a research on the topic, using methods like interviewing and focus groups, which are the next stages of our project.

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2.13. Psychological aspects of a woman's infertility: exploring the adaptation in a dialogical perspective.

Kristiina Uriko[1]

Introduction

The objective of this study is to detail the psychological adaptation process of a woman (within-person) navigating the world after a diagnosis of age-related infertility. Infertility occurs within a social and cultural context, and, in addition to being a medical condition, infertility also carries social and psychological dimensions. Rather than stressing individual factors at the expense of social and cultural factors or vice versa, the person<>social world interaction should be studied. Excluding biological factors, the factors which influence fertility decisions and lead to delay childbirth until the woman is beyond her most fertile years are complex and reflect cultural, demographic and economic trends while the impact of these trends differs by country.

In today's society age-related infertility is becoming more common (Eijkemans et al., 2014). Women may rely on popular beliefs that advances in medicine can compensate for the age-related decline in fertility. Indeed, compared to a decade ago, large advances in medicine and infertility treatment have made parenthood possible for a far larger group of couples. While medical assistance may help some women, it cannot fully compensate for age-related fertility decline. As more patients are applying to their physicians for examination and treatment, mental health professionals must develop their knowledge of the vast range of medical components related to fertility treatment. It also enforces mental health professionals to develop their understanding of the types of fertility counselling. However, research lacks a deeper understanding of the psychological adaptation

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process. Cross-sectional studies among couples seeking fertility treatment are common, as are studies which focus on individual characteristics like levels of stress, depression, or anxiety. On the other hand, qualitative research methods allow for a deeper, broader understanding of the experiences of women who must reconcile their choice to delay childbearing with their potential for permanent childlessness.

Dialogical Perspective and Psychological Adaptation

The complexity of the psychological adaptation process should be understood in relation to and developing within the socio-cultural environment. According to Dialogical Self Theory (DST), the self as a highly complex social, societal, brain-based, and body-based construct moves through different socially determined representations and presents in micro level the representations of social constructions (Hermans, 2015). The dialogical self engages in both internal and external dialogue between I-positions (Hermans et al., 2017), and, following the concept of the dialogical self, the dialogical interchange between positions stimulates and powers psychological change and adaptation (Dimaggio, 2011). Thus, the complexity of adjusting to new conditions can be understood in relation to social and personal dialogues. The relative stability of the dialogical self is the result of movement — of constantly relating with oneself (Salgado & Hermans, 2005).

Following the dialogical perspective, psychological health and social adaptation might depend on the creation of superordinate viewpoints (meta-I-positions) which allow for a sense of coherence, coordinate different aspects of the self, and make it possible to solve conflicts through the discovery of new, more effective solutions (Hermans, 2001). A meta-position is typically influenced by one or more internal or external positions that are actualized at the moment of self-examination, and contributes more to cohesion, continuity, and organization of the

self than most other positions (Hermans & Hermans-Konopka, 2010).

Methodology

Drawing on the Dialogical Self Theory (DST) the discussion will focus on intra-psychological dynamics (dialogues) and will analyze the adaptation process in terms of I-positions. The DST framework is the preferred method for representing self-transformation because it can constrain interferences about the transition over time. The dialogical self perspective by Herman's is combined with the semiotic approach and Valsiner's laminal model (Valsiner, 2014). The semiotic approach complements the DST framework by focusing on circularity between the micro and macro levels of meaning construction and emphasizing dialogical activity in a process of unlimited sense-generating semiosis (Salvatore & Valsiner, 2008).

Participant and Procedure

This study is based on longitudinally collected interview data gathered from three interview sessions with a woman (referred to here as Elisa). Before interviews began, Elisa was informed about the purpose of the study, and informed consent was obtained. All data was anonymized. Semi-structured interviews were used in accordance with Smith and Dunworth's (2003) model, whereby only a rough scheme for the interview was built and used as a guiding tool. Interviews were intended to elucidate relevant values, such as meaning attributed to infertility diagnosis and how such meaning might intersect with perceptions of self. All individual interviews were conducted in light of Elisa's personal experiences. The timing of fertility treatment was used during the interpretation of the interviews to better understand experiences in context. Recurrent themes were identified, reviewed, and organized into categories. At the time of the interviews, Elisa was 43 years old and living with her husband. The couple had been in a relationship for 23 years.

Analysis

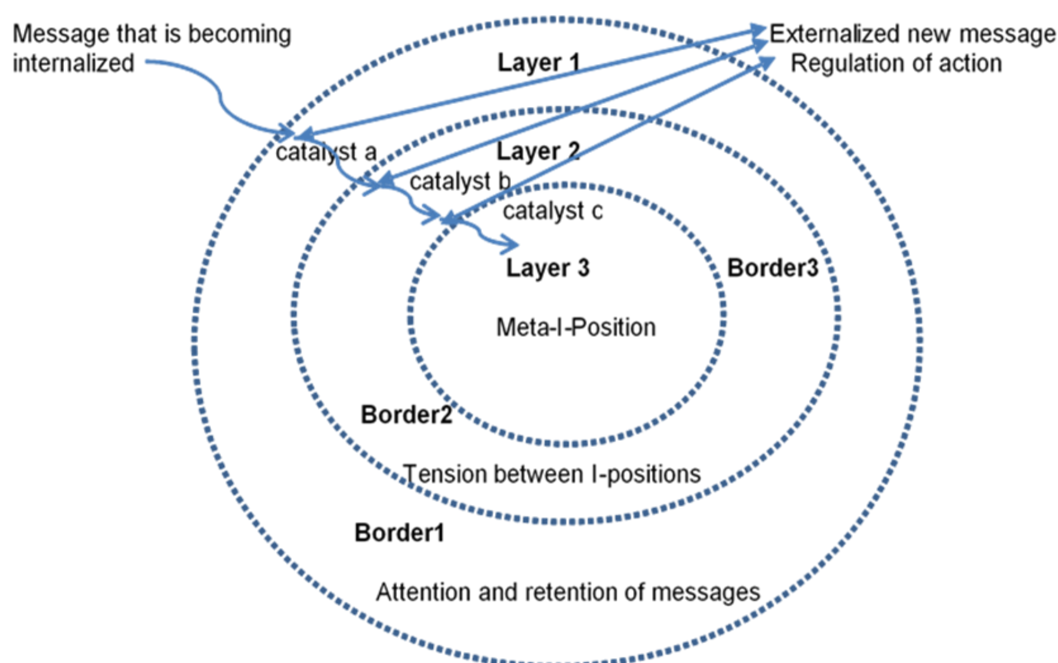
Making and remaking the personal reality. Construction of Meta-I-Position.

In order to analyze the internalization process over time, Valsiner's laminal model is used. This model presents a depiction process, whereby incoming social messages pass through a complex semi-permeable boundary system, and the person sets the conditions under which the message can succeed from one layer to the next (Valsiner, 2006).

According to the case study, regulation of the incoming message takes place in boundary fields (B1 Layer 1 / B2 Layer 2 / B3 Layer 3, Fig.1).

Figure 1.

The model of adaptation: semiotic material transposed into the domain of external action and internalized (Laminal Model, after Valsiner, 2014:63, elaborated)



The first activator of dialogical tensions (Catalyst a, Fig. 1) is an incoming message from social other, i.e., a diagnosis of infertility. The diagnosis of infertility

activates semiotic processing in a process I<dominated by>non-I. In other words, the position I-as-fertile is confronted with the opposing position, I-as-not-fertile. This positional opposition could be understood as the beginning of the adaptation process — through confrontational internal dialogue, the balance of the field of signs changes. Elisa is aware of advanced risks associated with maternal age. However, she tends to be optimistic about her ability to get pregnant.

The second incoming message is the loss of the pregnancy (Catalyst b, Fig. 1), which amplifies the dialogical oppositions, I<>non-I. Elisa is between two positions, as she is neither certain of her childlessness nor about her potential to bear children, and she must decide whether to continue with treatment or not. Ambivalence can be seen as a precondition for personal positioning, and in situations where new I-positions are integrated, generation of ambivalence could be advantageous in order to activate a more-detailed semiotic construction (Uriko, 2019).

Elisa's adaptation strategy takes the form of sign production and reproduction in order to regulate her behavior. In essence, the externalization-internalization process improves Elisa's self-definition through the formation of subjective understandings of actions.

As presented by the case study, Elisa's second miscarriage becomes a subsequent catalyst (Catalyst c, Fig. 1) for personal transformation. The miscarriages act as semiotic catalyzers and repeatedly activate the dynamic construction of the self as a part of the adaptation process. Feelings of finality suggest the all-encompassing nature of the feelings, and this internalization of semiotically mediated feelings begins to guide Elisa's actions. This process catalyzes the process of meaning making and leads to the construction of the meta-I-position I-as-childless through a stage of uncertainty and doubt. In Elisa's case, the

constructed meta-I-position supports in overcoming tension, maintaining subjective control, and developing effective coping strategies. As a result, Elisa subjectively integrates incoming messages into her newly structured intra-psychological system in Layer 3 (Fig. 1), which enables her to link past and present experiences (now<>then) and to create future scenarios (now<>future).

The current analysis presents how semiotic material is transposed into the domain of external action, i.e., decisions about fertility treatment. The act of externalization feeds forward into the ongoing internalization process, and ongoing internalization feeds backward to the externalization process (Fig. 1).

Based on Elisa's example, the process of forming a new I-position is based on integrating subjective control with the need to construct finality. More precisely, semiotic dynamics guide the socially mediated interpretation of infertility as a problem calling for a certain kind of solution-goal, thereby triggering professional intervention and defining the condition of its unfolding as well as the value of its output.

Discussion

The current study focused on the individual adaptation process (within-person) and followed variability over time in the light of Dialogical Self Theory and semiotic regulation model. According to the analysis, the potential for psychological adaptation is presented as regulation of the inner core of the self, in which greater accessibility of multiple aspects of the self results in an ability to face the flow of infertility experiences. The current analysis presents how biological imperatives and sociocultural imperatives function as semiotic catalyzers and are presented by a woman through her behavior.

Assuming that adaptive behavior is regulated by the self, maintenance of the self could be seen as a priority (Uriko, 2018). Thus, psychological adaptation could

be understood as the construction of meaning from experiences and the simultaneous construction of ourselves. Dialogical tensions lead to ambivalence in order to confront the self during the process of adaptation and to maintain the balance of the intra-psychological world. This process means a tendency to adjust to the present and takes place in the present, and yet it is based on one's past experiences and one's perspectives for the future. Through the study of narrative interviews, we can follow the construction of complex semiotic regulatory processes and how they help psychological systems adapt. In summary, the individual meaning-making process about fertility and parenthood is based on inter-psychological domains which are later used for the construction of additional intra-psychological domains. The core "I" will be united with new qualities and is seen as an authentic elaboration resulting from the formation of personal, subjective meaning in a uniquely personal developmental trajectory.

In conclusion, infertility occurs within a social and cultural context, and, in addition to being a medical condition, infertility also carries 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. Studying the dynamic interplay between individuals can provide a deeper understanding of the complex individual and social processes that contribute to adaptation.

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B-3 CULTURE ORGANIZATIONS & SOCIAL COMMUNITY

Contributions focused on any enculturation, organizational 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, entrepreneurship, non-governmental organizations, institutional borders crossing, etc.

3.1. The Dialogical Self, Narrative, and the Visual Imagination in an Era of Change and Crisis.

Vincent W. Hevern, S.J.[1]

Introduction

This presentation is the beginning of a longer project exploring the nature of the visual imagination as it intersects with narrative processes in human interactions. The origin of this lecture comes with two observations: First, across history *Homo sapiens* has used its visual imagination to make sense of the world. And, secondly, life today, digitally transmitted and presented on screens, employs the visual imagination in ever more expanding ways. This leads me to ask: What are the implications for Dialogical Self Theory (DST) from these observations? In response, I attempt here to connect quite disparate areas of concern. I start out (1) in the visual world of early *Homo sapiens*, (2) I then specify several presuppositions and a challenge to how we research the Dialogical Self (DS), (3) I offer a quasi-autoethnographic understanding of one of my own early I-positions (4) then shifting back to the pre-World War II era, I analyze Marc Chagall's 1938 painting, *White Crucifixion*, as an exemplar of the potential to understand visual creation and expression via DST, and (5) finally, I review digital media expressions of a recent event in the United States that provokes a visually-grounded landscape for political I-positions. Whether I succeed in making sense in all this we'll have to see.

Visual World of Early *Homo sapiens*

Communication media across human history have developed in striking fashion. In previous presentations I have referred to our current era as "Techno-Digital" (see Figure 1). Arising in the early 19th century, it continues to this day. But go back to that period before settled agricultural society. This is the era sometimes termed "Deep History." It extended from roughly 12,000 to at least 70,000 years

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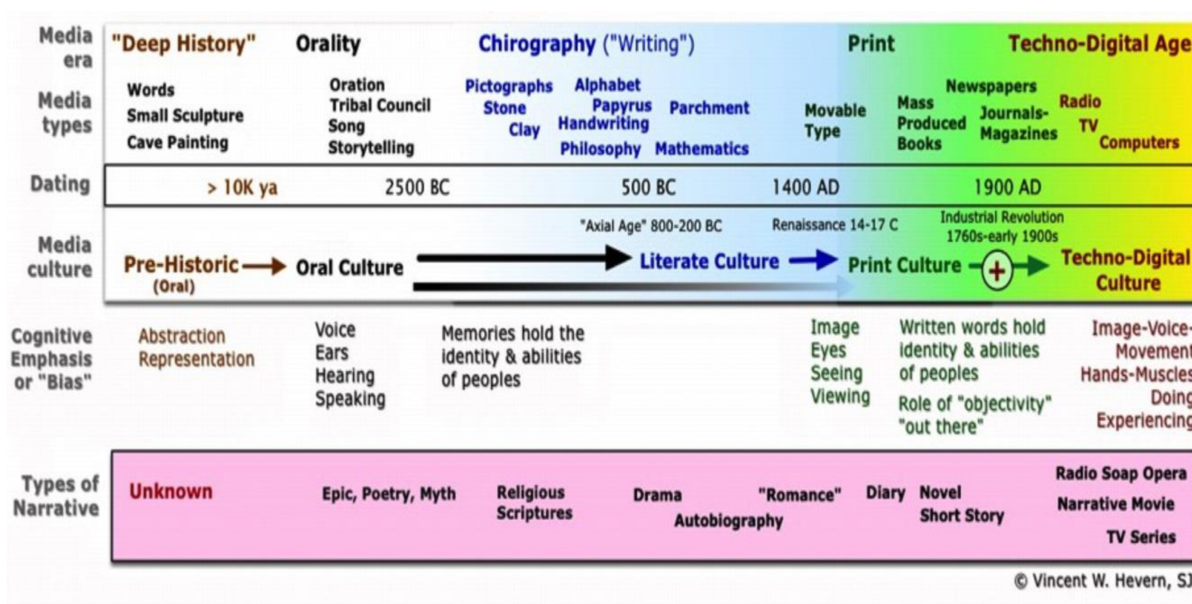
ago. Over the last several decades it has become the focus of paleo-archeological, genetic, and evolutionary psychological research. In addition to recovering genetic material from the remains of ancient hominins, scientists have explored the most available products of this period: rock and cave art and sculpture. Recently Brumm and his colleagues (2021) reported discovering in an Indonesian cave the earliest figurative image done by a human: it is a warty pig, painted at least 43,900 years ago. Likewise, the *Löwenmensch* or *Lion-man* figure from the Hohlenstein-Stadel Cave in Germany was carved between 35,000 and 41,000 years ago. To archaeologists, this figure suggests a level of cultic or religious consciousness by its sculptor, possibly a shaman wearing the head of a lion (Kind et al., 2014). To neuroscientists trying to understand the emergence of cognitive thought in anatomically modern humans, the figure suggests a form of multimodality across previously segregated cognitive systems (Gabora & Steel, 2020). Among those modalities are both the ability to represent the world in the form of an *icon* and an understanding of the physical characteristics both of what is represented and the medium–in this case, ivory–carved to achieve that representation. Finally, many have been deeply affected by the creations of vivid and powerful animals on the walls and ceilings of caves such as Chauvet in France (ca. 28,000 to 37,000 years ago) or Altamira in Spain (ca. 22,000 to 36,000 years ago). Our ancestors used their imaginations to etch permanent visual records of the world they experienced in some fashion. Why did they do so? What was the motivation for such cave art? There are many theories though none of them commonly accepted. Nonetheless, almost every researcher agrees that that these are ultimately *artistic works* expressive of a visual imagination by their creators.

Figure 1

Media Ecological Approach to (Western) Cultural Development



Note: Based primarily on the work of Fr. Walter Ong, S.J.

Some Presuppositions

Why go back into "Deep History" and consider artistic creations from that time? I hope to demonstrate what multiple theorists have posited about the emergence of modern humans: that we are social creatures who use both *word* and *vision, language* and our *visual imagination*, in fundamental ways to engage in life. I further suggest what psychologists call the *4E hypothesis*, that is, that human cognition does not merely involve operations "within the head" but are embodied, extended, embedded, and enacted constantly in daily life (Newen, De Bruin, & Gallagher, 2018). Human cognition and engagement with the world involve processes more capacious than linguistically uttered dialogue. Humans express meaning as well in multiple ways: by movement, visual forms, music, gesture, ritual, and other modalities.

What do I suppose about the DS and the nature of I-positions in that self? I offer two presuppositions. First, the presupposition of *meaning*: in a fundamental fashion,

the dynamic activity of multiple I-positions within the DS reflects their functioning as complexes of meaning. They emerge via intrapersonal and social experience over time. It is crucial to remember that I-positions *are not simply social roles*. Secondly, the presupposition of *narrativity*: every I-position has a past (grounded historically), a present, and a future. Each I-position carries a *narrative quality* in which coherence in the self is achieved in part as meaningful via that position.

These presuppositions lead me to my principal argument stemming from an analysis that Valsiner offered in 2019. Surveying the development of DST, he argued that "the dialogical self is multimodal, while the methods to study it have been largely unimodal [i.e., via verbal narratives]" (p. 441). I suggest that the multimodality of the DS, congruent with the nature of human cognitive functions, can be explored in part vis-à-vis the visual imagination. A turn to visual or iconic representation is particularly crucial in the techno-digital context of the world in which we live today.

Hevern's I-position as a *devotee of political and current affairs*

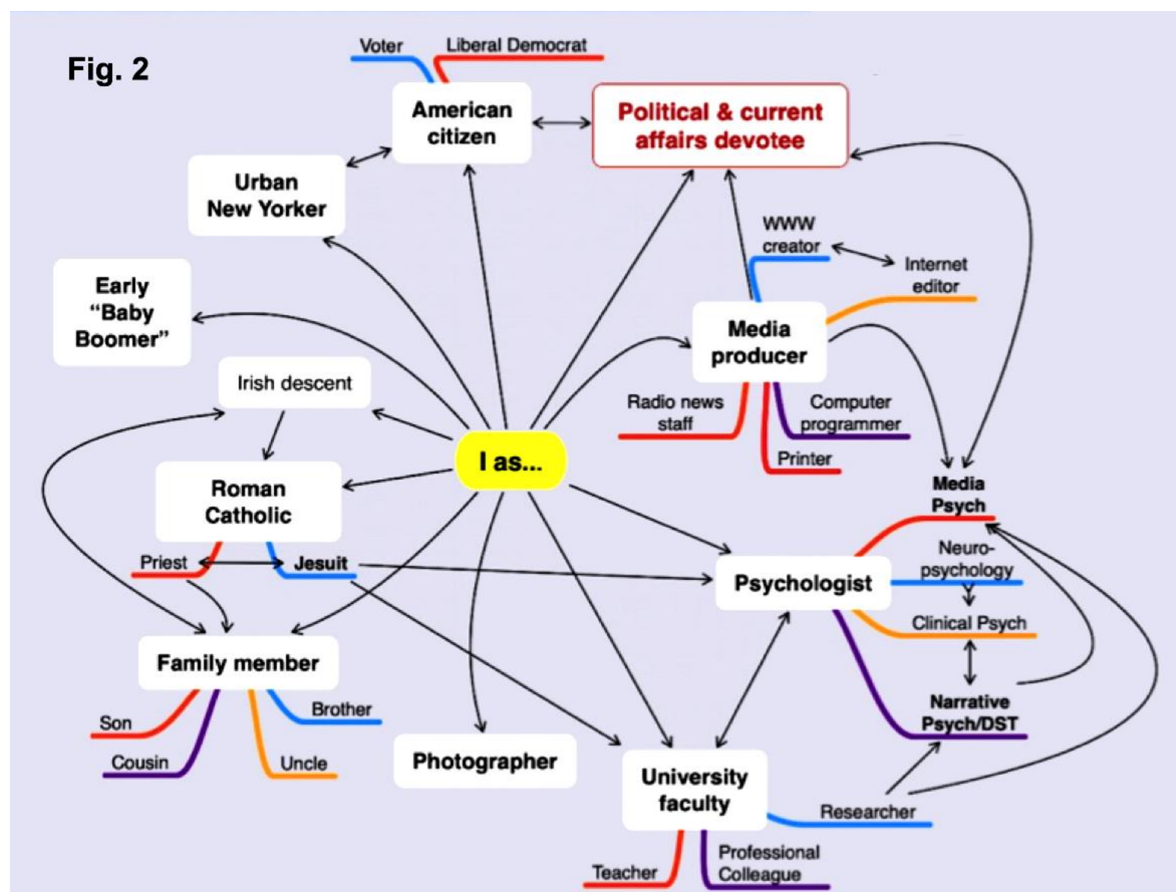
How might we explore visuality in the DS? My first example involves myself. When I first began work on this lecture, I examined who I have been over my seven plus decades of life. In Figure 2, I illustrate multiple but crucial I-positions which I know have dominated my life as both a child and an adult. Notice on the right of the diagram the intersection of a range of I-positions including I as *psychologist*, as *media producer*, and as *political and current affairs devotee*. What might constitute an I-position related to politics and current affairs?

Evidence includes the notion that I am a classic liberal Democrat who always votes. In college I organized anti-Vietnam War protests while also writing & delivering editorials about public policy on our college radio station. In 1973 I attended a day of the Watergate Hearings on Richard Nixon's possible criminal

behavior. Multiple experiences across my life reflect a continuing I-position deeply concerned with politics and current affairs. Yet, from where or when did this I-position first arise and how does it display itself by means of the visual imagination?

Figure 2

I-positions of the author



Here I go back to November 3, 1953 when I was 5 years old. My earliest visual memory of doing something outdoors consists of going with my mother as she voted in an election for a new mayor of New York. Jumping ahead seven years to October 1960 when I was 12 years old, my earliest political memory involves attending a rally in my neighborhood for the Democratic presidential candidate, John F. Kennedy, an event with which David Axelrod opens his 2016 memoir *Believer: My Forty Years in Politics*. Parallel to Axelrod's own recollection, I can picture the excitement of the roughly 5,000 people who were there in the mid-afternoon, the

fact that we had to wait because Kennedy's motorcade got delayed, and, standing about 30 feet away from Kennedy, I was struck that his face had a kind of "orangish" coloration that most printed photographs never quite captured. The excitement of that day helped to consolidate an emerging politically oriented I-position and linked me to what I read and saw on the television news later. I was just one of a half-million New York citizens who saw Kennedy in person that day.

Three years later the nation experienced that shocking Friday afternoon in 1963 when Kennedy was assassinated in Dallas, Texas. Along with so many other Americans I sat in front of a television screen for the four days to watch the aftermath of that killing: the funeral preparations, the murder of Harvey Oswald by Jack Ruby, and the funeral itself. Three months after the assassination, I visited Washington, DC for the first time. Like so many others, I stood in line to visit the Kennedy grave in Arlington National Cemetery. I still have a set of photographs I took of the grave and have kept in an album for 57 years. Multiple other later experiences put me in touch at least briefly with close members of Kennedy's family. Each of these encounters brings with it a detailed visual memory.

Chagall's *White Crucifixion*

Now let us go back to the late 1930s, just before the Second World War. Living in Paris was the artist, Marc Chagall. Born into an Orthodox Jewish family in 1887 he grew up near the town of Vitebrsk. While now in Belarus, in those days Vitebrsk was part of the Russian Empire and the Pale of Settlement which kept most Jews out of Russia itself. Vitebrsk contained a significant array of Christian churches and Jewish synagogues. Jews formed about 50% of the town's population. In the early 1900s, Chagall got permission to move to St. Petersburg where he began studying art. He continued his education in Paris from 1910 until the start of the First World War. After returning to Russia, he found himself appointed as the local

Commissar of Art in Vitebsk after the 1918 Bolshevik Revolution and, the following year, established a “People’s Art School” where he briefly served as its director. Chagall returned to France in 1923 where he lived in Paris and other French locales until 1941 when he fled Vichy France for the United States (Wullschlager, 2008).

Given this historical and biographical background, consider one of the central art works that Chagall created in this period. It is his 1938 work, “White Crucifixion” which is now in the Art Institute of Chicago (see https://www.artic.edu/artworks/59426/white-crucifixion). After its completion, the painting was first exhibited in Paris in 1940 and photographs show that Chagall overpainted two details of the work, probably for fear of provoking the authorities (Amishai-Maisels, 1991).

What comprises this masterwork? There are ten major elements in the painting. At the center is the figure of Christ on the cross. He is portrayed as an Orthodox Jew. Instead of the loincloth characteristic of Christian portrayals, this Christ is wearing a fringed garment, a variant of a traditional prayer shawl. Rather than a crown of thorns, he wears a peasant’s headcloth. Above his head is the traditional inscription *INRI* (Latin for *Iēsus Nazarēnus, Rēx Iūdaeōrum*, that is, *Jesus of Nazarus, King of the Jews*). However, below those four letters, Chagall provides the same inscription in Aramaic using Hebrew letters. Jesus is illuminated by a bright white light from heaven. The halo surrounding his head is mirrored at the foot of the cross by the glow of Menorah candles. Above Christ are three biblical patriarchs and one matriarch (rather than traditional Christian angels); each of these figures is dressed in Jewish clothing.

In the upper right of the painting, a Nazi soldier is burning a Torah ark and desecrating a synagogue. An inverted swastika was originally painted on the flag and soldier’s armband. This is one of the two elements that Chagall later painted

over. On the ground outside the flaming synagogue are a variety of looted items. The middle right involves the frequently deployed iconic figure across Chagall's works: the Wandering Jew who fled from pogroms in Russia and now flees into exile from persecution by the Nazis. Toward the bottom right we find damaged prayer books and scrolls with a mother trying to protect her child from the violence. The bottom left shows three men fleeing. The man in blue originally wore a sign reading *Ich bin Jude* ("I am a Jew"). This was later painted over by Chagall. In the middle left we see others escaping by boat and a burning village upended in the chaos. And, finally, in the upper left, Chagall inserts a regiment of Soviet soldiers coming toward the upheaval, perhaps representing a hope that the Soviets would somehow contain Nazi atrocities against the Jewish people.

Grounded in Chagall's biography and artistic iconography, consider how DST may be reflected in this painting. I suggest that his work *as an artist* calls upon five I-positions: as an *observer of politics*, *Old World Jew*, *Russian citizen*, former *Soviet art commissar*, and *exile*. Chagall had become vividly aware of the political attacks in Germany upon Jews more generally and artists like himself by 1938. The *Entartete Kunst* ("Degenerate Art") exhibit of 1937 in Germany denounced all manifestations of modern art including Chagall's in favor of "traditional German realism" (Wullschlager, 2008, p. 375). Throughout 1938 Chagall learned of intensified Nazi actions against German Jews. In this context, Chagall's painting deploys multiple I-positions upon which the artist's creative self draws: his deep familiarity with the texture and specifics of traditional Jewish life (Harshav, 2006) as well as an appreciation of long traditions in Christian iconography in both Russia and France. Chagall's early experience as a local art commissar under the Bolsheviks may have contributed to a hope that Jews might be rescued by the intervention of forces from the USSR. And, increasingly Chagall's late 1930s world

was that of someone in exile: though centered in Paris, he moved continually from place to place while being regularly advised of the potential dangers that lay ahead for him as a Jew.

Finally, the painting itself is a powerful invitation to dialogue, or at least to confront a complexity of meanings challenging its viewers. The image of the crucifixion with a distinctive casting of Christ as a Jew from a Jewish world startles both Christian and Jewish viewers alike. Despite the seeming serenity at the center of the image–a still Christ upon whom the light of heaven shines–the crucified one is surrounded by dynamic action with multiple interactive scenes of destruction and flight from violence. We might reasonably consider that the elements of this painting reflect an interactive engagement by Chagall's multiple I-positions as he sought through his art to make sense of Europe's growing unrest and Jewish persecution.

Contemporary Political Landscape in the United States

Let us now move to our present time. US culture (and elsewhere, too) can be characterized today broadly as "life on the screen." This way of life is reflected both in the workplace and at home as Americans and others consume vast amounts of visually mediated still and moving images while shifting away from reliance on many print-based media. I suggest that a culture of "life on the screen" challenges us to consider its implications for DST. We must ask ourselves: to what extent and in what ways can our research strategies examine how individuals express their identities across varying I-positions saturated by so many multi-iconic representations?

Consider the United States and the concern for racial relations in the nation. During the post-World War II era, well before the advent of digital media, Americans witnessed a succession of scenes associated with the growing Civil Rights Movement: epithets hurled by Whites at Black children integrating Little Rock High

School in 1957, police violence against peaceful protestors in Birmingham and Selma Alabama in the early 1960s, and the scene of the assassination of Martin Luther King, Jr. in 1968. In that era, Americans found themselves reflecting or responding to these and many other images conveyed in daily newspapers, weekly news magazines, and television news broadcasts.

But that media world changed. Newspaper and print magazine circulation has shrunk dramatically in the last twenty years. Nonetheless, Americans consume vast amounts of media via their computer and smartphone screens. Just before the spread of the pandemic in the US in 2020, US adults spent an average of 680 minutes (47% of a day) connected to a screen and 451 of those minutes involved viewing digital devices. In contrast the average American read newspapers and magazines for only 17 minutes daily. What is occupying the attention of so many online? The simple answer is social media which primarily share photographic and video content. Consider that an average of 342,000 hours of video are uploaded to YouTube daily. And, the fast-growing Chinese social medium, TikTok, garners 2.8 billion views every day including 689 million users outside of China itself.

I offer such data as evidence that the ecology of our contemporary techno-digital world is unlike the media we experienced earlier in the 20th century. How has that change played out in actual life? Consider the most searing recent incident in the US associated with race which took place in Minneapolis, Minnesota. On May 25, 2020, police officer Derrick Chauvin caused the death of a 46-year-old Black American, George Floyd, by holding him on the ground with his knee on Floyd's neck for 9 minutes and 29 seconds. How do we know this? Darnella Frazier, a 17-year-old African American girl on her way to the store, recorded the scene on her smartphone. This video was central to Chauvin's later murder conviction for the death of George Floyd.

Floyd's death appears to have moved a segment of the American public in continuing fashion. His image has been shown nationally in both protests and as a more enduring reminder of what the nation's history of racial inequity has engendered. TIME magazine put Floyd on its cover for the 1st anniversary of his death. A mural painted at the site of the killing has been reproduced endlessly. A closer view of the center of that mural shows Floyd's head surrounded by a halo of names. They are all individual African Americans who, over the course of the last two decades, were killed by US law enforcement agents. And, so, Americans now regularly confront an iconography pointing to the continuing sense of racial injustice: images which both implicitly and explicitly challenge American citizens about their own beliefs and stances toward the ways Black Americans are treated daily.

How then do I close this lecture? Here I quote Molly Andrew's (2014) summary of Shani Orgad's 2012 work on *Media Representation and the Global Imagination*. Andrews writes, "The stories and images we encounter in the media and on the Internet--which are, by definition, forever changing--help to shape our individual and collective imaginations, bringing distant and faraway others, with lives that might be very unlike our own, into our living rooms. Such encounters 'feed the way we see, think of and feel about the world, our relations with others and about our own place in the world'" (p. 8). ***Stories*** and ***images: voice*** and ***vision***. We use stories, spoken words, to explain ourselves and those multiple I-positions by which we live. Don't they so frequently require us to describe what we imagine, what we picture, what we see or have seen in the past? Without forsaking the foundations of DST in the insights of William James and Mikhail Bakhtin -- of the *multiplicity of the social self* and the *polyvocality* we deploy in our daily lives -- researchers might deploy greater attention to those images and visual experiences that have shaped us in basic ways. Our contemporary world appears to be drawing humans more and

more toward lives on a screen with broad personal, political, and social implications. Here is another pathway for investigation by which DST may advance in step with the changes that mark our lives.

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3.2. The Vices and Virtues Inherent in I-Positions.[1]

Vicky Jo Varner[2]

Introduction

In 2019, my husband and I were traveling around the UK and Scotland, and when we were due to pass by Rosslyn Chapel, we decided to make a detour and visit for a day. You may recognize the name "Rosslyn Chapel" from its being featured in a popular book (Brown, 2003) and movie (Howard, 2006): *The Da Vinci Code*.

The chapel resembled other ancient churches we had previously seen around Great Britain, with its timeline reaching back to 1446, and boasting many of the standard features we had come to expect: sturdy stone construction, threat of devastation during the Reformation, and my personal favorite: quirky, fantastical carvings everywhere, most of them highly mysterious in nature.

By this point in my travels, I had already encountered a multitude of these carvings that were oddly incongruous within a holy setting. By their presence they redefine the term "holy" if we hark back to its etymological Middle English origin which holds it akin to the Old English *hāl*, or *whole*. If "holiness" implies "wholeness," then these irreverent, fantastical figures are also part of the "whole" and have earned the right to be acknowledged in a temple of holiness as much as any sacred rival.

I had come to believe these stone carvings represented personifications of various kinds—some naughty and some nice—that symbolized various iterations of human behavior (or misbehavior, if you will, given the obscene nature of some of them). Their carvers were known as "imagiers" or "imaginators," and I could readily

[1] This academic essay describes how the virtues and vices as identified by Aristotle and later refined by Church Fathers might be viewed as metaphors for Dialogical Self Theory's I-Positions and what Hermans termed the "moving opposites in the self."

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conceive of these artisans interacting dialogically with the figures as they coaxed their forms out of the wood or stone material they were meticulously shaping.

When we visited Rosslyn Chapel that day, the tour guide pointed out one significant beam, or archivolt, with several figures carved across the length of its surface, and corresponding figures on the opposite face (see Figure 1). One side represented the Seven Acts of Mercy, while the opposite side represented the Seven Deadly Sins. I might not have paid them much attention, but the guide described how two of them had been mysteriously juxtaposed: greed was shown mixed in with the seven virtues and charity was shown mixed in with the seven deadly sins. It was this reversal that stimulated an intuitive leap. My mind whirled as the thought occurred: could these carvings represent I-Positions as described by Dialogical Self Theory (DST)? Were they metaphors for them? Was that possible?

Figure 1

Rosslyn Chapel archivolt depicting the Seven Acts of Mercy

Source: Author's personal photograph

Virtues and vices relate to internal mental states and external behaviors, and they are said to characterize the condition of human souls. Virtues and morals are

nearly synonymous, representing the sentiments and values that inform our ethical actions and rule-sets, comprising the principles guiding our codes of conduct.

Western ideals of virtue have been nourished by the Judeo-Christian tradition, since the focus of most religious practices typically describe what we should do, who we should be, and how we should live. Similar ethics likewise appear in the religious traditions of Judaism, Islam, and Buddhism. Virtues characterize moral excellence while vices are undesirable behaviors—bad tendencies or habits.

While the religious overtones are unmistakable, the study of what is currently termed “virtue ethics” did not begin with Christianity. To trace its history, we need to look to another remarkable stone figure positioned on the outer façade of Chartres Cathedral. It represents Aristotle, indisputably the “father” of virtue ethics dating to 25 centuries ago. Basic ideas concerning vice and virtue were initially framed by Aristotle, who defined virtues from a secular perspective as certain kinds of human excellences that help us “to live, think, and do well” (Aristotle, as cited in Boyd & Timpe, 2021, p. 97). Aristotle believed the purpose of human life—its *telos*—was *eudaimonia*. *Eudaimonia* might be translated as “flourishing”; therefore, the *telos* or over-arching goal of human beings is *to flourish* (Boyd & Timpe, 2021). According to the *eudaimonic* assumption, humans have a tendency to gravitate toward moral goodness because it is the unerring path toward happiness.

A controversial issue unfolding within the field of virtue ethics concerns behavioral (in)consistency. How can individuals be prudent and upstanding in some situations but frauds and charlatans in others? A dilemma revolves around (in)consistency—and that is precisely what stimulated me in Rosslyn Chapel when two of the exemplary figures were on the “wrong” sides.

Every DST practitioner is surely aware of just how inconsistent human beings

are. No one is purely good nor bad. As James Hollis (2007) noted, "*the human psyche is not a single, unitary, or unified thing, as the ego wants to believe. It is diverse, multiplicitous, and divided... always divided*" (p. xi).

One practice Hermans employs in the "self-confrontation method" is to contrast one's "ideal self" against their "current self," which will likely surface the person's natural dividedness. A participant can survey their own "virtues" and "vices" through a self-reflective practice Hermans terms "valuation." A valuation is "anything that a person finds to be of importance when thinking about his or her life situation" (Hermans, 1988, p. 792), which naturally evokes moral assessments about oneself. Valuations comprise units of meaning in a person's life and link to emotional qualities that are positive, negative, or mixed (ambivalent). Hermans asserts that a person's "I" flows in their imagination "from one authorial position to another, as if it were a single *body* moving over a variegated landscape offering many different scenic views" (Hermans, as cited in McAdams, 2009, p. 466). He describes how "certain positions, or viewpoints, become especially important over time, and these are the positions from which the I develops a distinctive voice" (Hermans, as cited in McAdams, 2009, p. 466)—and one might conceive of the archivolt at Rosslyn Chapel being carved with iconography to reflect just such a landscape, with virtues associated to positive emotional qualities and vices associated to negative ones. Every person's individual life story will reflect many different "I" positions as if each represented different authors who contradict one another, just as characters in a play or movie introduce dramatic tension when they interact. Thus, the human psyche is not a singular entity, but rather a gathering of different characters who are in constant dialogue with one another.

No single, perfect list of virtues and vices has been compiled, but most lists point toward the same basic groupings of these two polar opposites: the seven

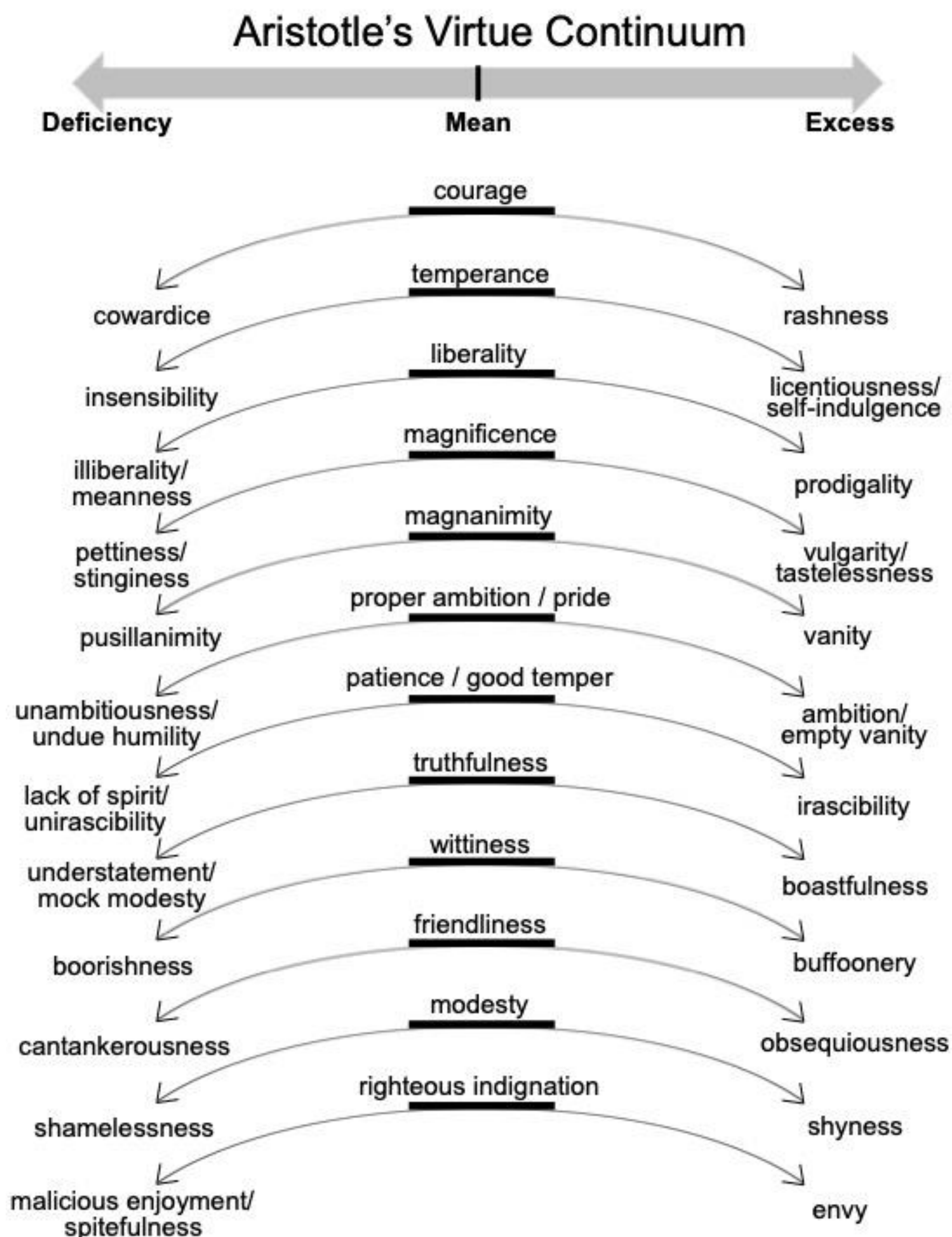
virtues include prudence, fortitude, temperance, justice, faith, hope, and love; while the seven deadly sins include pride, envy, anger, sloth, gluttony, greed, and lust. Plato and Socrates proposed as many as 12 of each, and from these, Christian scholars (such as Thomas Aquinas) distilled seven virtues, with four rooted in natural law and three rooted in theological teachings. These seven are considered central to human development.

Aristotle, however, took a different tack with respect to the matter. For each virtue, he claimed there were *two* corresponding vices: one of excess and one of deficiency. The virtuous centerpoint was called "The Golden Mean," and he suggested that the happiest individuals cleaved to this middle ground and avoided the two extremes. Aristotle's basic conception is shown in Figure 2.

If we were to take this diagram and treat it like an assessment with each arc representing a Likert scales, might individuals be able to map their I-positions along the spectrum? Would this give one a reading of their own status with respect to self-assessing their relationship to these virtues and vices? This is an interesting way to take an inventory of oneself.

C. G. Jung (1959) declared, "If we want to know the truth about ourselves we must realize that we are capable of great virtue and also of the worst vice" (p. 245). Our conscience pays attention to our moral choices, and our inner critic lets us know when we are out of line. John Beebe (1992) believes that we are perpetually in dialogue with ourselves about our virtues (p. 55), just as James Hillman (1998) asserted we are always in silent therapy with ourselves. On an unconscious level, we are persistently aiming for that *eudaimonia* Aristotle claimed all humans are seeking.

Figure 2. *Aristotle's Virtue Continuum*



Source: Adapted by the author from Aristotle, 1955, p.104

Parishioners attending sermons at Rosslyn Chapel would surely have been told of the struggle between these forces within themselves. Likewise, a poem from the fifth century, *Psychomachia* (Pelttari, 2019), brought the Virtues and Vices to life as characters locked in a deadly battle within the human soul. In this epic verse, the author Prudentius described a series of dramatic and action-packed military battle scenes waged between personifications of the Vices and Virtues (the first author to personify them in this way). Via this means, the poet enabled readers to recognize their own internalized psychomachias. These conflicts might be viewed as examples of what Hermans (1993) called "moving opposites in the self" (p. 437).

Ancient churches like Rosslyn Chapel are marvelous allegories for our own psychic tasks. As Jung (1988) stated, "The relationship between religion and the unconscious is everywhere obvious: all religions are full of figures from the unconscious" (p. 325). Whenever we consider good and evil with their associated personifications of shadow, psychomachia, or activations of the transcendent function, these archaic sanctuaries might be said to represent an image of the human self as a container of its myriad opposites striving for integration in a quest for wholeness.

In Aristotle's view, a virtue was simply a good habit of the soul that facilitated our development for the sake of the good. This is not to say it is easy—the acquisition of good habits requires some sacrifice. Humility might attract hostility from others; the pursuit of happiness could be viewed as neediness. Sometimes opposition to the pursuit of virtues may derive from within as much as from others.

Virtues are developed through a series of stages, which consist at first of merely copying the actions of others—preferably the acts of "exemplars" whom we wish to emulate, especially while children as encouraged by our parents. A

gradual understanding of why these acts are virtuous will emerge over time through one's continuous reflection and contemplation about them. Carden echoes Aristotle's explanation that "all creatures learn by imitating; the novice learns the practice by imitating the master, just as the child learns to be a good person by imitating the right role model" (Carden, as cited in Iphofen & Tolich, 2018, p. 42). Virtues are born as ideals, but over time they become "real" in practice through our words and actions. Living a life of virtue demands a continual striving, the recognition of our perfectibility, and constant aiming for moral excellence.

In modern times, C. G. Jung encouraged his patients to draw or paint imaginal figures they encountered in dreams or active imagination. He described how activated portions of the unconscious psyche assumed the character of personalities when perceived by the conscious mind, and suggested that our personal unconscious, as well as the collective unconscious, consisted of an indefinite number of fragmentary personalities, not unlike the I-positions identified by Hermans. Hildegard von Bingen regularly had visions that included various figures who engaged her in conversation, providing a rich inner dialogical tapestry. Like so many visionaries, Hildegard faced opposition from hostile others who accused her of witchcraft or heresy—or both. Fortunately, she had friends in high places who vouched for her and permitted her to continue recording her lush reveries to the point where she was ultimately canonized, albeit 600 years later. In *Liber Novus: The Red Book*, Jung (2009) meticulously illustrated figures he himself met during active imagination, carefully reproducing likenesses of Salome and Philemon, whom he personified and conversed with. Jung (1988) touted the many advantages of personification, maintaining that "when a thing is personified it has autonomy and you can talk to it" (p. 1259).

This act of personifying—whether through active imagination, chair-work in Gestalt, Transactional Analysis, psychodrama, sandplay, Family Constellations, Internal Family Systems, or Dialogical Self (among others)—has proven to be efficacious as a form of mental health treatment. Interacting with imaginal figures and coming to terms with our conscience seems to be particularly effectual, and Western approaches might benefit from a greater embrace of this practice. Even John Rowan (2009) once addressed therapists and researchers, inquiring: “why do you not use personification more in the actual therapy you conduct and research?” (p. 4).

Despite Jung’s wholehearted embrace and encouragement of using personification, people nowadays tend to talk about aspects of the psyche in terms of abstract principles, concepts, and qualities rather than encountering *actual* inner personalities. Might this be a subtle form of iconoclasm against inner images? Perhaps we are afraid to confront our virtues and vices in personified forms.

No doubt inspired by the carvings I encountered in Rosslyn Chapel and other ancient churches, I am encouraged by developments such as Dialogical Self Theory and its reflective mirroring with I-Positions, and hope that we may each find the courage to host confrontations with ourselves through personification practices and thereby come to terms with our conscience and ongoing moral stance through a conscious reckoning with our vices and virtues.

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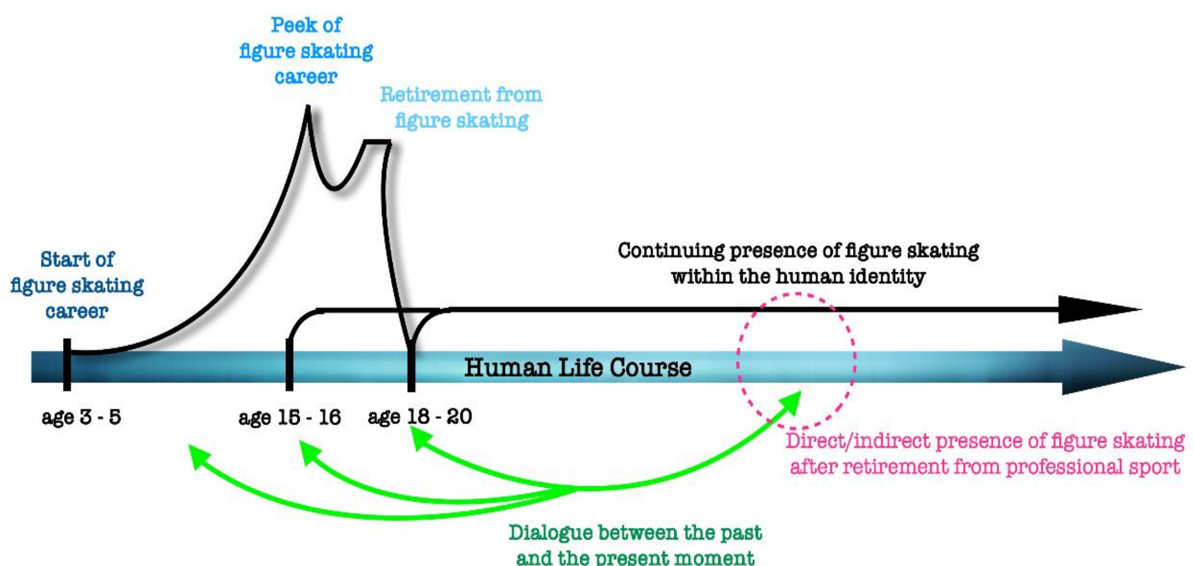
3.3. The Returning Self – Internal Dialogue of Identity and Exploration of professional Figure Skaters.

Natalie Jancosek[1]

Introduction

Each individual's professional athletic career shall end at some moment in life. This event usually happens early within the human life course - following a larger part of life in which those individuals identify themselves as former athletes. The significance of this moment is incredibly important and unique, as the identity changes drastically and loses the position of the "I-as-a-professional-athlete". Coping with loss of this position and the need for integration of the past athletic identity within the post-athletic life are crucial topics at this stage of life.



Internal Dialogue of coping with loss of professional athletic Self

The basic dialogicality of the Self (Hermans, 2001) becomes particularly relevant in human conditions of high and persisting motivation and prolonged needs for gaining excellence in one's fields of activities. Professional figure skating is a

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unique sports that combines athletic mastery, aesthetic qualities and highest level of performance. This symbiosis results in a creation which is attractive to the viewer and the potential athletes. This becomes even stronger when choosing to perform on a professional level and competing in one of the four disciplines - single skating (ladies and men), pairs and ice dance. By becoming a professional athlete, the identity of the individual leads to the formation of very specific and salient I-positions within the Self (Hermans, 2001) 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-figure skater) and stays after the competitive career is finished (I-as-champion). Leaving a highly competitive sports like this and thereby ending the professional athletic career becomes a significant psychological moment within the human life because this structure of I-positions goes through a radical transformation (Hermans & Konopka, 2010) around the time of retirement from sports.

The career path of professional figure skaters reaches its top at young age, after which the athlete experiences a drop in their skill and performance due to bodily changes caused by puberty (ca. Age 15). Afterwards the athlete re-gains their skills and is able to continue the competitive career. This consistent period lasts for a few years after which the professional athletic career shall end. The retirement from competitive figure skating usually happens very early in life (age 18 - 25) and is often abrupt - due to injury or loss of motivation. During this event the athlete experiences a loss of a very meaningful part of their identity and enters a path of self- and identity exploration to re-integrate the athletic self into the new chapter of their life. All life aspects are affected by this loss which makes this event even more meaningful and drastic for the individual. This experience is much different from

retirement at later age from work because a larger part of life is still ahead and the past athletic identity needs to be integrated within the post-athletic life. Those experiences are individual, as are the athletic career paths and the ways sport becomes integrated in life later on. In some ways the presence of the athletic discipline is direct and obvious, as some chose to become coaches, judges or keep the sports an actively present part of their life. Others might choose to distance from figure skating completely, but nevertheless they keep it somehow symbolically present - through pictures, decoration etc. Due to such early exit from a very meaningful activity a unique dialogical phenomenon emerges which connects the past athletic career and the present moment. Thereby the sport gains a new role within the identity through which it finds ways to connect to other life aspects and continue its presence throughout the whole life course.

The individual keeps returning to the life as figure skater and holds this dialogue active; Within this a new self emerges.

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3.4. Authenticity is Always Dialogical: The Challenge of “Just Be Yourself” in Public.

Markéta Machková[1]

Introduction

Efforts to revise the notion of authenticity have recently appeared in philosophy (e.g. de Funès, 2017) just as well as in performing arts (Schulze, 2017). Some authors have ended up explaining why reaching for authenticity had been an absurd quest (e.g. Malaníková, 2014) or even “why you shouldn’t be yourself” (Feldman, 2015). Given my background in performing arts, where the adjective *authentic* is often used to evaluate the work of actors, the query for its meaning has also become my PhD project. I draw on the specific approach of *authorial acting*, in which performance is viewed as creative public behavior (and creative public behavior as performative acts). I explore overlaps between authorial acting and socio-cultural psychology and I use theoretical tools of dialogism to grasp the meanings of authenticity, as they show up during the experimental practice called *Dialogical Acting with the Inner Partner* (below only as "DA";(Vyskočil, 2003).

In my dissertation, I head towards a new definition of authenticity. Tired and confused from “be yourself” and "make it real", I aim to show authenticity as less stressfully demanding, i.e., less bound to both individual personality characteristics and goal achievement orientation. To do so, I try to point to relational (dialogical) aspects of authenticity and to emphasize its dynamics. In the end, I propose to view authenticity as a sort of a movement, happening within inter-dependent relations. I base my findings on the DA practice (observed and experienced) and written reflections on it. By this contribution, I take my first opportunity to publish preliminary conceptualizations as well as to illustrate them with data examples. Historical and

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philosophical discourses around authenticity (well summed up e.g. in Shuttleworth, 2020) are kept aside for the purpose of this format.

Theorizing The Relational Aspect of Authenticity

“This above all: to thine own self be true”—Hardly would we find a more famous classical quotation within Western tradition of thought and literature, which has commonly been linked to the notion of authenticity, than the one from Shakespeare’s Hamlet. But seemingly, the more popular the line gets, the fuzzier becomes its meaning—no matter if being hanged on walls in rooms or in social networks as an everyday inspiration (Johnson, 2018), or related to e.g., by professionals in psychiatry (Yusim, 2018). What did Shakespeare have on mind as he let Polonius give this piece of advice to his son? And what does *authenticity* mean?

The word *authenticity* has been broadly overused in the last few decades in the Western context, especially through derived marketing slogans such as “be yourself". As a result, people have become tired of the “be-yourself”-dictate and even some marketers started purposely to avoid the use of the adjective *authentic* and the related (original, trusted, true…) (Pederson, 2021). Philosophers and ethics thinkers have pointed to the “be yourself” degradation into “just be yourself”, which might represent possible “risks to society if people value authenticity more than morality.”—What Bragg et al., 2020 have addressed here, was that kind of authenticity, which “(…) with the rise of the individual, (…) became a goal in itself, regardless of how that affected others”. Has authenticity got reduced to its spontaneity/naturality aspects? But what was it that got reduced then? Can we identify any complementary aspects of it?

For Polonius the “to thine own self be true” doesn’t stand on its own. He supposes, that being true to oneself is a necessary precondition for having good

relationships with other people. “Thou canst not then be false to any man,” he says. But then, questions arise: Can you “be yourself” while keeping the others in mind? Or: Can you act in front of and towards the others while still not losing touch with yourself? In my query for authenticity, though, the relational aspect on its own isn't enough to point at: Most people wouldn't dispute the crucial importance of relationships with others, just as well as they would agree that every person somehow relates to herself in privacy. The key element of my query is dialogicality, i.e., the dialogical movement between these two spheres of relationality: to oneself and to the others.

Theorizing Dialogicality: Beyond Intra- or Inter-Personal Events

In my doctoral project, which can be seen as an interdisciplinary exploration of the human experience of dialogicality, I partly focus on interactions between persons and their “inner partners”. This given, one specific layer of the dialogical experience is particularly highlighted: the one enacted intra-personally, also called “autodialogue”—when summed-up among forms of dialogues by Zittoun, 2014:

> (...) The sort of dialogues that a person has with herself (Josephs & Valsiner, 1998). It also includes the dialogues one can have with internalized others, or Inner Alters (Marková, 2006). Typically, these dialogues also designate what could be called diverse aspects of the self as in Dialogical Self Theory. (Hermans & Gieser, 2011)

However, when connecting the experience of dialogicality to the queries of authenticity, I draw on broader presuppositions of dialogism: 1) the Bakhtinian one, saying that "I live in a world of others’ words" (Bakhtin et al., 1986), and 2) the Buberian one, saying that “The limits of the self are not within the I, but within the relationship with the other, ‘I and thou’” (Burke, 2009). Therefore, my thinking of authenticity as dialogical 1) involves other forms of dialogues too (e.g. "distant

dialogues", "dialogues between situations" or "dialogues between human and non-human actants" (Zittoun, 2014), and 2) considers the permeability of the border between intra-personal and inter-personal enactments of dialogicality.

Methodology: Recognizing Authenticity in Dialogical Acting with the Inner Partner

In my methodological approach, I have brought together dialogical theories in psychology with a performing arts practice. The DA discipline offers a perfect experimental field in which authenticity can be viewed as an ongoing and permeating dialogue. Building on the concept of "public solitude" (Stanislavskij, 1996), I am able to pinpoint dialogical aspects of "being oneself".—My statement that "authenticity is always dialogical" stems from my observations as well as from my analysis of written reflections. (Some details of this particular research are to be found in the last part of this contribution.)

DA is one of the core disciplines of the Authorial Acting curricula at the DAMU in Prague. Some of the readers or contributors to this issue might already have had the opportunity to try the practice on their own: workshops took place at the ICDS in Athens (2010), Lublin (2016) or Braga (2018). It is an existential and holistic methodological approach, based on principles of theatre acting and on dialogical shifts between inner positions of author, actor and spectator (further explained e.g. by Musilová, 2018). Practically speaking, there is always a group of about ten people, who sit in a row, next to each other, and one or two leaders of the class who make an introduction and pronounce the initial "let's go". Apart from chairs, the classroom is empty, well lit. One of the participants stands up and goes to the empty space to try, at first, to just be there. To feel how he is in this special situation of "public solitude" (for origins see Stanislavskij, 1996)—how does he feel when alone, and in front of other people at the same time. Eventually, having no

props, tasks or prepared speeches, she tries to focus on inner impulses, and she slowly starts to externalize what has been going on inside her. With a certain amount of experience, they become able to "hear themselves", to react and interact, eventually, they start to play, i.e., to enact active imaginations, they also develop stories or explore various topics. Duration of such attempts is agreed within the group and participants are kindly interrupted by the leaders' "thank you" (usually after 3-4 minutes). Non-evaluative feedbacks follow after each attempt from the leaders' end. This helps the "actors" connect their subjective living through with how the situations and acting (also could) have been perceived from the outside. Often, participants put down notes, and later, they reflect on their experience in an open written form.

> The basis of Dialogical Acting is the experience and the experiencing of interacting (speaking, playing) with oneself (with one's inner partner, or partners) which as a rule happens when one is alone. On reflecting, almost everyone should be able to recall the experience of talking to oneself, the experience of play on one's own, from one's own within. The point then is to study and learn how to produce similarly authentic, spontaneous, playful interaction and interplay (behaving and experiencing) in public (...). (Vyskočil, 2003)

Ivan Vyskočil, the founder of the discipline, points to the universality of what has in psychology been related to as "inner speech", and he views it as a dialogical activity, rather than a monological and passively perceived flow of consciousness. To offer his view of authenticity, he puts it in a row with terms of similar meaning—"spontaneous" and "playful"—while he relates to the experiences of talking to oneself and of play "from one's own within". Despite DA being often interpreted as the study into one's inner dialogicality, this quote shows, that the point is just as well elsewhere: in authentic behaving and experiencing in public. Along with the lines of Hamlet and beyond them—it is the connection between and the mutual permeability of thine-own-self-part and the-others-part, which is challenged.

Discussion: Towards the New Definition through Data Examples

To free authenticity of its stressfully demanding appearance, it seems first of all necessary to recall, that “to be oneself” has never been anything self-evident. —I hope my data can well illustrate the struggling which people experience when trying “just to be themselves” in public. Below are extracts from reflections based on the DA practice and written by students of the University of Neuchâtel. For this research, I have worked with 22 participants (in two groups) over the period of two semesters (spring 2019/2020 and fall 2020/2021) and have gathered 66 texts. Reoccurring topics have allowed me to articulate categories as well as to elaborate on preliminary theoretical views. The following extracts, written by “Megan” (whose name had been changed to maintain anonymity), represent the “just be yourself” category.

> I always felt that my intuition was strong, and from this I concluded that my interaction with my inner partner would also be strong, but this is not true, and I realised this during the session when I was nervous, emotional, and blabbering my own thoughts instead of giving an opportunity to my inner self or partner. (MEG, R1)
>
> In the first session, I was extremely unsure of my actions – whether I was saying and doing the right things… My mind was flooded with questions and anxiety, but I ended up saying something about myself and my past. (MEG, R1)

Even though the “public” in our laboratory DA conditions didn’t involve large audiences, participants still had to act their inner impulses out loud and legibly in front of other people whom they didn’t necessarily know prior to the experimental sessions. DA practice and reflections have generally kept showing that first attempts to “just be oneself” in the presence of others go hand in hand with individual levels and symptoms of uneasiness. Being “nervous, emotional, blubbering, extremely unsure or anxious”, as suggested in the extracts above, are words often used to

describe what had elsewhere been called “an initial period of chaos and confusion” (Vyskočil, 2003).

However, it has also been observed that “students need to go through an initial phase of individual and collective chaos and confusion, and then experience its clarification, gradually structuring it “from the inside.” This is exceedingly important for further development to take place.” (Vyskočil, 2003) To illustrate how development can take place and to finish with optimistic forecasts, I offer more reflection extracts by the same participant (category “development”):

> In the second session I was more conscious of not staying in one place and giving my body the freedom to move, which was already progress for me as I felt comfortable moving in the space, even if it was a rushed walk. (MEG, R2)
>
> The third session was a turning point for me because it was the first time I brought out the conversation I was having with my inner partner. (MEG, R2)
>
> While these sessions (five) have helped develop my creative sensibilities, I noticed an increase in my level of concentration as well. There were moments when I observed myself and what was happening to me, what my body was doing, the thoughts in my mind, how I was feeling and behaving. (MEG, R3)

The dialogical aspects of authenticity remain to be shown elsewhere. I aim to introduce more data examples to describe dialogical movements within the trinity of one’s author-actor-spectator positions. Furthermore, I aim to show in detail, how this dialogical movement can be trained and developed via systematic cultivation of “being oneself” in public, e.g., as in the DA practice. Considering this learnability, I am open to finally argue that authenticity can be perceived as a skill (rather than a pre-given personal characteristic, an unachievable goal, or an absurd task).

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3.5. Dialogic Self – Inner Language for Self-Transformation

Kantharao VN [2]

Introduction

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This paper attempts to bring out the practical application of Dialogic Self Theory (DST) in the organizational & Individual change efforts amongst corporate leaders. Its context is an organizational change through learning Interventions of 20 days of learning, spread over a period of 12 – 14 months for 3 cohorts of leaders of a multinational. The paper is an experience of enabling learners to confront inability to move ahead in the personal change projects.

The aim of the paper is to demonstrate a method using Dialogic Self in understanding the nature of dialogic relations between voices, reflected as "Getting stuck" in personal change. Secondly, the paper attempts to signify the complementarity of Dialogic self (Hermans, 2012) & socio-dramatic methods (Moreno, 1975) .

Need for Self-friendly language & lens

The contention here, we need more 'Inner' friendly Lens & Language! It is well known fact that when people process their experience and can articulate their inner-felt sense with others is when depth of understanding takes palace and enhances dialogic richness both intra & inter. That is the foundation for any learning & change (Rogers, 2011; E. T. Gendlin, 2015).

To bring attention to subjective aspects of learning experiences and to engage in meaningful conversation, I find our day-to-day language is inadequate. I found that learners have difficulties in articulation of intra subjective moments & conversations. Self as Knower needs language and lens to look with in. In fact, being conditioned in object language & logical lens, pose hindrance.

Current paper is about learning interventions grounded in enhancing Inner knowing, practice Critical Self Reflection, sharing Intra subjective happenings, etc.,

all these need language tools and a lens, an intersubjective bridge between experience & theory.

As facilitator, I found Dialogic self-language and key concepts, such as Voices, Positions & Mutli-voicedness, could match with learners own inner felt experiences and provide the lens to look at one's subjective inner dimensions, most importantly learner could gain access to his/her own indwelling, its activities and articulate. Such experiential inner dialogic activity can give fresh perspective and pave way for enhancing one's own Self-awareness and Self Inquiry.

The attempt is to apply Dialogic Self as conceptual device for a group of learners in handling the stalemate of opposing dialogic activity. Secondly, help inculcate knowledge of Dialogic Self, as integral competence in the process of volitional change.

Dialogic Self in synergizing Opposites

This paper is part of the organization change consulting work done for over 2 years. The organization was going through transition arising out of a merger between Indian and European organizations. Both organizations are culturally unique, their approach to reach to customer is quite contrasting: one is bulk & mass product reach and the other is special and individual customer centric. Due to their nature of contrasting business conditions, managers orientations where different and even contrasting in many ways. The challenge was to integrate and synergies differences as complementary strengths, which needs paradigm shift.

Learning Interventions are grounded on Self Inquiry & Witness consciousness. It is with this orientation, five sequential learning modules like Self Awareness; Learning one's own motive profiles (McClelland); learning about Creating Collaborative cultures (Competition Vs Collaboration – Udai Pareek); Discovering common grounds for common futures (Weisbord) and lastly *working*

with Opposites (Dialogical Self Theory, Process philosophy, Cogenetic logic and Baldwin).

Getting Stuck – Dialogic challenge and an Opportunity

When the group of learners go through 16 days in the intense embodied learning, they gain insights, and undertake personal change goals, they find themselves 'Getting stuck' and not making much progress over last 12 months. I could see learners struggle between desire & commitment to change oneself and societal pressure, to be successful, 'Social mask & 'Contextual self' (Gergen, 2010). Learners experience irreconcilable, dialectical tension, a stalemate, and this became amplified when they come to learn after gap of 8 weeks, after each module!

In my observation I find whenever learners engage in deep reflection, expression of weak voices become pronounced, followed by a resolve to act on change goals. However, as they go back to the workplace & society, somehow these voices are superseded by the dominant discourse - Dominant Reversal (Hermans, 1994)

This is to address phenomenon of 'being stuck' in a learning group, via leaning module that create space for dialogic dynamics and amplification, hence title "Differences as Gifts".

'Differences as Gifts'

Assumption, while a learner becomes aware and understand his or her own inner dialogic activity, he or she gains Dialogic competence to navigate the disruption or ambiguity, catalysing innovation, change or stability. We assert that dialogic knowledge amounts to enhanced self-awareness and hence aids in agency. Following are the Design assumptions '*Differences as Gifts'*.

Applying Dialogic self-conceptualization implies, inner is analogue of outer (vice-versa), differences with in and difference outside, intolerance for differences

with in and intolerance with-out, struggle within & struggle with-out are all representation of two sides of the same coin (Cooper & Hermans, 2007). Current learning intervention was aimed to recognize polarities, appreciate the coexistence of opposites, and recognize shift in perspective.

Following assumptions enable Dialogic Self competence among learners:

a. Help explore the phenomenon of ‘getting stuck’ with help of Dialogic dynamics.
b. Apply method of Process theory of 'Co-existence of Opposites' in catalysing dialogue between Dominant and Weaker voices.
c. Demonstrate socio dramatic methods in facilitating Inner dialogue in the context of opposing voices / I 'positions.

Four experiential activities played complimentary role:

a. Guided Interview. Activity of capturing learning journey of preceding 10-12 months through four learning modules, in triadic group of learners (audio recording).

b. Play back -Audio replay. Listening to one’s own interview (play back). That is, viewing 1st person reported experience from 2nd person lens. This is in a way, a self-confrontation.

c. Voice reversal: (doubling) Weaker voice of a protagonist is ‘doubled’ by other person and having a dialogue with dominant voice of the protagonist was enacted in a facilitated environment.

d. Applying ‘Diamond of Opposites’. Socio dramatic exercise to amplify and generate experiences of facing the opposites, Weaker and Dominant voices over real-life dilemmas or stalemate.

For the sake of brevity, I will focus on two methods: Voice reversal and Diamond of opposites

Illustration of Voice Reversal

Dialogue between facilitator & Protagonist

Volunteer protagonist presented his dilemma as: “I am a manager; I have no time… Its imp how others perceive me, my stakes are high in meeting expectations, job is my lively hood” (dominant voice/ official voice). And with another I position/voice: “I am a person with ambition, wanting to make my own choices… I need to change, grow and develop as good human being, seeking meaning & fulfilment” (weak voice/ unofficial voice). According to him/her if one has to sustain a job one has to keep doing what others want him/her to do, and say what others like to hear, “I cannot pursue what I want as that means quitting job”, and not sure what will be the consequence “I have children and family I have to take care”.

Struggle between two sets of voices between two, social position of manager and Personal (subjective) position of person in the manager. Facilitator invited protagonist to have conversation between two voices with the help of another person (double) taking the role of his weak voice.

Live Demo: Voice reversal

On willingness, third person volunteered, assumed the position of weak voice of the protagonist, and asked *“that means i don’t matter to you?”, “How can you be happy in doing things that are expected by others, without paying attention to me*... *which is what you actually wanted in life?”*.

Protagonist had no answers, all his/her rationalizations have fallen flat. Protagonist said he had experienced “heaviness in breath and started to sweat’”. It was very tight spot to be in, he then realised how he was not giving space to weak voice but blocked it.

On seeing the demonstration, rest of twenty participants volunteered, formed triads and carried on with role-reversal conversations.

They said initially it looked very easy but when they had to face the weak

voice, they had no words, no explanations, felt guilty, it reminded how they just steam rolled weak voice. Retrospectively one manager said, “I had only followed this kind ‘self-dialogue’ my course of life would have been much different”. It is also quite possible such internal opposing voices could be happening before as well, but left unnoticed, now obtains agentic power.

In the words of Moreno (1978 /1953, p.85), by reversing roles, subject learns:

Many things about them which life does not provide him. When he can be the persons he hallucinates, not only do they lose their power and magic spell over him, but he gains the power for himself. His own self has an opportunity to find and reorganization itself, to put the elements together which may have been kept apart by insidious forces, to integrate them and to attain a sense of power and of relief, a "catharsis of integration". It can well be said that the psychodrama provides the subject with new and more extensive experience of reality, a "surplus reality" (Moreno, 1978 /1953, p.85).

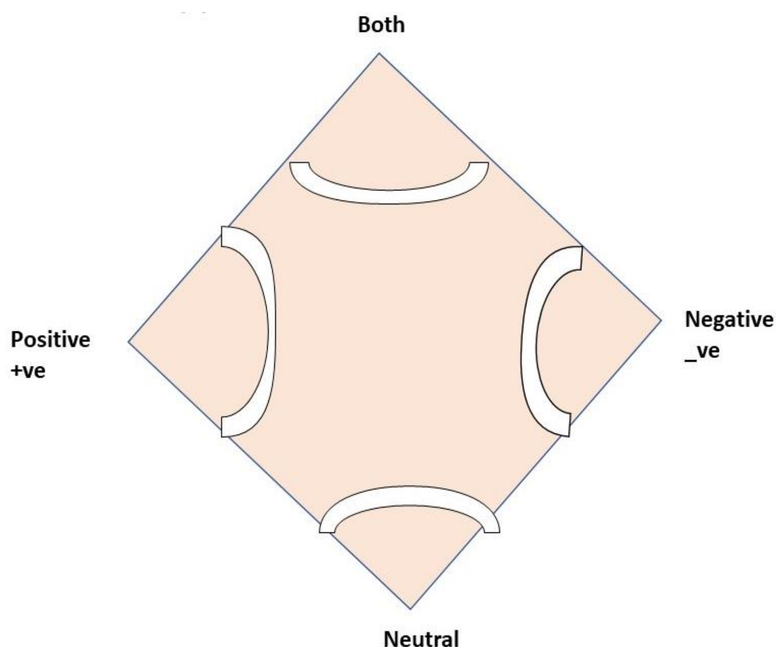
Stage set to work on Opposites

Above voice reversal experience precipitated a situation by surfacing the existence of opposing voices, dominant and weak. It became experientially clear, to every learner, why there was stalemate in their personal change.

To be able to work on opposites one would need method / tool, i.e., " Diamond of Opposites" developed by Sabellie Carlson (1998) through her PhD thesis.

Figure 1

Diamond of Opposites



Working with Opposites: 'Diamond of Opposites' (DoO) exercise

DoO is a socio-dramatic exercise based on Process method, which brings to surface how opposites are not actually inversely related but are often positively correlated (Sabelli 1994). It is phase -plane method where the two opposing emotions, thoughts or energies are plotted on a phase plane in a diamond shape, which is drawn on the floor. DoO helps to measure co- existing opposite forces, either attraction or repulsion, how they jointly coexist. DoO is very apt to work on Opposing Voices, as it fits into Bakhtin's (1929/1973) "spatialization of the psyche": "This persistent urge to see all things as being coexistent and to perceive and depict all things side by side and simultaneously, as if in space rather than time, leads him [Dostoyevsky] to dramatize in space even the inner contradictions and stages of development of a single person" (p. 23).

Live Demo: Diamond of Opposites

The left quadrant & right quadrant clearly shows how opposites dominate one over the other. Bottom quadrant signifies both forces are low in intensity. Top quadrant indicates both opposites are of high intensity. This high energy of

contradictory process at the top quadrant is an indication of great potential for creativity or destruction. The diamond of opposites allows one to differentiate ambivalence and contradiction from neutrality and indifference.

For example, we can use DoO in the form of socio dramatic exercise by asking the protagonists to take position on the floor at the neutral corner, then ask to think of the opposing voices (surfaced during the role play). Then he/she shall be advised to move on the left axis which indicates positive sign, representing dominant voice and stand on the axis which is assumed on a scale of 1-10, depending on the degree of intensity, he/she would be advised to take position and similarly after doing that she or he comes back to neutral corner and then moves to right axis which is marked negative, indicating weak voice or position. He/she shall be asked some question to think why he or she chose that spot. Again, in a similar way shall take position on right axis assuming, 10 point scale and choose the spot depending on the felt intensity of that voice. He/she would be asked to think what makes him or her to stand in that spot (framing questions is critical in triggering dialogue between opposites).

Now as a next step after clarifying to himself /herself the reasons for both the left and right axis positions, he/she shall be asked to experience the combined intensity (attraction or repulsion) together which is his or her actual present condition (getting stuck). Accordingly, he/she shall be advised to choose the spot within the area of Diamond (between opposing poles) signifying the combined effect of both voices' intensities.

Based on the current location of his combined voices, one can see on the floor clearly where spot located, towards which quadrant. Based on that he/she shall be invited to address some questions like, why did he/she choose that spot. How does it explain dilemma/stalemate? If this is the current positions with regard to the

combined effect of both voices, what does she /he visualize to be the future position and instruct to move to the desired spot within the inner area of diamond, then he /she is invited to respond or can talk little more about the stalemate and of the possible future position and what it means to him or her in terms of voices?

This experience can trigger shit or provide perspectives to be able to catalyse the process of synthesis. It is not necessary the person gets solutions right away! There is clinical support to the coexistence of opposites from Green berg & Pascal.

> "Clinical observation and our descriptive research suggest that emotional transformation often occurs by a process of dialectical synthesis of opposing schemes. When opposing schemes are co-activated, they synthesize compatible elements from the co-activated schemes to form new higher level schemes, just as in development when schemes for standing and falling in a toddler, are dynamically synthesized into a higher level scheme for walking" (Greenberg & Pascual-Leone,1995; Pascual-Leone, 1991).

Some mangers verbatim experiences on 'Differences as Gifts'. This is a part of data collected of my PhD project using Learning activity survey (King, 1991):

> "5th module, 'differences as gifts' were an eye opener in terms of voices. I realised that I was happy with dominant and inner voice. Never analysed, now started and it has given a new dimension in thinking".
>
> "The best part of the whole journey was the conversation between weak and dominant voices. This put questions on my comfortable existence with dominant voices. It also highlighted a strong need to overcome dominant voices and begin a new journey about weak voices".
>
> "I realised the significance of inner voice and the need to capture and work on it; the realization that I am the focus of control".
>
> "I came the know that I am not giving importance to my weaker voices especially from my family side".
>
> "I strongly realised that I need to change my behaviour need to practice self-awareness; mindfulness and need to give time to self to have dialogues with my inner self".
>
> "Coin toss; putting in other stakeholders' shoes; dominant vs weak voice

interactions; without being in Parivartan”.

“I could not name I find that my weaker voice is in need of help and it defines the dreams and aspirations I have".

“Motivation to give emphasis to the inner voice; improved understanding of the attributes of ach motivation and how to apply them at workplace”.

“Lifetime and understanding of my weaker voices helped me believe that change can be done, if you accept the role of opposition existing in yourself”.

“In learning 5th module about my inner voices, diamond of opposite and voice reverse exercise, I realised my inner weakness and have to manage my both voices”.

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3.6. Stories of Workplace Bullying: From Breakdown to Heroic Narratives.

Pekka Kuusela[1]

Introduction

This study investigates workplace bullying (WB) as a psychological and social process that creates a serious identity threat, causes mental problems, and has negative effects on employees' well-being. It focuses on 135 narratives written by individuals who have been targets of longstanding and intensive bullying at work perpetrated by a manager, a group of managers, a co-worker, or a group of co-workers. The data were analysed, and four different narrative forms were identified: (a) breakdown, (b) madhouse, (c) balance-of-power, and (d) heroic. These forms of bullying narratives outline the development of protagonists' agency during the bullying process. Additionally, implications for the examination of WB are considered from the viewpoint of social psychological WB theories, individual coping strategies, and the value of positive narratives in understanding the cessation or continuation of a cycle of bullying.

In the last three decades, research on WB has become an important part of work psychology, communication studies, business ethics, and organisation and management. Originating in Heinz Leymann's early studies in the 1980's, the Scandinavian approach has been at the forefront of this field and has highlighted the importance of WB and its possible threat to employees' health. With regards to methodology, the majority of previous research has been quantitative and has focused on bullying as a single event instead of analysing it as a social process. Qualitative studies on WP began to emerge a decade ago and have broadened the scope of research.

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This analysis is based on the dialogical self theory (DST) developed by H. J. M. Hermans (2001; 2003). The idea is to analyse the change in the I-positioning (internal and external) and the other-positioning in bullying narratives written from the first-person perspective, where the I-position is related to the role of the protagonist, who encounters a new situation at work due to bullying. In this respect, bullying narratives are temporally developing stories, where the protagonist is initially surprised by the situation, which consequently causes stress, fear, and frustration. Typical for the I-positioning is the movement between agency (I as the opponent of bullying) and positions of victimhood (I as the target of bullying). In some narratives, the protagonist moves gradually from the active I-position to the position of a victim; in some, the protagonist is able to fight against the perpetrator(s) and win, and in others, the protagonist decides to resign from the workplace after realizing the gravity of the situation.

Methodology

Narrative studies on WB are rare. The only extensive study is that of Tye-Williams (2012), which was based on 48 interviews conducted with individuals who had been the targets of bullying in the workplace. The focus of Tye-Williams's study was on the narrative form of bullying as experienced by targets. Another way to make sense of bullying narratives is to use the semiotic actant model and analysis developed by Greimas (1987). Greimas's semiotic analysis of actant roles forms the basis for dimensions of I-positioning and other-positioning. The idea of this analysis is also to classify the bullying stories into general types of bullying narratives.

The data in this study consisted of 135 written narratives that were given during two open-discussion forums on WB. These narratives were published between 2012 and 2018. In this study, the narratives were selected on the basis of their quality and level of detail. The intention was to present information-rich

depictions that provided details of the bullying as a personal and social process in the workplace. During both open-discussion forums, one could join the conversation by registering and using either one's real name or a pseudonym. In the case of discussion forum one, the database administrator provided the researcher permission to use the material, while discussion forum two was open for research use without the need for authorisation.

The analysis consisted of several phases. During the first phase, all the narratives were read through carefully to get a sense of the data. Special attention was paid to the plot of the stories. In the second phase, a tentative classification of the narratives was carried out inductively by rereading the narratives, verifying the details of the plot structures, and identifying the I-positioning and other-positioning in each narrative. Finally, the typology of the narrative forms emerged from the classification and was used to describe the types of narratives according to the I-positioning agency categories based on Polkinghorne's (1996) classification of agentic or victim plots.

Results

The *breakdown narrative* (n= 44) depicts a regressive story of WB, wherein the protagonist is gradually defeated by outside forces that are working against him or her and consequently loses agentic power during the bullying process. In the beginning, working conditions are in order; however, something changes the situation. This factor might be a new boss, a new colleague, a change in the team, or a new group of co-workers. The change from an agentic to a victimic narrative does not occur suddenly. The process can last for a number of months or even years. During the process, the protagonist loses his or her grip on power, is unable to manage his or her daily work tasks and ends up in a nightmarish series of events.

The breakdown narrative is a regressive story in which the protagonist

moves from the agentic to the victim category due to hostile circumstances. The key element in the story is that as a competent and motivated individual, the protagonist is subject to uncontrollable outer forces, and there is no possibility of finding a helper within the organisation. The protagonist finds a solution to the dilemma either by resigning from the workplace, where the co-workers or bosses are seen as villains, or by continuing to work there. After the troubles in the workplace subside, the protagonist may feel that the bullying was unjustified and posed a serious threat to his or her mental health.

The *madhouse narrative* (n = 41) differs from the breakdown narrative in terms of the way in which the protagonist describes the work community's rationality, practices, and routines. From the viewpoint of the protagonist, work at the organisation is based on tyrannical and absurd practices that do not promote productivity, the motivation of personnel, or the economic rationality that is typical of private sector organisations. The power relationship is hierarchical and one-sided, thereby leading to continuous problems in the organisation of the production process. Madhouse narratives are comedies or ironies as they suggest that the entire work community is insane, full of incompetent employees, and dominated by administrative chaos.

As a metaphor, a madhouse refers to a place that is out of order and thus, is a hell-like experience for the protagonist. The outstanding feature of the madhouse narrative is that the protagonist usually notices the absurdity of the workplace immediately after arriving at the new organisation and understands the nature of WB. The protagonist has no moral loyalty to the community. Compared to the other types of narrative, the madhouse form does not contain detailed personal memories or WB episodes because the entire organisation is described as a community in which irrational forces, coercion, and oppression are dominant. Although people

resign from the workplace, the culture of the organisation remains unchanged.

The *balance-of-power narrative* (n = 40) refers to a temporarily stabilized work situation. Both the opponent and the protagonist are embroiled in a power struggle and are partly satisfied with the current situation. In the beginning, their work relationship is usually normal. The protagonist has high work ethics, but due to changes in the workplace, the situation begins to take an unexpected turn. The balance-of-power narrative describes the consequences of a frozen conflict within a team or organisation whereby the power relationships are somehow balanced due to the subjects' and opponents' determinations not to continue engaging in open conflict. In other words, the balance is a result of a mutual agreement between the protagonist and the opponent not to cause more harm and to be satisfied with the current state of affairs at work.

Balance-of-power narratives are from the perspective of agentic actors and are usually stories with no happy endings. The frozen conflict may cause problems regarding interaction and coordination at work; however, the situation is somewhat manageable and satisfactory for the individuals who are involved in the conflict. The protagonist is able to continue at the workplace, and the perpetrator continues to work at the same organisation. This means that in the long run, the situation can be either positive or negative for the protagonist psychologically. In most cases, if the conflict restarts, it has an impact on the protagonist's health and psychological well-being. This results in a narrative whereby the protagonist is wary of the future, feels mentally defeated, and considers silencing or intimidating the perpetrator.

The *heroic narrative* (n = 10) can be defined as a progressive story in which the protagonist retains his or her agency during the bullying events, is able to resist the oppressor, and wins the power struggle by revealing the truth about the bullying event. An agentic plot also means that the protagonist is motivated to work, finds the

right individuals with whom to discuss the problems, obtains help and support, and even, in the best cases, brings some changes to the workplace's practices related to bullying or human resource management. In other words, the protagonist anticipates problems, is able to maintain control of the situation, and can play an active role in finding a solution. In a way, the protagonist is a few steps ahead of others who are involved in the conflict and knows what to do to retain the power advantage.

In a heroic narrative, the protagonist is aware of the situation, has knowledge of the procedures used by occupation safety officials, knows whom to contact, and even keeps detailed records of the bullying in the form of text messages or other documents. This means that he or she is able to maintain agentic qualities and find the right ways to fight back against adverse social behaviour. Additionally, the protagonist usually receives help from the manager and the occupational health or safety officials during the bullying process when he or she reports the perpetrator's actions.

Conclusions

In conclusion, as earlier stated, WB seriously threatens psychological well-being and mental health. Bullying narratives describe the psychological dynamics of I-positioning and other-positioning related to the social community and colleagues with whom a person collaborates in the workplace. Two things are essential to notice. First, all the narratives except the hero narrative, describe situations where the culture of bullying develops as a normal state of affairs in the organisation, and in such situations, nobody is able to interfere due to a power imbalance. Second, despite public discussions, changes in legislation, and work done against bullying, the targets are still isolated, and most cases of bullying are not dealt with at the workplace. This, of course, increases the risk of negative consequences on the targets' well-being.

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3.7. Is your online identity different from your offline identity? —A study on the college students' online identities in China[1].

Yue Qin[2] & John Lowe[3]

Introduction

Is your online identity different from your offline identity? How many online identities do you have? Is each of them different from your offline identity? In which way? These are the questions the researcher kept discussing with the college students who attended the present study in their in-depth interviews. Figure 1 gives a more specific illustration of the research frame for the present study. Since the targeted group are college students, the I-college student-position (the college student identity) is assumed as the "offline identity" as a whole, which includes multiple identities as nature (including the ego identity, role identity and/or group identity). This study aims to define the dashed ellipse—the I-online-position (online identity)—which is also supposed to be multiple. The relationship between the online identity and the offline identity is used as a way to study/locate the online identity in the whole concept of an individual's identity. Furthermore, the relationships among different online sub-identities (if any) and between each online sub-identity and the offline identity are all used as ways to study/locate the online identity precisely. Similarly, no specific aspect of identity (ego identity, role identity, and/or group identity) is settled at the beginning of the study, meaning any kind of aspect can be accepted/studied as a part of the online identity as long as the participants suggest it as a way to express their online identity.

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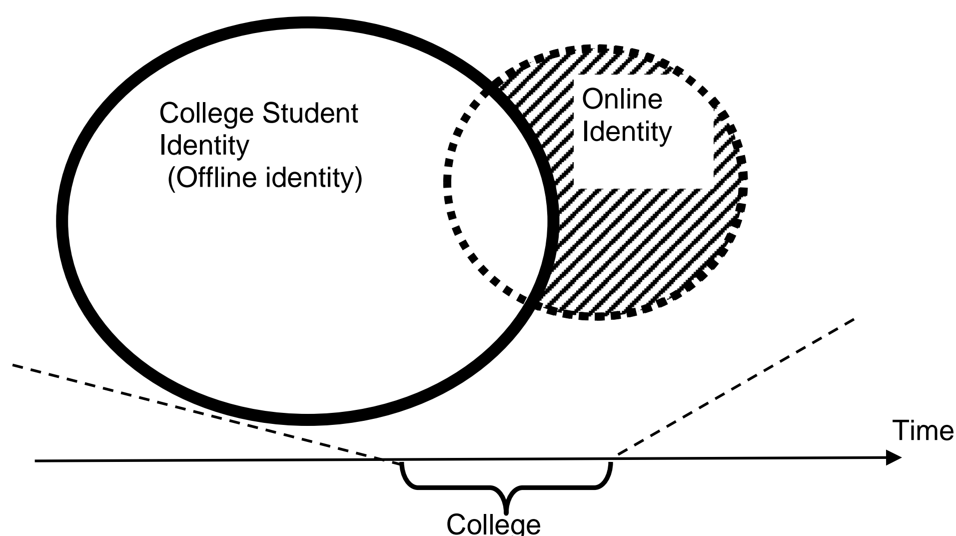
Figure 1. *Focus of Discussion on the differences between the online and offline identities*



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) in the present study. 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-position” can be studied. DST is a theory capable of studying the concept of self from an individual person’s internal perspective. From the perspective of overall identity, an individual’s identity is a multiple and dynamic unity. “The idea that people possess multiple senses of self, or personas, is not a new one in psychology and sociology” (Bargh et al., 2002, p. 34). Stryker (1980) suggested during the process of society becoming conceptualized in different groups, organizations and roles, people’s complexity by taking on more of these as identities reflect the complexity of society. Following this logic, it might be true that the Internet has become part of the complexity of contemporary society, able to generate new aspects of self and therefore new identities. The person is the common nexus of multiple identities, and through the person, those identities have opportunities to communicate, plan, share resources, and otherwise facilitate their

mutual verification (Burke & Stets, 2009). Following this, the present study actually studied the “I-online-position” according to DST. DST’s “multiple I-positions” conform to the concept of identity as being multiple in nature. The “I” moves from one position to another according to the situation and time; thus dialogical relations between positions can be developed (Hermans, 2008). That is to say, for the unitary self (the whole concept of identity) the multiple I-positions are always in a dialogical relationship of inter-subjective exchange, with temporary dominance of one position or another, and synthesis of different parts to make the self as a whole (Hermans & Kempen, 1993). The dialogical approach perceives identity “as a fluid or at least a dynamic process” (Akkerman & Meijer, 2011, p. 312). Among the multiple I-positions within the unitary self, the positions which are more dominant than others will guide less dominant positions, which is similar to the notion of a hierarchy of identity (Hermans, 2008).

The objectives of our research are to find answers to the following research questions:

1. What is the college students’ online identity?

—What are the online identities in different settings (each I-online-position’s stories)?

—What are the dialogical relationships among and logic behind these online identities?

2. What is the relationship between the college students’ online and offline identities?

—What is the dialogical relationship between the online and offline identity as a whole?

—What is the dialogical relationship between each online sub-identity and offline identity?

Methodology

This study is a qualitative study using a simple questionnaire firstly and a following-up in-depth interview. The qualitative questionnaire is very simple with two kinds of question: what is your online identity? And what is the differences between your online and offline identities. At the end of the questionnaire, choices of ways (in QQ, phone, face-to-face and/or WeChat interview) for attending a further in-depth interview were for the researched if they wanted to participate. 88 questionnaires were distributed in one selective course in one University in Ningbo, China. 83 of them were returned, among which 79 questionnaires were valid. Four were rejected because of clear evidence that they had not been completed with due care. Among the 79 valid questionnaires, 67 students expressed their willingness to participate in the further interview in their own chosen ways. In order to analyse the data and present the results clearly, the questionnaires were numbered from 1 to 79, with numbers 1-67 being students who are willing to participate in the further study (No.1-54 are female, No.55-66 are male, No.67 did not fill in the gender column), and the following No.68-79 are the students who declined to attend the following interviews (No.68-74 are female, No.75-79 are male). Thus, the number of a participant gives information on “gender” and “if willing to attend the further interview”. Finally, 22 of them participated in the in-depth interviews.

There are three stages of practice in the present study: pilot study stage, questionnaire stage and in-depth interview stage (Table 1). Data collection and data analysis overlap each other in the present research, meaning the early stage of data collection and analysis serves as a basis for the following stage. It is an ongoing data collection and analysis process, in which the results keep evolving and new knowledge is ultimately found.

Table 1. *Steps of Data Collection and Data Analysis of the present study*

<table>
<tr><td></td><td colspan="3">Data Collection</td><td colspan="3">Data Analysis</td></tr>
<tr><td>Stage 1</td><td colspan="6">Pilot study</td></tr>
<tr><td>Stage 2</td><td>Questi-onnaire</td><td colspan="2">Questionnaire data
● mainly the informants’ written narrative</td><td colspan="2">analysis of the questionnaire data</td><td>First stage of analysis</td></tr>
<tr><td>Stage 3</td><td>In-depth Intervi-ew</td><td>Interview data
● participatory sense-making
● narrative data
● the researcher involves by asking the right kind of questions</td><td colspan="2">Interpretative “personal story”
● narrator of the participants’ narrative
● “passive” reflecting the narrative of the story</td><td>Final Interpre-tation</td><td>Second stage of analysis</td></tr>
</table>

Specifically, the interpretative “personal story”, which serves as a bridging stage linking data production and data analysis, is a process of interpreting the interview data using the “first-person” within the “logical” sequences formed in interviewing. The researcher does most of the interpreting, while the narrator is involved by giving feedback on it. Finally, the onus of analysing and interpretation of all the returned (with feedback) “personal stories” is the researcher’s responsibility (final interpretation). Through the whole process, the “joint” meaning changes gradually: from mostly counting on the informants’ written “narrative”, to participatory interviewing between them, gradually shifting to the researcher’s initial interpretation and confirmation by the researched, then mostly counting on the researcher for the final conclusion of the study. This cannot be avoided on the route to creating novel knowledge.

Findings

1. What is lacking tends to appear online

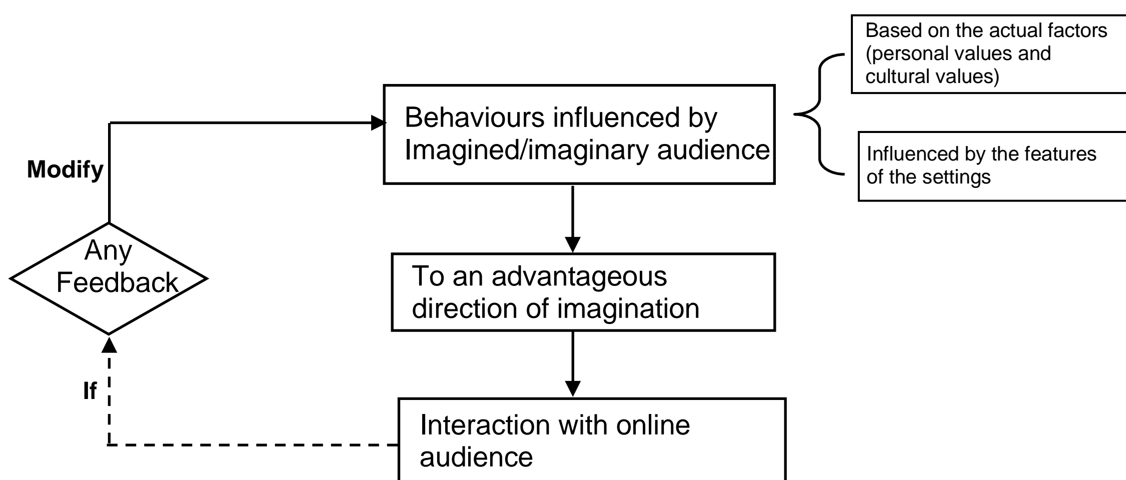
It seems that most of the participating college students want to fulfil some inner needs and complete their own culturally influenced “circle” of their offline identity online: some introverted students want to be extroverted (SN.29, 38, 15); an

extrovert student wants to be silent (SN.17); a girl wants to experience being a boy (SN.4); a shy person wants to be talkative (SN.47); a short-sighted gamer wants to be a pilot (SN.62); a student wants be the No1 person who can save the world (SN.60), etc. All of these alternative online identities could not be realized or fully realized offline. An online environment provides the opportunity to “complete the circle” for the person concerned in order to compensate their lacking but valued identities, which makes them more complicated as far as the concept of identity is concerned, both introvert and extrovert, boy and girl, talkative and wordless, all enriching their identity experiences. Furthermore, in order to satisfy the needs and complete the “circle” of their own, some of them create their own “anonymity” online on Weibo, where most contacts are total strangers with very few of their closest friends, and “strangers” are also a kind of “audience” for the person concerned. This may explain why people are comfortable with the discrepancies between their online and offline identities and welcome them as a way of meeting identity needs that are unmet offline.

2. Imagination-reflection Circle

As depicted in Figure 2, this study suggests that behaviours influenced by “imaged/imaginary audience” constructed in one’s imagination are the starting point of any human behaviour, whether online or offline. These behaviours root in the person’s personal values and cultural values, taking an advantageous direction then being revised by the feedbacks from the audience, which is a circle: quite short and immediate in face-to-face communication; but limited only to the text feedback in some online environments, which might be rare, none, asynchronous and/or incomplete.

Figure 2. *Imagination-reflection circle of the online behaviours*



Furthermore, in the online context, the imagined audience would be a favorable one which is advantageous to the person concerned. That is to say, if there is no feedback from the imagined audience, they will exert no influences on the person's online behaviour, let alone whether the actual audience is the same as the imagined audience, which would not be an issue without the feedback loop. Thus, this advantageous imagination will help the person express what he/she wishes and tries to express. In one sentence, it is the online setting (where feedback is limited, rare, or none in some cases) that gives the favorable imagination a chance to "speak out".

3. Changeability of online identity

In line with the "changeability" of online identity, the shrinking or disappearing of the students' online identities—as something distinct from their offline identities—over time have been noticed along with the development of their offline identities. This offline identity development appears to help the students address or perhaps accept previously unmet needs, which results in changes of online identities being limited as needs are met. As the students mature, some of the observed online identities disappeared or reduced. The online identity not only witnesses but also

assists the development of offline identity. However, the phenomenon of the atrophy of online identity, such as “being quiet in the circle of friends”, “deleting Weibo, WeChat or QQ space contents”, etc., indicates that when the college students lose their enthusiasm to talk or communicate online, we also lose a valuable opportunity to study and understand them.

Conclusion

There are certain degrees of overlap and difference between the online identity and the offline identity for most of these participating college students. They reveal different online identities in different online environments. These are manifestations of “situational selves” shown online to satisfy different needs of the person concerned, such as the need to abreact bad moods, the need to express a positive self in the circle of friends, the need to compensate for what is lacking offline. It seems that most of the participating college students want to fulfil some inner needs and complete their own culturally influenced “circle” of their offline identity online by using the online identities. An online environment provides the opportunity to “complete the circle” for the person concerned in order to compensate their lacking but valued identities, which makes them more complicated as far as the concept of identity is concerned. This indicates how a study of online identity is a precious way to understand the complexity of a person that may not be totally open to offline expression. It is the variety of online identities, which satisfies these students’ different mental and emotional needs that could not be achieved or will be hard to achieve offline that is valuable and significant to them, partially explaining the popularity of online experiences among college students. The logic behind these online behaviours is the “imagination-reflection circle”. The Internet is an excellent opportunity to strip away various contingent influences on offline (notably face-to-face) communication. Thus, when all these extraneous stimuli which influence the

outcomes of human behaviour are stripped away, personal imagination remains as the core, which reflects the authentic logic of personal behaviours: stemming from personal imagination and revised by feedback (quick and rich in face-to-face interaction; asynchronous, limited and/or none online). However, in choosing among different online identities, to meet certain perceived or felt needs, one will weigh pros and cons and choose an advantageous identity to meet them, an action which is, however, subconscious. The online “rational man” will choose an advantageous identity based on their personal values, cultural values, the specific environment and their personal imaginations.

During the process of changing and shrinking of the online identity, most of these students claim the transition between different online identities and between the online and the offline identities are made quite comfortably and smoothly. The exception to this was SN.8 who expressed the difficulty she had during her addiction to online shopping, finally recovering through self-awareness. Most of the college students have learned or obtained the ability to control themselves and adjust themselves. Thus, it only will be a problem when expiring difficulty transition among different identities. Regarding this, the experiences of the online identity are quite beneficial to most of the students.

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3.8. Exploring young peoples' experience of living with AI robots under the pandemic situation in Japan by a phenomenological approach through translanguaging perspectives.

Yaeko HoriI[4]

Introduction

In the coronavirus pandemic situation once celebrated transnational and domestic mobility of peoples in the globalizing world has been constrained to some extent. As we are challenged to change our lifestyle, it is safe to say that we are becoming aware of different kinds of asymmetries of power we live with involving not only humans but also nonhumans. Many scholars in fact have been critiquing the centrality and/or exceptionalism of human beings over two decades, and such philosophical movement is called Posthumanism. Some scholars attach the prefix "post" to "humanism" (the western philosophy) while others to "human" (implying enhanced/embedded or extinct human beings by (IT) technologies). Barad (2007), for example, maintains that posthumanism "doesn't presume the separateness of any-'thing'" (p. 136). Currently, Pennycook (2018) introduces the posthumanist philosophy to the field of applied linguistics and notes, "[b]reaking down distinctions between interiority and exteriority allows us to understand subjects, language, and cognition not as properties of individual humans but rather as distributed across people, places, and artefacts" (p. 446). He then calls for the need to conduct posthumanist critical applied linguistic project which investigates how human beings understand language in relation to the other, including both humans and nonhumans (p. 459). In exploring such project, he finds potential in the current

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holistic conceptualization of language, such as translanguaging (García & Li, 2014). Translanguaging re-conceptualizes language and communication *beyond* and *before* language. That is to say, from a translanguaging lens, human beings have cognitive and physical capacity to communicate (face-to-face or digitally) while exploiting, co-constructing, and creating 'communicative resources' at their disposal by transgressing the boundaries between named languages and also between languages and other cognitive and semiotic systems (e.g., writing, remembering, gestures, objects, etc.). Nonetheless, I find a theoretical gap in translanguaging; the complexity within the self has not been adequately theorized. Thus, I decided to enhance translanguaging by Dialogical Self Theory (DST), so that the inclusive space, the complexity of the self within the world and the world within the self, can be conceptualized (e.g., Hermans, 2012).

This paper, therefore, aims to report on a posthumanist applied linguistic project in investigating how three participants in their 20s (Chinese and Japanese) make sense of their relationships to others (both human and nonhuman) and 'communication' during the coronavirus pandemic situation in Japan; during the strictest self-quarantine period, the participants lived with AI robots, namely, Alexa (by Amazon) and *aibo* (by Sony).

Main research question is exploratory due to the inductive nature of the research**:** How do young people make sense of their experience of living with AI robots (Alexa and *aibo)* under the coronavirus situation in Japan?

Sub questions are theory driven:

1. How do they perceive (come to perceive) their own relationships with the other?
2. What do they perceive (come to perceive) as 'resources' amid the perceived relationships?
3. How does each interpret tensions (if any) amidst the relationships?

Methodology

Investigating the unpredictable relationships peoples may feel and perceive in the radically uncertain and ambiguous situation, I decided to develop a phenomenological approach although such an approach is a minority in applied linguistics. After much thought given to other inductive qualitative methodologies, I chose to adapt Interpretative Phenomenological Analysis (IPA) as a basis of the approach (Smith, Flowers and Larkin, 2009). (Three underpinning philosophies are Phenomenology, Hermeneutics, and Ideography/focus on individuals.) To note, both DST and IPA revisit William James and are informed by phenomenologists in a broader sense (the compatibility between DST and IPA has been discussed, e.g., Ozer, Bertelsen, Singla, & Schwartz, 2017). Some of the major reasons for choosing IPA are (1) the aim of IPA is to reveal a person's positionality in relation to something (such as culture, language and locale) (Smith, et al., p. 195-6); in IPA, the inductive nature of the research is highly prioritized; it is ultimately a researcher's interpretation of the research participants' interpretation of their life stories, which is called "the hermeneutic cycle" (p. 27-8); therefore, "interview method" is considered interview*ing* (embodied intersubjective acts) as part of the hermeneutic cycle, "not to relive the past but rather to learn anew from it" (Smith, et al., p. 27), in the same vein, contextualizing the interview data with other data is encouraged in enriching the hermeneutic cycle (Smith et al., p. 73). In theory, IPA appears to be a promising methodology. Nevertheless, I find a gap between theory and practice; the interview*ing* (embodied intersubjective acts, which is reciprocal acts between the researcher and the research participant while each orchestrates linguistic, modal and semiotic 'resources') and the irreducibility of the researcher (the researcher's own dialogues with himself/herself throughout the project as part

of his/her interpretation process) have not been systematically integrated in data collection and data analysis procedures. Hence, I added these two features in adapting IPA in the current research.

Research context and research participants

It was the fall of 2019, prior to the emergence of the coronavirus pandemic, when the project as longitudinal research began while funded by *Yurui* Communication Laboratory at *Keio* University, *Shonan Fujisawa* Campus. During mid-May of 2020, while facing the challenge of the first strict self-quarantine situation in Japan (4/7–5/24), the experiential week (AI week) was conducted. Three young people (a Chinese male, a Japanese male and a Japanese female) participated in the project on volunteer-basis. I chose two robots, Alexa (Amazon/USA) and *aibo* (Sony/Japan) (as additional participants, so to speak) because from the posthumanist perspectives, how we co-live with robots is an important issue in juxtaposition with how we co-live with nature (https://www.u-tokyo.ac.jp/en/whyutokyo/wj_003.html). Alexa is a virtual assistant equipped with linguistic resources and lights whereas *aibo* is a dog robot (*aibo* literally means buddy in Japanese) equipped with multi-modal devices (facial-, body- movements, music, etc.).

Data collection methods

Since the relationship between the researcher and the research participant(s) is not the one between a therapist and patient(s), it was crucial for me to build rapport and trust with each participant in materializing the hermeneutic cycle. As I built rapport, observation method was used involving videorecording, taking photos and field notes which included the researcher's own feelings, thoughts, etc. Simultaneously, online correspondences were exchanged throughout the project. Amid the self-quarantine period, interviewing was conducted on-line (Skype) (5/22,

5/29, 6/18), asking about life in general, including AI week. During the AI week, diaries were kept by each participant using Google documents (including texts, photos, video recordings, *emoji*, etc.) shared with the researcher/me. The interview data were transcribed (including linguistic, modal, and semiotic features). Then the transcriptions were thematically analysed (according to IPA's principles); after some iterative reading of the transcription while taking notes, emerged subthemes and then superordinate themes are identified (Smith et al., pp. 79-107)(in the current research, the researcher's reflections on these procedures were also noted). Then, in contextualizing the data, various data collected by other methods were utilized; ones mentioned above and also an off-line group talk (8/28) when the self-quarantine restrictions were released.

Results

As for sub questions 1 and 2, the interview data analyses showed similarities among participants. All mentioned, to a different degree, relationships with both nonhumans such as with nature, animals, etc., and humans/people (family and different kinds of friends). As for 'resources', invisible resources such as Wi-Fi, hygiene, distancing and enough space, time, etc., and also the visible such as food and masks for safe communication were articulated. Perceived communicative resources discussed in the translanguaging research were also mentioned, such as named languages (English and Japanese), objects (mobile phone, computer, etc.); additionally, imagined ones like dishwasher, parties, etc., were expressed as communicative resources. As for sub question 3, commonly perceived aspects of tensions were political, ideological, cultural/social and ecological/coronavirus (both negative and positive sides). However, when it comes to how each interpreted the tensions in the perceived relationships, the stories differed greatly. Indeed, the contextualization of the interview data with other data played an important role in

further interpreting the stories and contributed to an elucidation of a formative answer to the main question (how do young people make sense of their experience of living with AI robots under the coronavirus situation in Japan?).

When looking at each participant's contextualized data as a whole, I was faced with inconsistencies and contradictions. Yet, as I deepened the iterative and spiral interpretation process, the hermeneutic cycle, the whole data began to make sense and a further abstraction was achieved, i.e., I was compelled to go further than the superordinate themes found in the interview analyses and reached what I call trans-ordinate themes; and these are formative answers to the main question for participants respectively. These trans-ordinate themes to me were as if I was capturing a glimpse of 'inner resource' of each participant, which had already been nurtured based upon his/her prior experience. And, in particular, the experience of having dealt with adversities became 'confidence' and remained the core of 'inner resource'. Thus, when they were put in the new situations—under the self-quarantine period (and the interviewing event) and also restriction-loosening period —the inner resource functioned in balancing controlling and controlled in life. In other words, the trans-ordinate theme for each participant was a running thread recognized throughout the research and reflected on how each adapted to the new situations by maintaining, revising and re/creating routines. Due to space limitation, I will exemplify such inclination by using the case of the Chinese student below.

The Chinese student is living alone in his studio apartment. The trans-ordinate theme was "Am I really lonely?" (the superordinate themes were mental/physical health, controlling stress, and school life difficulties/loneliness). His inner resource seemed to have been formed (at least partly) while going through adversities in his college life in Japan. In fact, he developed mental health problems and returned to his home country for a while. Thus, his inner resource functioned as

a reflexive device “not to increase stress more than it already exists” (his expressions in the interview data). And such sensitive device, involving various dialogues with real and imagined others, were shown throughout the collected data. As for the relationships with AI robots, his judgement relied on the stress level that each generated; Alexa is always under control whereas *aibo* is out of control. For ‘retired people’ he said *aibo* was perfect because “*aibo* is controllable compared to real dog”. In his diary, he asked himself “am I really lonely?” more than a few times. During the interview, he talked about the question and confessed, “I also kind of enjoy (with laughter) this I can spend time ALONE? (using both hands) so kind of contradicted (laughter while using both hands waving around his head)”. After the group talk, he wrote in the email as follows, “…when I encounter difficulties, I often find I have no persons to speak with. The question “Am I really lonely?” was lingering my mind most during the (AI) week because I didn’t find lonely at all when I played and talked with *Aibo*/Momo (named after his cousins’ dog in his memory). Having the *Aibo* with me did make me feel less loneliness.” Then, he added, “…I found myself extremely lonely towards the end of last semester when I had loads of reports to submit. I was so stressful and found [nearly] no bodies could hear my worries. I also hesitated to express my feelings/problems with my friends”. Concerning ‘communication’, the interview data showed that his perception extended from only between “real people” to also “machine and machine”. But, he divulged his worries by saying that, "…If, um for the machine to machine conversation if you are if humans are kind of excluded, then something that AI that human can't control than what will happen? You don’t know that right? (subtle smile)”.

Conclusions

The phenomenological approach showed some potential as the research results exposed various assemblage of internal and external, and visible and invisible resources beyond prescription. The translanguaging enhanced by DST was functioning in revealing some distributed features across language, people, and artefacts/AI robots in the inclusive space beyond interiority and exteriority. For instance, although the participants were in a way restricted by the named languages (by language mode, either English or Japanese) in talking to/commanding the AI robots, all perceived the interactions 'communication' because the reciprocal orchestrated responses from AI robots 'speak' to each participant's mind/body, with or without linguistic resources.

From DST lens, the foregrounded superordinate themes resonate with the complex relational-spatial act of I-positioning, including "shadow positions", once pushed away or hidden. But, the inner resource that kind of embrace all (many) of the I-positioning like a liquid in the self-space could not have been palpable unless I contextualized the interviewing data with the other multi-faceted data and elucidated trans-ordinate themes.

As a post-humanist applied linguistic project, I was intrigued that the participants projected what they thought 'good' or 'bad' relationships with human beings on their relationships with AI robots. There was indeed no single word of "love" or "愛" (in Chinese character) expressed in any data, but lots of expressions including a sense of empathies (共感: together-feel) and attachments (愛着: love-attachment). These empathies and attachments emerged when the participants felt their balance between controlling and controlled shaken, or, encountered surprises

and contradictions. This in fact rekindles an ontological question. How do we explain our empathies and attachments? Is it human saga to deliberately destroy the balance of controlling-controlled?

As the project continues, I need to further explore Heidegger's conception of how objects appear (e.g., Hermans, 2018), Merleau-Ponty's conception of subject/body (1962). Due to the space limitation, I could not exhibit detailed data and their analyses regarding the interviewing, yet, the use of silence as part of the embodied intersubjective acts was worth further exploration; and the Japanese concept of *ma* (間) discussed by Morioka (2015) seems to be relevant in such exploration. Lastly, a criteria to enhance the quality of the phenomenological approach should be further considered.

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3.9. Moving cultures and the multiplicity of the self. A dialogical intervention in multicultural setting.

Giacomo Chiara[1] & Diego Romaioli[2]

Introduction

This contribution describes a therapeutic work on psychological distress in multicultural settings, within the framework of the Dialogical Self Theory (Hermans et al., 1992; Hermans & Kempen, 1993; Hermans, 2001; Konopka, Hermans, & Goncalves, 2019) and the concept of "multi-being" informed by the social constructionist perspective (Gergen, 2008; Romaioli, 2013). Both these perspectives start from the assumption that individual's thought and behaviour are mainly organized with reference to his/her relationships with others (Gergen, 2009). Specifically, this contribution takes up some ideas from our paper in a special issue of the *Journal of Constructivist Psychology*, edited by Strong, Sametband & Gaete (2021), *Constructing Processes of Involuntary Global Migration*.

Hermans & Kempen (1998) use the expression "moving cultures" to emphasize the continuous increase in interconnections between different cultures and the challenges this implies for contemporary psychology. The migratory flows from Africa to Europe require theoretical and methodological reflection to address migrants, refugees, and asylum seekers' psychological distress. One of the biggest challenges that migratory flows pose to psychology concerns the situations of psychological distress expressed by migrants.

In the stories of African migrants, there are often references to "malevolent spirits" considered supernatural entities from which they feel threatened (Chiara & Romaioli, 2021). The migratory journey leads individuals to experience extremely

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difficult situations, from a psychological and physical point of view and creates new I-positions which are likely to conflict with the values and projects of the life left behind. Besides relieving great suffering and creating the conditions for a better integration of migrants in the receiving territory, the work of the psychologist is to support migrants in the co-construction of a sense of authorship and biographical continuity, thus contributing to the harmonization of the past voices of the self with those that have been developing since the departure.

Working as psychologists means not only providing support and psychological help to the migrants we relate to, but also navigating through their stories and narratives of suffering, violence, and misery. Moreover, it means dealing with values, symbols, religious rituals, and cultural traditions different from the Western ones, which we need to approach with curiosity while remaining free from the temptation of fitting it into a familiar framework of explanation (Strong, 2005).

Dialogical self and multi-being in a multicultural intervention

Several authors have proposed the possibility of framing the complexity of a person within a perspective of multiplicities, identities, voices, and characters that aim to understand and deal with cultural hybridities (Gergen, 1991; Hermans, 1996a). The so-called internal world is structured through feedback from the relational world in which the individual participates. According to Hermans (2001), I-positions can be classified into “internal” and “external”. The "internal" I-positions include the social and psychological roles we assume in relation to others (e.g., "I as husband", "I as son", "I as refugee", etc.). The "external" I-positions include the different others with whom we are used to interacting (e.g., "Italians", "my wife", "the village chief", etc.). As Hermans and Dimaggio (2004) suggest, the internal voices of the self and the voices of significant others are integrated and coordinated in a dialogical space. These considerations are well aligned with the concept of multi-

being proposed by Gergen (2008) and reiterated in the definition of a therapeutic methodology (Romaioli, 2013). Specifically, through the metaphor of multi-being, the stories told by the person can be interpreted as a dialogue of different voices and the problems are understood as the result of conflicts between these voices (Gergen, 2008). Each communication offered by the therapist to his/her interlocutor becomes an opportunity to relate the different voices that inhabit the self, thus creating the necessary conditions for change.

The case study

The case study refers to the story of a Gambian man who was forced to migrate to Europe due to poverty. His migration journey was very long. He also spent time in prison in Libya, where he suffered violence and torture. After travelling by boat in the Mediterranean Sea, he arrived at the Reception Centre for Asylum Seekers (CARA) in Mineo (CT), Sicily. During the first days of his stay, he was seen running naked through the camp and was subsequently referred to a psychological service operating in the centre, where he reported seeing a spirit threatening to kill him. The psychiatrist confirmed a condition of psychological vulnerability and proposed the diagnosis of 'hallucinatory psychosis with persecutory content'. The therapeutic intervention was conducted in Mandinka (a language spoken mainly in Gambia, Guinea-Bissau, and Senegal) with the help of a cultural mediator and native African speaker. From our point of view, it is very useful to work in teams with cultural mediators, especially in complex intercultural contexts such as reception centres for asylum seekers. The man claimed to have been possessed by a spirit that threatened him with death and was convinced that he would die without specific intervention by the traditional healer. An important consideration is that within the client's socio-cultural background, the Mandinka ethnic group, the belief in Jinn and the effects of spirits on people's lives are socially shared. In this specific case study,

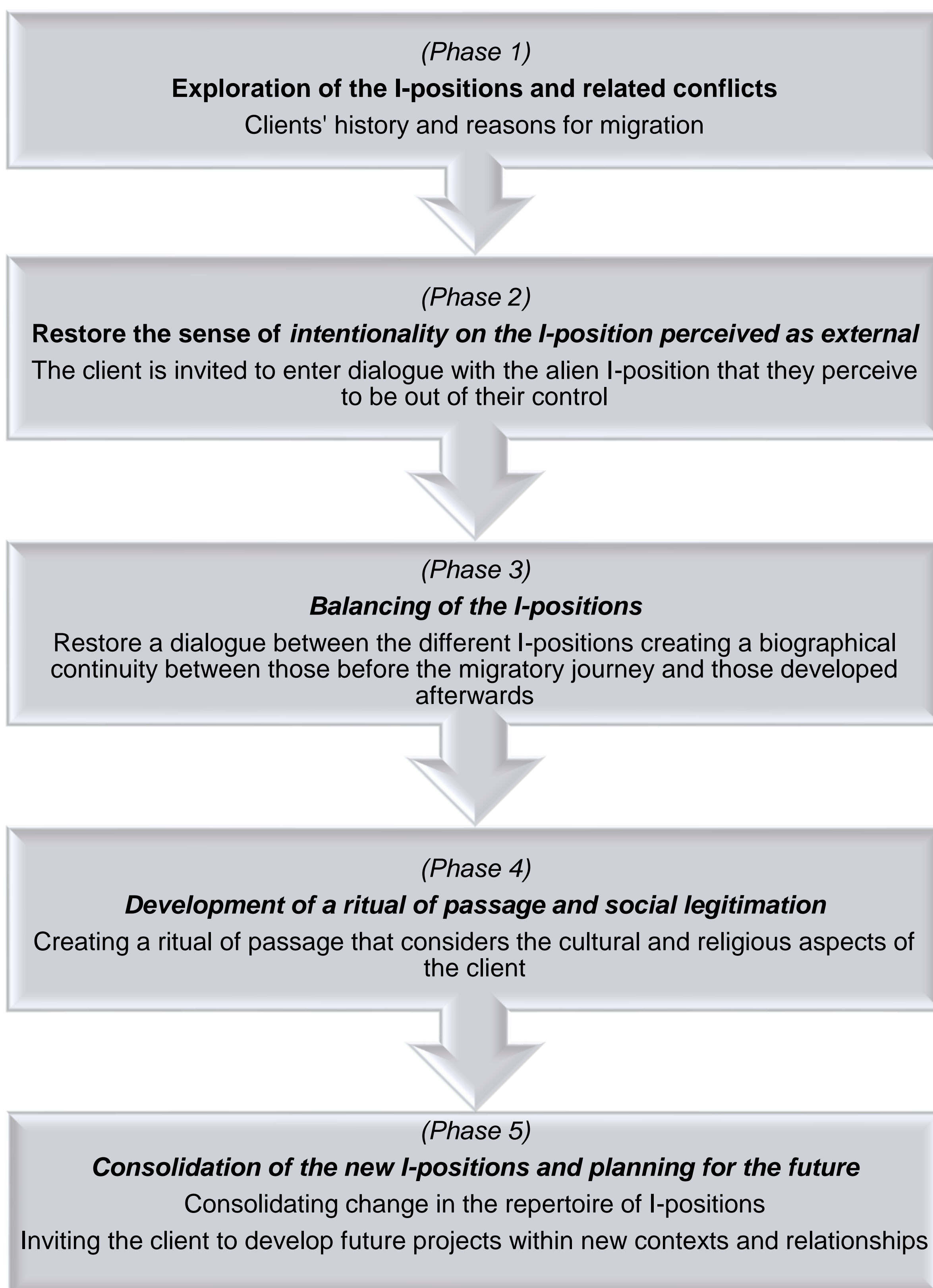
this belief was so deeply embedded in the client's culture that it controlled his thoughts and behaviour. From his point of view, a ritual tradition was needed, a juju ritual, i.e., a set of practices that appeal to supernatural entities and/or spirits. As psychologists, we believe it is necessary to take these phenomena into account, as migration has led to a rapid entrenchment of such constructions in the intercultural fabric of the Western world.

A dialogical intervention

The conceptual map (as seen in figure 1) shows an example of therapeutic intervention in a multicultural setting. The intervention is structured around five phases organized considering the conceptions of care specific to the culture of origin of the migrant. The operative proposal consists of exploring the I-positions and related conflicts that the migrant experiences after the migratory journey, restoring a sense of control over the "spirit" perceived as other than him/herself and increasing a dialogue between the various I-positions. The cultural system of migrants often frames the psychological distress as concerning an “external I-position”, which becomes dehumanized and associated with supernatural entities. According to a dialogical point of view, the result is that an I-position denies the intentionality of a part of the self, thus making a dialogue with it impossible. In this sense, a useful avenue is to engage migrants in conversations that can help them build a sense of intentionality of the voice perceived as alien and reified.

Figure 1.

A dialogical intervention



The intervention was conducted in a reception centre for asylum seekers in Italy and was divided into five phases.

Phase 1: Exploration of the I-positions and related conflicts. In the first phase, the aim is to explore the I-positions and conflicts among them. The client is invited to tell his story before leaving about his family and the motivations that forced him to undertake the migration journey. The objective is to understand the issue in terms of a conflict among different parts of the self.

Phase 2: Restore the sense of intentionality of the I-position perceived as external to the self. In the second phase the objective is to reconstruct a sense of control on the "I-position of the spirit". In this case, the Jinn spirit was experienced as a persecutory and feared figure. Thus, it is important to explore the motives of this I-position.

Phase 3: Balancing of the I-positions. The third phase aims to reestablish a dialogue between the different I-positions, based on the assumption that therapy should allow the harmonization of the different voices of the self (Hermans & Dimaggio, 2004; Konopka et al., 2019). An attempt is made to restore dialogue and create harmony between conflicting I-positions.

Phase 4: Creation of a ritual of passage and social legitimation. In multicultural settings, it may be helpful to propose a ritual of passage based on religious and cultural understandings of the problem and considering the client's beliefs about treatment, for example, through the power of useful prayer to counteract malevolent spirits.

Phase 5: Consolidation of the new I-positions and planning for the future. In this last phase, the work consists of consolidating some changes in the I-positions and planning for the future. The client is asked to imagine his future once the problem is solved and think about his own history if he has reached a truce with the

spirit.

In managing this situation, it was necessary to establish a collaborative relationship and to act reflectively on own work with to avoid an ethnocentric stance on phenomena that make sense in other cultural contexts. Our main work was to deal with I-position of the spirits” and to re-establish a sense of control and intentionality, which could allow for restoration of dialogue among the different I-positions. In this contribution, we have described a five-phased intervention, through which we have managed to understand and respect the meanings experienced by the other and to create a scenario of change for the client. In conclusion, through the adoption of the Dialogical Self Theory and the metaphor of the multiplicity of the self, the therapist can collaboratively construct the intervention avoiding an ethnocentric and universalistic view.

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B-4 THEORY & METHODOLOGY

Contributions 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.

4.1. Students with cognitive disabilities: how do they define their identity from their own expectations?

Andrea Sepúlveda Ortega[1] & Ingrid Sala-Bars[2]

Introduction

The current proposal is based on an analysis of the identity and labour inclusion expectations of students with cognitive disabilities, whose participated in a socio-labour educational programme in a formal university context, from 2010 to 2012 in Santiago of Chile.

Based on this study, it is possible to observe that the construction of identity through the narratives of students with cognitive disabilities is a scarcely studied topic. Therefore, the objective of this proposal is to understand the identity and labour inclusion expectations of those students from the perspective of the Dialogical Self Theory by Hubert Hermans (2001) and the Social Systems Theory by Nicklas Luhmann (1998). As a whole, both theories, offer a wealth of heuristic, in their contextual and individual analysis.

Many of us have read or are reading research about people with disabilities but it is difficult to find out answers in order to improve the quality of life of these people.

Overall, this research seeks to understand the self-reference (I-Position) and hetero-reference (We-Position) conceptions of these students, so as to demonstrate the importance of recognising their expectations as active agents in different spheres of society, to strengthen their social and labour inclusion.

It is well known that States and the general community usually associate support to minority groups through direct intervention and social assistance policies.

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This awareness-raising rarely considers the needs and demands of the people involved. Such is the case of higher education students with cognitive disabilities. These students are often associated as dependent people, with few competences in their self-definition as participatory social actors in the economic scenario. Variables and indicators such as equal opportunities, equality of labour rights and duties or “decent work” (International Labour Organization, 2010) are not a frequent subject of analysis in the development of this human group. It is likely that some would even go so far as to assert that there is a spurious correlation between these variables.

In this regard, until 2010 there was no analysis addressing access to “decent work” for people with cognitive disabilities in Chile, as there were only general employability records in disability studies from the National Disability Service. Although it may seem a colloquial concept, decent work is a definition coined by Chilean lawyer Juan Somavía, Director of the International Labour Organization from 1999 to 2014. This term refers to the access of all people to dignified work as an inalienable right.

It is worth noting that there are several initiatives that address the aforementioned reality, both in Europe and in Latin America. Clear examples in Europe are the “Promentor” project from the Autonomous University of Madrid, sponsored by the Prodis Foundation; and the Oviedo University, which after a thorough investigation carried out a proposal for universal accessibility.

In the Latin American context, we can mention research carried out by the Central University of Venezuela, as well as the University of Chile and the Pontifical Catholic University of Chile. They have all led initiatives to strengthen accessible education and have contributed with the reformulation of their institutional policies.

To explore this issue in depth, a search was conducted for experiences of students with severe cognitive disabilities whose education offered a likelihood of labour inclusion. However, no records of traditional careers admitting or tracking students with declared cognitive disabilities were obtained.

Considering the difficulty of keeping records of students with severe cognitive disabilities in traditional careers, it is worth highlighting the experience of a Labour Skills Diploma course from a private institution, Universidad Andrés Bello, which to date constitutes a benchmark in Latin America regarding the academic inclusion of students with severe cognitive disabilities, because without having a traditional study plan, it offers a labour training model recognised by the Chilean Ministry of Education since 2006.

As the field research progressed, the self-definition of the students was recognised as a determining variable, based on the dialogical processes of their academic and labour experience beyond institutional initiatives for their inclusion.

Based on this, it was sought to identify how these students define their I-Position (Hermans, 2002), and how multiple social and cultural influences affect their construction of identity and expectations (Luhmann, 1998).

Taking into consideration the experience of the participants, expectations from a theoretical perspective can be understood as part of complexity and double contingency (Luhmann, 1998). According to Hermans proposal (2001), multivoicedness is recognized by the construction of its own identity (*Dialogical Self*). In this sense, without intention of simplifying, Luhmann considers the concepts of self-reference and hetero reference to be central in his theory and could be described as self-definitions and shared definitions in the social system (Luhmann, 1998).

Noteworthy that self-references cannot be understood without the influence of hetero references, therefore, it is relevant to address the Dialogical Self Theory since «cultures and selves are seen as moving and mixing and as increasingly sensitive to travel and trans locality» (Hermans, 2001, p.243). This can be seen in the students' self-descriptions, permeated by external, cultural, and social influences which nurture their own self-concept and experiences.

This postulate confirms that identity is a dynamic construction and «as a temporal phenomenon, (due to) the self is involved in processes of positioning and repositioning. As a spatial process, the I fluctuate among different and even opposed positions, and this takes place both within the self and between the self and perceived, remembered, or imagined others» (Hermans, 2014, p. 139).

In the same way, based on analysis of the construction of participants' identity and expectations, it is possible to appreciate the convergence between both theories. In this sense, Dialogical Self Theory points out: «in its most concise formulation, the dialogical self can be conceived of as a dynamic multiplicity of relatively autonomous I-positions in the society of mind. As in the larger society, these I-positions can receive a voice and address each other in a variety of ways» (Hermans, 2014, p. 139). This is because their projections and aspirations are constructed considering a multiple and dialogic counterpart.

Hence, it is possible to affirm that both theories describe identity as a dynamic construction.

Methodology

A qualitative methodology was used for this analysis, due to its emic and synchronic nature, which is appropriate within the Constructivist approach, by means of a non-experimental, descriptive cross-sectional design, as semi-structured group interviews were conducted for four weeks (October to November 2011) in

order to facilitate -as Sautú (2003) proposes- a systematised conversation with the aim of obtaining, recovering and recording the life experiences stored in the memory of these students.

A universe of 20 students between 20 and 35 years of age was considered, with a sample of twelve volunteers in their professional practice during 2011. Among their main areas of labour training, the following stand out: administration and assistance in pre-school education.

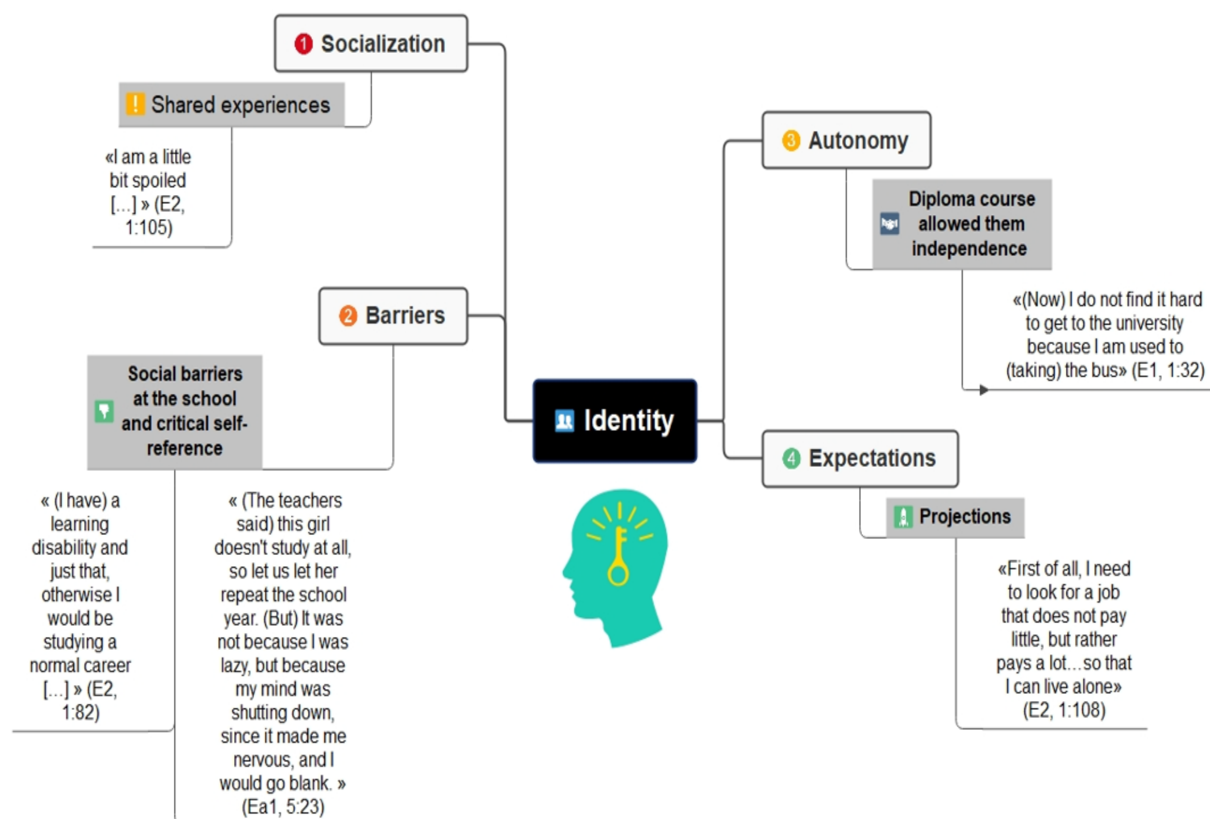
Also, is requested authorization from the Director of the Diploma and advice from the psychologist of the study program. In addition, informed assent was used with the students and their tutors.

Results

In students' testimonies, there is an initial interest in meeting peers with similar experiences; but from their shared academic experiences, as well as the achievement of autonomy, an interest in a job projection derived, which translated into expectations built both individually and collectively as we can see in the Figure 1.

According to main findings, the narratives were organized in four dimensions: socialization, barriers, autonomy, and expectations. This original need for *socialisation* in this formative process made it possible to recognise their disability as a differentiating characteristic, with its strengths and weaknesses. In their first self-references, the degree of family dependency can be identified, as shown, for example, in the following quotation: "(Before starting the Diploma) «I am a little bit spoiled […]" (E2, 1:105).

Figure 1. *An excerpt from the content analysis of the participants' narrative*



However, most of the students comment that the experience of studying in the Diploma course allowed them independence in the development of their daily activities, as one of the interviewees expresses: “(Now) I do not find it hard to get to the university because I am used to the bus” (E1, 1:32).

Consequently, they give a description of their disability and possible limitations, as we can see in the following statement: “(I have) a learning disability and just that, otherwise I would be studying a normal career […]” (E2, 1:82).

The recognition of these limitations is based on experiences of school exclusion, due to the *barriers* experienced in their learning process: “(The teachers said) this girl doesn't study at all, so let us let her repeat the school year. (But) It was not because I was lazy, but because my mind was shutting down, since it made me

nervous, and I was going blank." (Ea1, 5:23)

Thus, based on their formative experience, they express an awareness of the value of labour and associated benefits, such as the possibility of *autonomy* and stable labour conditions: "First of all, I need to look for a job that does not pay little, but rather pays a lot…so that I can live alone" (E2, 1:108).

Regarding their self-references, students made self-descriptions based on both their *personal expectations* and hetero-references (multivoicedness). Furthermore, the observation of their disability is seen at the level of hetero-referenced experiences (Luhmann, 1998) or We Position according Hermans (2001), based not only on the barriers they face daily, but also on their longing for social participation through personal development by means of a job.

Conclusions

In this way, the students' own distinctions about their self-concept, development and achievement of autonomy were crucial, given that prior to their academic experience they used to experience significant overprotection. Thus, the training provided by the Diploma course not only gave them knowledge to face the labour world, but also gave them resources for their personal development and recognition of their identity.

It is worth noting that the dialogue and self-observation within the framework of the group interviews provided insight into their interpretation of identity, contributed to mutual listening and validation of their experience.

It must be kept in mind that the construction of identity of students with cognitive disabilities is a fundamental step towards the recognition of their abilities and competences, which in turn are crucial for their development on a human scale.All in all, after 10 years this proposal continues to show a need for careful analysis. Therefore, both this research and future studies call for a paradigm

shift in both research and intervention (or support), where the problem is not only focused on the deficiency or lack of initiatives to overcome inequality and social exclusion, but in the recognition, valuation and validation of the voices of those who live in situations of exclusion to establish clear and adequate policies to promote the improvement in the quality of life of this social group.

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4.2. Maternal self-understanding: a dialogue between maternal theory and the dialogical self theory.

Inge van Nistelrooij [1]

Introduction

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 – present a dialogical ontology that resonates strongly with the conceptualization of a maternal self. The fundamentally relational, multiple, dialogical self as developed in maternal theory draws upon the 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 everyday 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 start this dialogue and to contribute to the conceptualization of the dialogical, relational maternal self. For this, the famous key elements from the DST are reinterpreted from the perspective of maternal experiences; and key insights from maternal theory are presented, that include the embodied, practical, temporal, and ethical dimensions of pregnancy and maternal practices. These dimensions are illuminated by autobiographical maternal voices, which tell us that an internal and external dialogue is an ongoing practice in maternal practice and thinking. I aim to show how the DST can help develop the conceptualization of the maternal self, for which the exploration of the embodied experiences of pregnancy as well as practices of interruption and care are

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indispensable. 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 the particular maternal practices might enrich and promote the further development of DST. The paper concludes with research questions that are open for discussion.

A maternal reinterpretation of the key elements from the DST

The Dialogical Self Theory (DST) is remarkably adequate for analyzing the maternal experiences. Its well-known key elements – the other-in-the-self, multiplicity-in-unity, dominance and social power, and innovation – for the readers of this volume undoubtedly need no further explanation. But perhaps readers might be invited to listen to their description anew, this time from the stance of a pregnant person and a mother and may appear afresh to them.

The first key element from the DST, ***the other-in-the-self***, emphasizes the given that the other is part of oneself, and is even constitutive of the self. Like Hermans (2008, 186) argues: 'the other person is not purely outside, but simultaneously part of the self and even constitutive of it.' The DST is a fundamental critique of the modern presupposition that the self is organized around one centre (Hermans, Kempen & Van Loon, 1992). Hermans (2014, 140-141) describes the minisociety and macrosociety as mutually related, open, concentric circles between which the self-moves back and forth in a 'continuous, two-directional flux'. External persons 'receive […] a position in the self […] as an organized system', as somebody who is somehow *mine* (Hermans, 2014, 141).

This concept offers a rich variety for research into the self of pregnant persons and mothers (both who identify as mothers and women, and those who identify as mothers, but not as women). For the child obviously is constitutive for the identity of mothers, and vice versa, since a child is always somebody's child. For

pregnant persons and mothers this often entails that the self is being decentered (Baraitser 2009). During pregnancy, the self is not singular, but in some mysterious way something else: not-yet-two, yet two-in-one. The foetus and mother are connected by the placenta through which a continuous, two-directional flux takes place.

The second key element from DST, ***multiplicity-in-unity*** (Hermans 2008, 189-190) indicates that multiplicity and unity are not mutually exclusive. This insight is critical to the general perception that 'a healthy self is characterized by unity and the simultaneous absence of fragmentation' (idem). Instead, DST emphasizes that unity and fragmentation 'are equivalent and even presuppose one another as complementary principles of the self' (Hermans 2008, 189). The self plays not only an active, but also a passive role throughout the dialogue, which means that the self not only positions and repositions itself but *is being positioned* by others as well (Meijers & Hermans 2018, 7-13).

Regarding maternity, DST seems most adequate to support the heuristic process of finding new unity-in-multiplicity, throughout the essential repositioning that is given with the experience of pregnancy, labor, and childcare. Moreover, this experience is embedded in a variety of internal and external positions and relations which affect the self essentially and existentially. The pregnant person opens a future and a past, positioning the self and being positioned by others in a family tree, in stories, in messages, in expectations, and in normative imaginaries (Stone 2012). Some positions, stories, messages and imaginary figures might help, others pressurize.

The third key element of DST, ***dominance and social power****,* has already come up in the previous sentences. Hermans (2008, 190) describes this as 'the intense interplay between power relations in the society at large, on the one hand,

and dominance in relations in the “mini-society” of the self, on the other’. Hermans (2008) speaks of this individualism as a ‘cultural bias in Western psychological theories’ that makes ‘scientists […] conceive of the self as a centralized unity with strict boundaries between self and environment that coincides with the skin’ (190). This pertains also to the power positions within the ‘society of I-positions’ (Hermans 2008, 2014), in which either one voice or collective voices of cultures, institutions, groups and communities are dominant within the polyphony (Hermans, 2008).

Context and culturally dominant collective voices are also determining in views and practices of mothering. Maternal studies in a myriad of ways show not only how normativity penetrates maternal self-understanding, but also how counter-voices, alternative views, and personal narratives, have lacked a voice. A ‘Great Silence’ (Rich 1986) can still be determined.

The fourth key element of DST, ***innovation***, concerns the repositioning of the self under the influence of two factors. The first is the self-taking a new position or combination of positions, which invokes a process of repositioning; secondly, external others can ‘influence the dynamics of the self from the outside’ (Hermans 2008, 192-193). As Hermans states: ‘The dialogical self […] is continually challenged or plagued by questions, disagreements, confrontations, and conflicts because other people are represented in the self in the form of voiced positions functioning as centers of initiative, construction, and reconstruction’ (2008, 193). A ‘significant other’ particularly can upset preexisting self-constructions and require ‘new and surprising answers’ (idem).

The previous constructions of the self are often seriously disrupted by a birth. Pregnancy, labor and childcare often also entail gaining a new identity. This also includes pregnancies that end prematurely or in stillbirth, or are not followed by maternal practices (for instance when a child is given up for adoption): often an

identity has changed substantially, and one has become a mother-without-child nevertheless. One has to relate to this new identity (either include it or distancing oneself from it in one's narrative).

Maternal insights into the embodied experiences and practices of pregnancy and child-care

Several selected key insights from maternal theory could enrich the conceptualization of the maternal self as dialogical. I draw upon Jonna Bornemark's phenomenology of pregnancy (2016), and Lisa Baraitser's elaboration of the experience of childcare resulting in an ethics of interruption (2009).

Bornemark's (2016) phenomenology of pregnancy has a humble knowledge claim: it gives only one description of a multiple experience (hence no generalization can be made). In a research area that is still in its infancy, her description nevertheless is a valuable and thorough phenomenological exploration. She limits herself to the wanted pregnancy that results in an infant, and draws upon her own experience:

> When you are pregnant the world is centred differently: there is a "here" that is intensified. […] In relation to the outer world the centre of this centre, which is my body, is the womb. […] But this is in relation to the surrounding world.
>
> […] To my foetus, I am the surrounding, a shelter and comfort, but also sensed as resistance to movements. […] A space is created between me, as I direct my attention towards the foetus, and the foetus experiencing me (without identifying its experiences). […] This space is alive, nurturing, and sensing. […] There is a "turning inward", an experience of my body with its different rhythms. But this body is not only mine. We are a system that is alive and experiencing [….]. There is no mother, since she doesn't experience any limits in relation to the foetus; at the same time, there is a knowledge of the difference between us, preparing for the experience of being two. (Bornemark 2016, 266-267)

Bornemark speaks of the decentering experience of pregnancy; of multiplicity and unity that are there and simultaneously lacking; of space that is growing and that is also limiting. Many connections can be made between this phenomenology and the DST. Before I return to the DST, however, I turn to Baraitser's work that includes all primary caregivers' experiences of everyday dialogues with a small child. Baraitser (2009) asks herself: "'What is it like to stay alongside a child?" "What is it like to be exposed to incessant crying, incessant demands, incessant questioning, incessant interruption?" (11).

Unlike mainstream psychology and ethics, Baraitser focuses upon moments of undoing, in which the self is thrown 'off the subject' (p.3), i.e. experiences, is overwhelmed by, or acts despite herself, unwillingly, caught off guard. She explores these experiences of mothers. I will give you a longer quote in which she alternates her phenomenological description with a personal anecdote with her son Saul:

> The lived experience of mothering is closer to a seemingly endless series of 'micro-blows'; what I am referring to as breaches, tears or puncturings to the mother's durational experiences bringing her back 'again and again' into the realm of the immediate, the present, the here-and-now of the child or infant's demand. In a myriad of ways, the child's 'command' (whether that of early infantile needs, the toddler's demand that cannot be gratified or the child's eventual desire, structured through gradual entry into language) is 'respond to me', 'deal with me'; not later, and not because you've already dealt with me before, but now, and again now, and again now. *'Mum.' 'Yes?' 'Mum.' 'Yes?' 'Mum.' 'Yes, what is it, Saul?' He looks at me mischievously. 'Mum.'* […] This raises the question of what might be produced for a mother by the endless interruptions by her child.' (67-69)

What we see here are dialogical characteristics taking a particular turn. The multiplicity-in-unity arises as a struggle, of which the unity seems fragmented to the extent that unity remains to be seen. Dominance and social power are multifaceted, as the mother is both dominated by the child's needs that are essential

developmental steps, as well as by social power exercised by culture and internalized by herself, to remain a self, to do things of her own, to think and decide for herself. But where is she, in the midst of this? Or is she no longer herself, but is she transforming to such an extent that she is innovated, new, a different self?

The scope of this paper is too limited for a political-ethical analysis of maternal and caring practices, but much could be developed in a dialogue between DST and maternal theories. It is because of these oppressive structures, that feminist theories, including care ethics, should return to the topic of maternity, for which DST could be of much help.

Conclusion: further research and questions

By drawing upon mother narratives, mothers from all regions, genders, ethnicities, classes, talents, the Dialogical Self Theory could explore the field of maternal self-formation and self-understanding. Many of the foundational philosophies and empirical methods are ready to apply to the experience of the particular maternal self as emerging from embodied practices. This might work both ways: the field of maternity studies might enrich the DST, and the DST might enhance the self-understanding and societal position of mothers.

Research questions that found such research plan are:

- How can we conceptualize the mysterious multiplicity-in-unity of the pregnant person, of not-yet-two, yet preparing for multiple existence?
- Could we consider the intrauterine experience of every human being as embedded in another person's body, an experience in which sound (more than sight) takes precedence, as precondition for the dialogical self?
- How does a maternal existence in disruption as an opening up of dialogical and ethical space (in the sense of DST and Levinas) allow for positioning and repositioning, meta-, promotor- and third positions?

- How are the maternal experiences of social power and dominance mirrored in the maternal minisociety in the self, and how do mothers develop a liberating internal and external dialogue?
- How does a mother experience the innovative and transformational process of pregnancy, labor, childcare, and how can we bring maternal voices to the fore in social sciences and philosophical anthropology?

With these questions I seek to (further) develop a research area that spans across literature studies, social studies, cultural studies, philosophy, symbolism, but also medical or obstetric practices, psychological or other forms of therapy, for which the Dialogical Self Theory is exceedingly adequate.

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4.3. Religious Voices in Diaspora; 'muddleheadedness' or contextualized religiosity: The case of Dutch-Turkish Muslims in the Netherlands.

Ömer F. Gürlesin[2]

Introduction

This article is derived from the authors five-year (2013–2018) mixed-method PhD study on Dutch Turkish Muslims. Religion is a complex and multidimensional phenomenon. Although most Muslims adhere to certain fundamental tenets, various manifestations of their religiosity differ across time and space. In order to make meaningful distinctions within the Turkish religious experience, five dimensions of religiosity developed by Glock and Stark have been utilized. This study also focused on the intra-dimensional aspects of the five dimensions and proposed to use Allport's conceptual schemes in particular, which have been used in previous studies to distinguish different motivational and cognitive elements within religious dimensions. Inspired from these two prominent scales, some structural characteristics of a new scale of Muslim religiosity have been presented in the present authors PhD study (Gürlesin, 2018), ranging from popular religiosity on one end of the continuum to spiritual religiosity on the other. These two extremes reflect the classification of the sub-dimensions, which include belief (*īmān*), practice (*ʿamal*), knowledge (*ʿilm/maʿrifah*), experience (*maʿūnat/ilhām*) and consequences (*natījah*). Under these sub-dimensions, several motivational and cognitive characteristics and contents have been identified, distinguish spiritual religiosity from popular religiosity. Some of these characteristics were dynamism versus stability,

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critical versus uncritical, differentiated versus undifferentiated, tolerant versus intolerant, unprejudiced versus prejudiced.

The study reveals that considerable number of respondents, to a certain extent, experienced both types of religiosity simultaneously which have many conflicting forms and motivations in it. When pioneering psychologist Gordon Allport confronted with comparable results, he had a difficulty to explain this phenomenon and generally preferred to ignore or even insult this group of respondents by referring their multivoicedness as “muddelehadedness”. In relation to the findings of this PhD study, in this contribution, I will elaborate why it is important to take these intricate findings about this group of respondents more seriously.

Methodology

The design of our study is characterized by a ‘mixed-methods’ approach, which fuses quantitative and qualitative methods into a single research project. Within a four-year period (2010 - 2013), the project started with qualitative research, so that the results of this qualitative research could inform aspects of the quantitative approach. The second method consisted of a questionnaire survey that formed the main part of the project. I developed instruments of an spiritual and popular religiosity scale through the operationalization of concepts I used in light of my qualitative research of spiritual and popular religiosity.

The main objective of my PhD study was to contribute to the available knowledge about the characteristics of spiritual (elite) religiosity and popular religiosity as practiced by Dutch–Turkish Muslims who live in the Dutch plural society. The main objective of this article, however, is to elaborate one of the research questions of this study. This research question was: ‘what are the patterns in the relationship between spiritual and popular religiosity with regard to Dutch-

Turkish Muslims living in the Netherlands' (RQ1d). I hypothesized that 'spiritual and popular forms of religiosity are negatively correlated with each other' (H1).

In order to answer this question, I used some of the qualitative and quantitative data from my PhD research that is directly related to the main theme of this paper.

Results

A survey was conducted among Turkish Muslims living in different parts of the Netherlands. There were 649 male and 516 female Turkish Muslim participants, varying in age from 18 to 68 years (n= 1165). The starting point of our investigation is that spiritual forms and motivations, and popular forms and motivations, are both manifestations of strong religious affiliation. In other words, what distinguishes spiritual religiosity and popular religiosity is not a *commitment* to certain beliefs and practices, but different *motivations* and *cognitive styles*. Therefore, participants with low or non-existent religious affiliations were excluded from further analysis. 272 (23.3%) of the respondents were excluded, because - due to their low religious commitment - they are unable to assist us in our search for the forms and motivations of different aspects of high religiosity. Our analysis therefore focused on the remaining 893 respondents (76.7 % of the initial sample), who have strong religious affiliations and are therefore categorized as 'experiencing high religiosity'.

The further results of the analyses of the data from the survey show that 23% of the 893 respondents consistently experience religiosity in an 'spiritual' way, whereas 61% of the respondents consistently experience religiosity in a 'popular' way. In assigning our 893 cases to these categories, we used the following criteria:

Table 1. *Agreement and disagreement with spiritual and popular religiosity scale*

	Agrees with spiritual religiosity	Disagrees with spiritual religiosity
Agrees with popular religiosity	Double agreement 66 (% 7,3)	Consistently popular religiosity 545 (% 61)
Disagrees with popular religiosity	Consistently spiritual religiosity 203 (% 22,7)	Double disagreement 79 (% 8,8)

(n=893)

Individuals who consistently agree with spiritual religiosity scale items and who disagree with popular religiosity scale items, are assigned to spiritual religiosity. Individuals who consistently agree with popular religiosity scale items and who disagree with spiritual religiosity scale items, are assigned to Popular religiosity. Individuals who have double disagreement assigned to “double disagreement”. Individuals who have double agreement assigned to “contextual religiosity”.

Cross-tabulation shows that 66 (% 7,3) respondents experience high levels of spiritual *and* popular religiosity. This means that a significant number of the respondents subscribe to both the spiritual and popular religiosity items. Furthermore, analysis of qualitative interview data reveal that those individuals who were labelled in either of the two groups are not totally rejecting the characteristics of religiosity of the other group. The items consisting of contradicting motivational and orientational attitudes were unexpectedly affirmed. ‘I think that there are many more things in my faith that I have not perceived yet.’ — Agree!’ ‘I completely understand what it means to be a believer (Mu’min).’ — Agree!’ ‘For me, doubting the validity of my current religious knowledge is an important part of what it means

to be religious.' — Agree!' 'If I find answers to my religious questions through imams, I never doubt their correctness.' — Agree!'

These results mean that a high level of religiosity should be considered with a number of additional aspects.

Conclusion

Here, I will try to elaborate further on the result of double agreement of those individuals who agree with spiritual religiosity scale items and popular religiosity scale items, at the same time. Allport, faced with comparable results in his studies, criticized the logic of these respondents and tried to resolve this puzzle by describing the endorsement of both 'intrinsic' and 'extrinsic' positions as "muddleheadedness" (Allport, 1967, p. 439). Allport defines "muddleheadedness" in the following way: "these individuals seem to opt for a superficial 'hit and run' approach. Their mental set seems to be 'all religion is good'. 'My religious beliefs are what really lies behind my whole life'—Yes!' 'Although I believe in my religion, I believe there are many other important things in life'—Yes!' 'Religion is especially important to me because it answers many questions about the meaning of life'—Yes!' 'The church is highly important as a place to cultivate good social relationships'—Yes!' There seems to be one broad category— religion is OK." (Allport, 1967, p. 439). Pargament et al. reacted to this blunt statement by stating that scoring high on the two orientations is not necessarily logically inconsistent, in the sense that people both "live" (intrinsic) and "use" (extrinsic) their religion (1997, pp. 65-66). Religion can take on several forms – psychological, social, and historical – and serve a variety of purposes. This is true not only over an individual's life span (diachronically), but also within a single life cycle (synchronically), and not only in the history of a sociocultural community, but also for its individual members (Zock, 2013). This 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).

Spiritual and popular religious voices appear to be somehow cognitively present in the mind of the individuals. However, this may not mean that these two voices are dominantly present in oneself. During the interviews, I observed that some of the participants need to position themselves differently while answering list of my questions. While filling out the questionnaire, respondents may feel to react from different perspectives to the various items or may involve in specific psychological and sociocultural encounters. Inspired from on the Dialogical Self Theory, 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).

I think that the concepts of religious 'voice' and position, and the Dialogical Self Theory, can shed new light on the way in which Muslim individuals orchestrate their various voiced religious positions in so-called *I*-positions in the 'society of mind' (Hermans & Hermans-Konopka, 2010). The concept of 'voice' is a powerful metaphor in DST. When people take different positions, they tell different stories about themselves originating from different so-called *I*-positions. All voices are coloured by the ideas, values, expectations and behavioural patterns of the different social and cultural groups of which an individual is a member. Other persons and cultural groups manifest themselves as voices speaking in the self (Hermans & Hermans-Konopka, 2010).

'Religion' seems to have two meanings for Hermans: 'traditional religiosity' and 'individual spirituality'. Hermans connects the traditional religious view with the traditional model of the self, and individual spirituality with the modern and

postmodern model of the self. These conceptualizations include characteristics and motivations which are similar to those included in our conceptualizations of spiritual and popular religiosity, such as: reflective versus uncritical, openness to change versus closedness to change, associational versus communal, universal versus parochial, differentiated versus undifferentiated, personal versus institutional, and humility versus dogmatism. According to the traditional model of the self, “the self is not an autonomous entity but rather an integral part of a sacred whole” (Hermans & Hermans-Konopka, 2010, p. 84). “The God of the traditional model is a sovereign who wishes humans to obey him, instead of getting involved in a mutual dialogue” (ibid., p. 85). Within this model “the hierarchical system suppresses individual autonomy and freedom” (ibid., p. 86), and “there is a strong belief in fate and destiny” (ibid., pp. 98-99). The modern model of the self questioned these characteristics and found its justification not in a sacred order, but in the self as a sovereign, reflexive self. In the postmodern model of the self, the sovereign self is deconstructed as a multiple, fragmented, and decentred self, under the influence of diverse and constantly changing cultural forces (Zock, 2013, p. 19).

Between these three versions, Hermans does not see a clear distinction. He argues that a previous model of the self does not become completely obsolete in a subsequent stage, emphasizing that traditional facets of the self can still be found in the modern and postmodern self. Traditional religion, he says, can easily go off the rails - reducing, contesting, and even replacing the reflexivity, autonomy, and openness that are dominant characteristics of the modern and postmodern self. Hermans draws attention to the ontological insecurity accompanying the complexity and diversity of the postmodern *condition humaine*. Religious fundamentalism, according to Hermans, is an emotional and protective coping mechanism for dealing with the uncertainty created by the postmodern world's plurality and fragmentation.

Depending on the situation, the voice of "fundamentalism" may be strong or weak. According to Hermans, traditional religion is an important source of defensive localization (Hermans & Hermans-Konopka, 2010, p. 114).

One of the main elements of DST is the promoter position, which stimulates (‘promotes') the development of the position repertoire. It is often linked to an external position such as that of a mentor, coach, psychotherapist, or good friend who played or plays a helpful role in one’s life (Hermans and Hermans-Konopka 2010, pp. 228–236, 243– 244). We assume that spiritual religiosity or popular religiosity might functioned as a promoter position for our respondents.

Although the orientation of popular religion and Salafism is not identical, it can be seen that both types of religiosity share a number of similar dogmatic characteristics. Both types of religiosity emphasize a homogenized idea of Islam and textually and philologically centred interpretative orientations; they share a belief in the fixed, stable meaning of the Qurʾanic text; and they lack a thematic value- and goal-centred approach to Qurʾanic hermeneutics (Demircan, 2015a; İşcan, 2006, 2015; Lohlker, 2011; Scalett, 2006; Yapıcı, 2002). If the popular religion dominates one’s society of mind, as it is the case for many Dutch-Turkish Muslims, we can face with a more radical prophetic figure as an external position such as “My prophet as worrier”. the spiritual religiosity which is generally motivated by Muslim Sufi tradition might also function as a promoter position leading to the new religious position, because this tradition focusses on the similarities and the dialogue between diverse religious traditions. If the spiritual religion dominates one’s society of mind, we can face with a more moderate prophetic figure as an external position such as “My prophet as meaning seeker”.

This study acknowledges the ‘muddleheadedness’ of the religiosity of some participants and suggests that DST provides an interesting theoretical framework for further explanation of this phenomenon.

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4.4. Listening to the I-Voices of a Social Justice Leader: An Autoethnography of a Female Jewish Christian Social Worker Living in Turkey.

Wendy Bilgen[1]

Introduction

This paper documents the critical role that dialogical self-theory (DST) played throughout my autoethnographic dissertation process as I attempted to articulate my leadership identity. Autoethnographic inquiry is self-reflexive, analytical, and evocative research writing that explores one's personal experiences in specific sociocultural settings. Autoethnography invites storytelling from multiple viewpoints, with a critical eye on "self" as much as an emphasis on cultural influences, power dynamics and interpersonal dynamics.

My autoethnographic study explored how the religious voices from Judaism, Christianity, and Islam in Turkey spoke into, conflicted with, and harmonized with other *I*-voices in my life. 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 (Hermans, 2011; 2015). DST enabled me to engage with religious *I*-voices as they interacted with my other salient identity dimensions of gender, faith, and social work vocation toward a coherent multi-voiced leadership identity. I used dialogical self-theory (DST) throughout my dissertation as one of the tools that enabled me to "lay bare the many and even opposite positions" in my life story that interacted in religious spaces (Zock, 2013, p. 49), each adding something to my understanding of *I-as leader as a woman of faith.*

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Both dialogical self-theory (DST) and autoethnography aim to uncover dialogic interactions among multidimensional internal and external *I*-voices that are continually interacting within multifaceted social contexts. Like autoethnography, DST has roots in the concepts of narratively structured identity as it brings together the concepts of a multi-voiced *self* produced in dialogical interaction with others (Fecho & Clifton, 2017). Self-narrative writing, which is a hallmark of autoethnographic research, linked with DST in my study to enable me to pivot my gaze toward the power-filled structures in my life which ultimately shaped identity, gave meaning to my life stories, and stimulated transformative processes in myself, and others. The multi-voiced poem below, written after I collected and organized some of my autobiographical data, presents some of the *I*-voices that spoke strongly throughout my dissertation study. It is one example of self-narrative writing that places the story of how I came to my social justice leadership identity inside an ongoing discourse among various *I*-voices.

A Chorus of "I"s

I-as Jewish

Trips to Chicago for smoked fish and lox
Traditions of Hanukkah, blintzes, and whispered Yiddish
Anne Frank kind of fear while comfortably hiding in my mixed neighborhood
Anger rising while being at one with the others, trying to be okay being othered
Pride swells up under my self-made sukkah, I'm safe here
While a still small voice whispers something big is coming

I-as Christian

Betrayer or betrayed? Finding a new way and a strange language
I've got a lot to learn. A boyfriend asked, "Are you a JAP and a Christian"
"Jewish American Princess," he'd said, "chosen and redeemed"
I love being Jewish, don't mind being American, conflicted over the princess
Confused, I smile some of my new Christian silence at him
And begin speaking the Puritan language of an imposter

I-as social worker

Press on, acting as if I know exactly where I'm going
There are lots of ways to save the world, but save I must
Start in India, back to Cleveland, Chicago, Turkey, anywhere will do
Demanding justice, goodness, connecting with the pain of others

And finding we're all just one big human aching mess.
Jesus! Why does your kingdom come so slowly?

I-as wife and mother

Midnight Express meets Turkish delight, prison and paradise
And miracles begin in the beauty of two perfect boys
Finding a new femininity and landing in feminism
I scratch my highlighted head and hold on for the ride
Trailing my Turkish husband back to his land where he will tell
of the wonderful things God did for him

I-as missionary

Between the calls to prayer, I have to ask myself
What the hell am I doing here?
If they think I'm a threat to national security, to good people everywhere
Is it worth losing my voice, covering cleavage, diverting my eyes?
Landing in new spaces asking the hard questions that have been covered under a thin veil of overly optimistic newsletters

I-as leader

Showing up and speaking out loud, choosing a certain voice
Tired of writing for others: donors, academia, my family, the church
Instead writing and teaching to unravel what was smothered in holy silences
Continually questioning, why am I doing this? What good will this bring?
Does it really matter what I call myself?
Asks I-the Social Justice Leader as a Woman of Faith

The beauty of using the DST framework was that it enabled me to hold contrasting views of self and others in conversation simultaneously, without having to reject any of the *I*-voices. All voices were invited into a conversation, whether those voices were internal or external, voices of agreement or opposition. Listening to and not rejecting any of the voices was an important value to *I*-as social worker, a particular *I*-voice which gained strength throughout the dissertation process.

The *I*-voices interacted through dialogue, in a process of "positioning, repositioning, and counter-positioning," (Hermans, 2015, p. 3) all necessary movements to accommodate a coherent and narratively structured self in the complex and changing social contexts I was examining. Listening to all the voices enabled me to achieve what Adams (2010) called "functional multi-voicedness" which is a "healthy play of voices" (p. 343) encouraging me toward a coherent articulation of my leadership identity. The awareness and skill in listening to the

multi-voicedness throughout my study ultimately brought the identity understanding and meaning making that I was hoping for.

Description of Autoethnographic Methodology

Although ways of doing autoethnography continue to evolve, the researcher's self is always present in some form of personal narratives. Personal self-narratives are based on various methods of gathering, analyzing, and interpreting autobiographical data. My autobiographical data were obtained through a variety of methods including examining archived documents such as journals, essays, and creative writing, memory gathering activities, and self-reflective writing. These activities served to stimulate even more memories that helped me to create written narrative renderings, or vignettes (Pitard, 2016), of important life-changing events and seasons set within the various religious contexts throughout my life. Many of the vignettes were shared with key people in my life and were a prelude to the interactive interviewing I did with family members, friends, and colleagues.

My vignette sharing was one of the ways I invited the voices of others into analysis and interpretation; I wanted the voices of others to be part of my meaning making. Spry (2011) wrote that the "I" disposition in autoethnographic writing acknowledges that the voices of "I" and "Others" are participants in the meaning making. Vignette sharing and interviewing helped me to honor the variety of *I*-positions continually speaking through the iterative, back and forth dialogic activity, which became crucial in the analysis and interpretation of my autobiographical material.

Further analysis and interpretation occurred as my self-narrative accounts were layered with existing literature. Thus, I was inviting the literature to speak as additional voices in my study. Layering texts provided equal focus on telling my co-created story, framing it with an analysis of the literature, and then raising questions

about the literature in order to generate new ideas (Ellis, 2004). Challenging existing ideas and generating new ideas is one of the core purposes of doing autoethnography (Jones, Adams, & Ellis, 2015).

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 told my identity story were dramatic, poetic, prophetic, emotional, spiritual, and insightful. Together they not only informed my leadership identity construction, but they helped me to find and listen to previously silenced *I*-voices.

By coupling autoethnographic method with dialogic processes for listening to my data, I was able to tap into my own experiences and highlight the complex dialogical processes involved in my leadership identity construction. I also hoped to present my findings as an exercise in listening to a multitude of *I*-voices in a meaningful, provocative, transformative, and perhaps even enjoyable way.

Discoveries from the Study

Listening to a chorus of *I*-voices revealed my self-authored leadership identity was constructed over time through: (1) engaging in an ongoing discourse with my own privilege and alterity (otherness); (2) embracing my identity to be full of multiplicity and negotiated intersections; (3) celebrating that embodied leadership happens 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. As can be seen in the following poem I wrote near the end of the study, my *I*-voices had a lot to say to me, and they continue to speak.

Finally...The "I"s Have It

I-as Jewish
A child's voice, beginning to sense the world is broken, angry, and I should try to fix it.

I-as Christian
A new voice, saying love can fix things, Christ's love at work in me and in the world.

I-as social worker
Love at work in the world, confronting lies and pivoting myself and others toward truth.

I- as therapist
Healing the damage that barriers inflict. Helping people find and tell the untold stories.

I-as wife
Letting parts of myself go and becoming more me, more one with an "other."

I-as mother
My favorite. Seeing growth and good things forming, letting go and letting others lead.

I-as missionary
Who is converting who? We are all in need of transformation.

I-as teacher
Finding a way to stimulate more voices because this world really needs more voices.

I-as leader
All of it, every part, every voice, using all of me to love and change and influence the world. To stir up complacent puddles, creating new designs for a better future for everyone, but especially, for the others.

Conclusion

Throughout my research process I became convinced that dialogical self theory (DST) was a necessary companion for my autoethnographic research. DST helped to create the necessary critical spaces for the deep listening I was hoping for. Because some *I*-positions have a dominant and overpowering voice, while others are more subdued, it may have been easy to miss the quieter, perhaps more marginalized voices in my story. By cultivating deep listening to a multiplicity of *I*-voices speaking from contexts that are often positioned against each other (e.g., male/female, Jew/Christian, scholar/artist), my hope is that I was able lean closer, more intentionally, toward my *I*-as social justice leader self.

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4.5. The Double as Natural

Karl E. Scheibe[2]

Introduction

> If any of you lacks wisdom, let him ask God who gives to all men generously and without reproaching, and it will be given him. But let him ask in faith, with no doubting. For he who doubts is like a wave of the sea that is driven and tossed by the wind. For that person must not suppose that a double-minded man, instable in all his ways, will receive anything from the Lord. (The Letter of James, RSV, 1:5-8)

It is not surprising to learn that religious authority should discourage doubting and not support the kinds of reflections that lead to double-mindedness in human beings. For doubting can lead to instability by exposing believers to the danger of not keeping the faith in a consistent way. Stability and consistency are positive and fundamental human values. Thus, monotheism might be preferable to polytheism because it has the virtues of simplicity and unity. When it comes to grand questions about the origins of life or our final destinies, our default condition is to prefer simplicity. It is as if our species has a passion for unity and smoothness when it comes to developing a conceptual structure for understanding our origins and our nature. Thus, we develop rounded creation stories that become increasingly simple and complete as they are passed down over eons of time to provide acceptable foundation myths for accounting for who and what we are.

Modern psychology is in many respects a product of religious antecedents. We as psychologists seem also to have a predilection for unity and smoothness in matters of explanation. I noted early on in my teaching career that the preferred geometric representation for the human self is the perfect circle. How often have we seen a chalked circle on a blackboard to represent the self? The background

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authority might Jung or Freud or James or Lewin or Erikson or Allport or Mead or Moreno--but the self emerges as a circle for all. The perfect circle answers to our implicit and persistent demand for unity, completeness, and simplicity. We may be empty, but we are rounded and complete with a clear division of territory between the me and the not-me. This simple conception has compelling elegance. But it is clearly inadequate. Ever since James, Mead, and Cooley, we have known that selfhood is a product of human interaction and must be understood within a social context.

Herman's (2016) notion of a "Dialogical Self" is a response to the need for functional adequacy of self-conceptions. But in comparison to the perfect circle, a dialogical self is complicated, not easy. The fundamental premise is that the self does not stand alone, but only comes to be and to function in the presence of Others, who are variable in number and quality. This view of selfhood is decidedly at home with a contextualist worldview[3]. Hermans and his colleagues have given us a psychology of the self that extends easily and naturally to "groups, teams, cultures and organizations", but the representational diagrams for these applications are not simple circles but much more complex pictures. The psychologist is required to be provisional, tentative, relational, and qualified in assertions about self-positions. The absolutism afforded by simplification is not acceptable to those with a contextualist world view.

"I am I plus my circumstance." José Ortega y Gasset

This assertion by Ortega is as logically outrageous as the notion of the 'dialogical self' is challenging. How can something be equal to that same something added to something else? I think of the mystery in this way: Psychology is not

[3] See Pepper, (1942).

physics. In physics, if you add somethings to any quantifiable substance, then you end up with an enlarged quantity of that substance. But the self is not quantifiable substance, but rather can be thought of as a participant in an unfolding story. As such, the self is never to be defined absolutely or completely, but always must take into account the circumstances of each unfolding moment. James (1890) described consciousness by analogy to a stream. After developing this metaphor in Chapter 9 of *Principles of Psychology,* he devotes the next chapter of 111 pages to a series of conceptions of selfhood with similar fluid analogies. He gives us a set of empirical selves—material, social, spiritual—that might also include a circular self of selves. But the entire complex contraption is in motion all of the time. As such, it has no constant and enduring character, but is always in flux, in commerce with changing external conditions—the circumstance.

The Paradoxical Appearance of Self-Constancy: Entrainment

We customarily live our lives in periods of 24-hour cycles—night follows day, day follows night. Our habits of living fit themselves into the constantly repeating cycles of light and darkness—with seasonal changes, to be sure, and every four years the insertion of an extra day into our calendars assures the virtual constancy of our annual calendar with its diurnal rhythms. Indeed, our species—having evolved since the beginning of time in a world of approximately 24-hour cycles, has incorporated this rhythm into our cellular structure.[4]

We start life with cells that oscillate in keeping with a 24-hour cycle. The correct performance of many biological systems is dependent on the continued adherence to that standard. Thus, changing exogenous cues can bring about negative functional consequences—sleep deprivation, jet lag, changing work shifts

[4] Goel, Basner, Rao, & Dinges, (2013).

and the like demand adaptations which can have strong negative consequences. Continued sleep deprivation is commonly fatal.[5]

Entrainment refers to the role played by external cues in the maintenance of our 24-hour circadian rhythm. Clocks and watches, the rising and setting of the sun, the regular provision by others in our environment of schedules of meals and appointments and meetings provide reliable cues about our location in the 24-hour time cycle.

The function of these entrainment cues appears in the consequences of their extended removal or absence. If a person is placed in a controlled environment that is entirely stripped of time cues—no clocks, no windows, no regularly schedule of events or comings and goings of other people, then the result is uniformly the development of a diurnal rhythm that is somewhat in excess of 24 hours. The result of such an exercise is usually evident within a few days and normally produces a diurnal rhythm of something just above 25 hours, with some cases of rhythms extended up to 28 hours. Left unregulated for a longer time, this natural rhythm will not be entirely constant but will be somewhat variable (Goel, Basner, Rao, & Dinges, 2013).

The details of this phenomenon need not detain us here. The important point to recognize is that entrainment by regularly occurring external cues is a well-established phenomenon for the human sleep cycle.

My main argument is that entrainment also occurs in our social environment in the provision of regular and reliable cues from the external social world about who and what we are. The constancy of the self appears to be obvious and easy—we

[5] The Nobel Prize in 2017 was given for findings regarding the functional significance of these diurnal oscillations at the cellular level. Michael W. Young, Rockefeller University: *Molecular control of circadian rhythms*.

are continuously who we are. But this constancy is better regarded as an achievement rather than a permanent position—just as constancies in other perceptual domains—shape, size, color and texture are achievements—sustainable only in so far as external conditions do not change too much.

This phenomenon is illustrated in a story taken from a report from the social psychologist, Milton Rokeach, in his book, *The Three Christs of Ypsilani,* which is an extended case history of three mental patients, who happened in the 1950's all to be placed in the same mental hospital in Michigan (Rokeach, 1964). Rokeach chose to introduce this study of this remarkable anomaly in human identity by relating an incident that occurred in his own home, involving his own family. As follows:

> I had come home from the office one day, late, tired, and irritable. We all sat down to dinner. My two daughters, Miriam and Ruth, eight and five at the time, had been quarreling and continued to quarrel as we sat down to the evening meal. I asked them to stop but they ignored me. They also ignored several additional requests, increasingly less gently put. Completely involved with each other, they paid no attention to me. In my desire to put an end to it, and possibly motivated unconsciously by other preoccupations…I turned to them and addressing each by the other's name and demanded that they stop. The quarrel was immediately forgotten. To my surprise, they turned from each other toward me with laughter and delight. They had interpreted my action as a new game I had invented for their amusement, and they urged me to continue it. I did but not for long. Within a few minutes Ruth, the younger, became somewhat uncertain about whether we were still playing and asked for reassurance: "Daddy, this is a game, isn't it?", "No," I replied, "it's for real". We played on a bit longer, but soon both girls became disturbed and apprehensive. Then they pleaded with me to stop—which of course I did. The entire incident took less ten minutes (Rokeach, 1964, 26-27).

It should not come as a surprise that we are entrained—that is, held to constancy of self—by the consistency of reflections given to us by mirrors, social and physical, in the course of our ordinary lives. All of their young lives, Rokeach's little girls had been consistently called by their correct names. But they soon found the departure from this reassuring custom to be unbearable, finding relief in the restoration of the reliability of the parental mirror in calling them by their right names.

Once understood, this notion of identity constancy by entrainment has a wide range of applicability. Now I can see why my younger son suffered profound homesickness when he departed from the only home, he had ever known for a private school 30 miles away, one sunny afternoon in August, 1985. Soon we were receiving telephone calls at 4AM and a constant stream of letters, and we visited him on his new campus as often as we could. These signs of distress gradually abated, and by the end of his first year away at school, he had adapted thoroughly and was a happy camper away from home all the time thereafter. Meanwhile, his brother, just 20 months older and likewise away at college, never showed signs of homesickness and quickly found his selfhood sustained by his new surroundings.

The inducement of self-doubt in a confidence game

The basic formulation of the dialogical self is a moral challenge—for the kernel idea is that the individual self is not realized in isolation from the other but in dialog with the other. This provides grounds for doubts about the capacity of the individual, qua individual, to be consistent, for the Other is never constant.

In Melville's novel, *The Confidence Man: His Masquerade,* the anonymous main protagonist, a stranger to all, steps aboard a Mississippi steamer in St. Louis and begins a series of conversations and interactions with the boat's inhabitants. He seems to have a deep and vast understanding of trust and confidence, and the role played by our attachments and interactions in sustaining our identities and our actions. The main adjective that comes to mind in describing Melville's views about the operation of human confidence is this: *upsetting.* The book proceeds through 45 chapters to describe and characterize the fragility of human character—of its dependency on the vagaries of social sea in which we are all obliged to sink or swim.

The stranger is, of course, a swindler. In one typical episode, he begins a

conversation with his mark by encouraging him to have some doubt about his own identity: “And yet self-knowledge is thought by some not so easy. Who knows, my dear sir, but for a time you may have taken yourself for somebody else. Stranger things have happened” (Melville, 1954, p. 20).

Having planted this seed of doubt, the stranger continued in his conversation to ask whether his mark, Mr. Roberts, had ever had any severe bumps on the head or any instances of brain fever. He instructed him to believe that mind is “ductile”, and subject to unaccountable distortions. Having established a comfortable familiarity, the stranger then ventured the assertion that they were both Masons. And having established this connection he then ventured to ask if he might borrow a shilling from a brother. This led to an escalating series of requests for financial assistance, all of them pronounced with great tact and decorum and expressions of gratitude. It was a smooth con, one that demonstrated consummate skill in knowing how to be reassuring in a way that masked all thoughts of imposition. It concluded with this: “He bowed, and finally retired, leaving Mr. Roberts not wholly without self-reproach, for having momentarily indulged injurious thoughts against one who, it was evident, was possessed of a self-respect which forbade his indulging them himself” (Melville, 1954, p. 25).

On the Moral Consequences of Duplicity

Is it a coincidence that one of the nicknames for the Devil is “the Deuce”—number Two? Many authors are fascinated by the idea of human duplicity—the changling, the double, the confidence man—the Deuce. Robert Louis Stevenson’s story of “Dr. Jekyll and Mr. Hyde” is a conspicuous illustration of the notion that two distinctly different characters might come to inhabit, simultaneously or sequentially, the same physical body.

The psychologist Jefferson Singer (2017) has pointed out that Stevenson

was throughout his life deeply conversant with human duplicity (or double identity, to use a less value-charged term). His biography of Stevenson, *The Proper Pirate,* demonstrates that double human identity was for him not an artificial oddity but a natural way of viewing and living in the world.

> The natural inclination of Stevenson's time was to divide the world into polar opposites. Given his innate emotional intensity and flexibility of mind, this dualism provoked the greatest emotional and intellectual conflict in his life. Growing up in a Calvinist home in Edinburgh, Scotland, during the second half of the nineteenth century, he was swaddled in divisions—piety versus sin, industry versus idleness, the bourgeois elegance of New Town Edinburgh versus the seedy poverty of Old Town, the "civilized" white world versus the darker "native" world, the child's world versus the adults' world.
> What makes Stevenson's work endure is how he came to transcend his culture's tendency to split the world into what the English poet William Blake called "contraries." Stvenson anticipated the moral ambiguities that characterized the modern world of the twentieth century and frame our current century. As he summed up his *credo* to his close friend Sydney Colvin: Everything is true, only the opposite is true too*, you must believe both equally or be damned*).
> Few writers have ever been more associated with the problem of internal moral conflict than Stevenson. Jim Hawkins dearly loves Long John Silver, but he must face the fact of the older man's brutality and venal core. Dr. Jekyll begins with the experiment of a divided self but soon finds that control over his darker half is no longer possible (Singer, 2017, p. xvii).

Stevenson's famous story is not just about the possibility of doubleness in human life. It is also a book about good and evil (about the badness of the good and the goodness of the bad). In a similar way, real stories of human duplicity in our times oblige us to stretch our minds in such a way as to admit the possibility that what seems from one perspective as obviously an evil pathology, can from another perspective appear to be natural and, in some way, morally acceptable. I list the names of five men: Harvey Weinstein, Bill Cosby, Roman Polansky, Woody Allen, and Donald Trump. Somehow, within their own skins, each of these characters seem to have an ability to accept their own range of behavior as acceptable and even admirable. And yet each of them arouses in many observers the most

profound moral condemnation. It seems reckless and dangerous even to consider that the duplicity demonstrated by this set of people could be seen as natural and morally acceptable. I do myself not abstain from making moral judgements here of the conventional sort. But I argue that all of these expressions of duplicity are in some sense natural and therefore are not inherently pathological.

We need a psychology that is somehow able to come to terms with the extraordinary degree of moral polarization that we now find in our everyday lives. Among other things, this invites a fresh way of addressing questions of truth and falsity—and of reinforcing the practice of producing and practicing the truth at every opportunity. I close with a brief consideration of the question of lying.

On Lying

Elizabeth Loftus (1975) became famous for bringing evidence to force us to doubt the testimony of our own eyes. Since the publication of her work, eyewitness testimony is no longer the cinch evidence it once was in criminal proceedings. We are all guilty of selective blindness—we seem to see and grasp more than we actually do. Once being convicted of not seeing the gorillas cavorting about in a piece of film you thought was about throwing balls among players, you must immediately develop a new modesty for your powers of observation. As William James has said, “The empiricist thinks he believes only what he sees; but he is much better at believing than he is at seeing.”

Loftus now frequently provides testimony in criminal trials for the likes of Harvey Weinstein, Bill Cosby and others who seem to be in flagrant violation of the ordinary rules of propriety. She provides grounds for doubting the veracity of witness testimony.[6] She has had to endure a considerable amount of criticism for

[6] See Aviv, 2021

having been enlisted to testify to the possibility that some cases of monstrous criminal acts might be based on faulty reporting of eyewitness testimony. (cf. New Yorker article of March 2021). She believes she is serving the truth as maste. I judge, with some discomfort, that she probably is right in this assertion. It is thus that apparent instances of incredible doubleness, as in Weinstein's seductions of the innocent, can be thought to be mere illusions, concealing acceptable rather than criminal character. I do not think these issues are entirely resolved.

In closing, I want to make three points about lying that I believe to be beyond all disputation.

The first point is that lying in everyday life is much more common than it is commonly thought to be—and that careful monitoring of what we say and do reveals that misrepresentations are part of just about everyone's daily behavior just about every day of life (see Feldman, 2009).

The second point is related to the first—and it is a more subtle argument. Much of our literal lying is not judged to be bad lying, but merely an acceptable distortion of the literal truth for a good cause. Using bait on a fishhook is an example of such a practice, as is a head fake by a halfback or a tactful ignoring of your partner's bad breath or mismatched socks. Or at a deeper level, we see good lying in Huck Finn's protective concealments having to do with his fugitive partner, Jim. Huck demonstrates high character and is an argument for an acceptance of sacred lies, of which human religions constitute another set of examples.

My third point is related to the first two. Even though we lie a lot, and even though some lies are not just benign but are perhaps grand and beautiful, it is not possible to convince a general audience that lying is defensible. I have published arguments "In defense of lying" in journals and books (see Scheibe, 2000). Once after given a talk on "The defense of lying" to an audience of scholars, an admired

friend and well-schooled philosopher imparted his evaluation of my talk with this memorable phrase: “Nice try, Karl.” I have no interest in trying to refute this criticism, for I face a huge wall of complacent virtue erected by all those who assert that lying is never acceptable. I can live with that—and simply take comfort in what I believe to be just exceptions to the blanket condemnation of all falsehood.

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4.6. Dominance as the key interpretive tool in study of the multiple self[7].

Vladimir Džinović[8]

Introduction

The aims of this work are: 1) to introduce a new struggle-for-dominance-based model of the multiple self; 2) to present the methodology for its exploring and 3) to demonstrate an application of the model and the methodology in the context of psychotherapy. Power has been seen as intrinsic feature of the dynamics of the multivoiced self (Gonçalves & Salgado, 2000; Hermans & Kempen, 1993; Hermans, 2003). However, our argument is that the constitutive role of power relations in the construction of the self is not satisfactory recognized. We start from Foucault's (1978) notion of power as strategic relations of unequal parties which are inevitable, ubiquitous and productive in a way that enables the emergence of numerous discourses on human subjectivity. Following this idea, we define the self as agonistic which means it is a strategic situation of temporary and dynamic relations of power between different positions of subjectivities which are voiced in individual consciousness (Džinović, 2020). The term dominance is used here to denote a form of power exercising characterized by a more enduring and stable prevalence of some position over others. Also, we hold the social context may change the dynamics of the strategic situation of the self.

Methodology

The procedure of the Interview for the agonistic self is structured as follows: 1) the participants (for example clients) are encouraged to envision various ways in

[7] This research was funded by the Ministry of Education, Science and Technological Development of the Republic of Serbia (Contract No. 451-03-9/2021-14/200018).
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which they perceived their experiences as metaphoric voices; 2) next step includes 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) the participants are asked to 'recognize' in some of their thoughts the voices of significant others in order to complement their repertoires of the positions; 4) finally, the participants describe the relationships between the elicited voices taking into consideration the dimensions of domination versus subjection 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 voice regains or maintains his/her dominant position?', 'Which voices cooperate most?', 'Which of them enter the conflict?'

The analytic procedure is firstly developed for the analysis of middle school students' multiple selves (Džinović, 2020) and then it is further elaborated in a yet unpublished analysis of elementary school teachers' professional selves. Multiple-case and cross-case study designs (Yin, 1994/2014) are combined. In multiple-case approach we compared several case studies in order to single out common categories and to create hypotheses about more general patterns in the dynamics of the multiple self. Additionally, as we created a category or hypothesis based on a single case study, we tried to confirm it by "searching" for it in other case studies. Within the case study framework, a deductive-inductive thematic analysis (Braun & Clarke, 2006) is used. We first started from the theoretical categories of domination, resistance, conflict and cooperation (Džinović, 2010; 2020; Foucault, 1978) to end with a series of inductive categories. To name some of the inductive categories we have used interpretive concepts from the analytics of power (Dreyfus & Rabinow, 1982; Foucault, 1978), discursive psychology (Davies & Harré, 1990), Bakhtin's

(1929/1984) polyphony and the psychology of personal constructs (Kelly, 1955). Some of the categories have been changed, omitted, or merged with other categories as a result of multi-iterated critical dialogues on the theoretical and substantive meanings of categories, which were undertook with the colleagues deep involved in the research material and skilled in the qualitative analysis.

The described procedure resulted in the matrix of categories for the analysis of the agonistic self. The main categories refer to the functions that the voices play in their interactions, the tactics by which the voices gain predominance and the relations and the constellations of the voices.

Findings

An example of the methodology's application in the therapy of depression

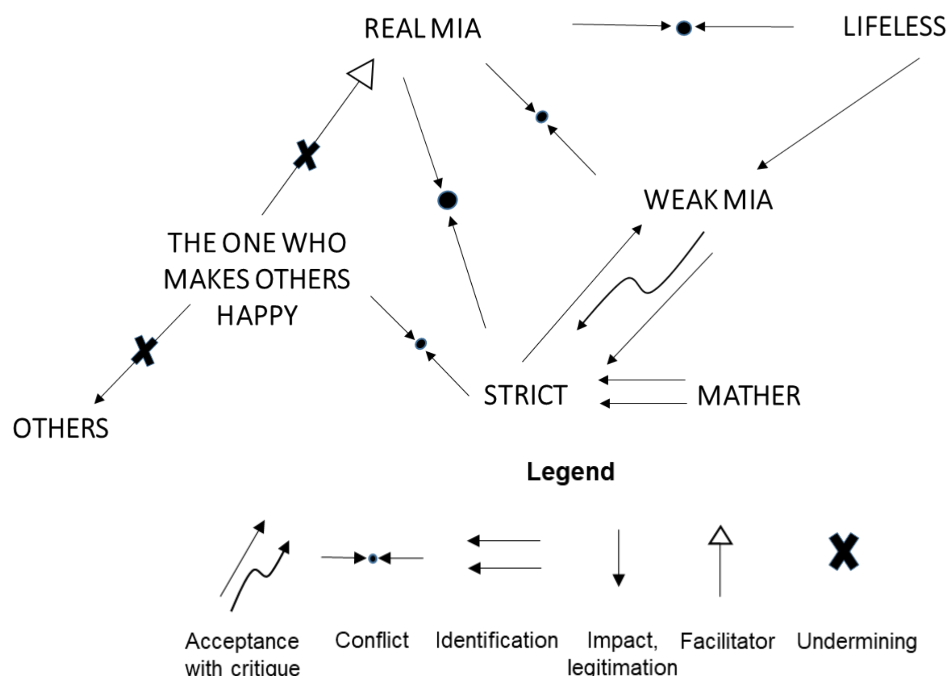
Mia is 23, studies and lives in a large city. She came to therapy because of expressed apathy, a sudden drop in mood, which leads to her being indifferent and uninterested in social relations. Her condition ranges between longer periods when she is "neither happy nor unhappy" and shorter periods when she feels like a "shell", lifeless and when she has intense thoughts that she would not care if she died. As we begin to speak of her feeling like a shell as one of her 'characters' or 'voices', further elaboration involved examining the opposite feeling, also in the form of some of her 'voices' that is the exact opposite of the shell. In order to elaborate more systematically her repertoire of voices, we agreed to conduct the Interview for the agonistic self.

Mia elicited the following voices: 1) Lifeless - like an empty shell, a straight line, without feelings, she doesn't enjoy anything, she just runs, tired, she does not want to exist; 2) Real Mia - I learn, I grow every day, I see a deep meaning, I enjoy the sun, it is important to work and change, every day is important; 3) Strict - she wants to go through problems on her own, she has high expectations; 4) Weak Mia -

doubts her abilities, has a bad opinion of herself, thinks that others are better than her, the Weak Mia torments the body [self-harm]; 5) The one who makes others happy – What makes important for her is that others feel comfortable and cheerful because of her, that she meets someone's needs; 6) Mia who trusts life - I believe in life. I like to live. Experiences are life. The experience is to try something completely new no matter how small because at that moment I liked it and found it tempting

The most common constellation at the beginning of therapy was the clash of ideologies which is mainly marked by the conflict between the Real me with her ideology of the worthiness of life experiences and the Lifeless with the ideology of the meaninglessness of life (Figure 1). This strategic situation starts with the inability of the One who makes others happy to realize her ideological position which jeopardizes the position of the Real Mia. The One who makes others happy plays the function of the facilitator in relation to the Real Mia which means that the effect of her performance is creating the conditions for Real Mia to maintain her dominance. Weakening of the One who makes others happy enables strengthening of the Strict who "terrorizes" more intensively the Weak Mia with the messages: Your life is privileged and perfect! You have no problems. Objectively, you don't miss anything! You are selfish and ungrateful!. The impact of the Strict makes the Weak Mia's argumentation louder – she deepens the self-narratives of worthlessness. This dynamic leads further to the strengthening of the legitimation of the Lifeless and to the execution of her position - When she is stupid, does not have perseverance like others, cannot face life like others, then she should be a shell, not 'be present in the body', she is not supposed to exist. Ultimately this makes the Lifeless to prevail over the Real Mia by the arguments: You know that everything is static and that little can really change… You are her [the Weak] too, you try in vain to be something more. You will stay that way, those things don't change.

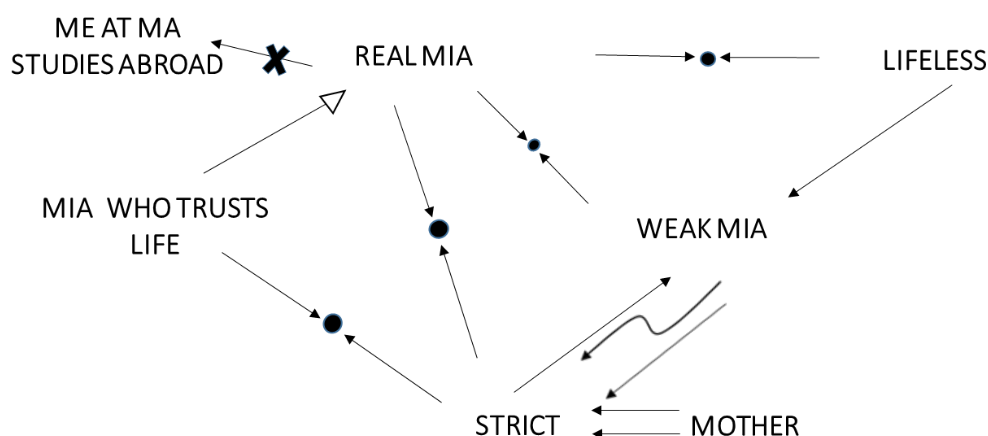
Figure 1. *The 'Clash of ideologies' constellation*



However, the prevailing strategic situation at an advanced stage of the therapy turned to be the undermining and restoring of purpose constellation which is a sub-type of the clash of ideologies. This constellation will be presented in the context of Mia's decision to enroll in MA studies at a domestic university which is construed as another endangerment of the Real Mia. The weakening of the Real Mia strengthens the arguments of the Strict who addresses again the Weak Mia: *I cannot reconcile myself with giving up the master abroad! You're lazy!* Strengthening of the Strict strengthens in the same time the resistance of Mia who trusts life and this voice opposes the Strict by the argument: *Everything happens for a reason, I have time for various things in front of me, it is important to be focused and be able to move, and then I will see where I want to go.* Mia who trusts life is a subsequently developed position of subjectivity which personifies an anticipation of a goal that provides a sense of control over her own life and purpose, resembling of the promoter Hermans & Hermans-Konopka (2010) spoke of. Consequently, this position facilitates the implementation of the Real Mia's ideology: *I treat myself*

nicely. I don't blame myself for not applying cream to my hands… I can enjoy the moment, I feel how warm and comfortable I am in bed and I enjoy it, I feel every part of my body, I believe I can improve myself. Strengthening of the Real Mia changes the relation of power between her and the Lifeless whose position becomes silenced: *The Lifeless is no longer there. I hope it is permanently silenced*. The described dynamics implies that the ideological position of the Real Mia was initially endangered and that the One who trusts life, as a facilitator who 'hears' the perspective of the Real Mia, created conditions for this important ideologue to restore its domination.

Figure 2. *The undermining and restoring of purpose constellation*



Conclusions

We proposed a model of the self as a strategic situation extended in time and not an entity. The sense of self is therefore a temporary, tense and socially situated event in which one voice comes into a domination in relation to other voices that continuously seek to undermine it and impose alternative subjectivities. A qualitative, idiographic and clinical approach to the study of such a self has been developed. An example of its application in the therapy of depression shows that: 1) by changing the power relationship between voices, one can master the processes in the self that underlie the positive self-view and emotional regulation; 2) mental

health can be understood as the relative predominance of positions that personify adaptive strategies over those that personify maladaptive ones, and not the complete absence of the latter.

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4.7. Monological telling in the dialogical self[1].

Ying Liu[2]

Introduction

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.

As a part of my doctoral thesis which examines the role of narrative in/coherence in counselling and psychotherapy, I engaged in six weeks of sandplay sessions as the 'player'. Each week, with the accompany of a play therapist, I constructed worlds in the sand using various objects including miniatures, stones, shells and so forth - it is believed that the sand world constructed is the external representation of one's internal world. In those six weeks of sandplay, a shell repetitively appeared in my sand worlds which I named the 'scarred shell'. It had evoked strong emotions in me that I did not understand.

Weeks after I completed my sandplay sessions, an event led me to reconnect

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[1] Developed from a doctoral thesis which questions whether lived experience necessarily requires narrative structure and the extent to which a coherent narrative is essential for psychological and emotional well-being, this paper does not follow the required structure in order to be consistent with the meaning of the text.

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to a childhood trauma that I had for long not recognised as a major trauma in my life. Although I always remembered it, I did not recognise its major impact on my life even after speaking about it with a therapist. Recognising this childhood trauma allows me to connect to the scarred shell appeared in my sandplay. While I saw the scarred shall as an 'it' then, I now see it as 'me'. Now, I can see and own these scars as mine. The scar shell is wounded and frightened, so is my body. The scarred shell struggles to feel safe. The protection and help offered never feel right or adequate. At the time when the childhood trauma happened, I was not protected as a child and did not know where to seek help. Just like the scarred shell, the wounded child within me wants to hide.

When I first recognised what happened in my childhood as a traumatic experience, I was by myself reflecting on the specific event that reconnected me with the trauma. My realisation started with this sentence in my head 'my body was hurt'. Then I went on: 'it wanted to be close to people, but it was so scared…' Naturally and unintentionally, I started to engage in an imaginary telling to a person who was involved in the event that led to my realisation. My realisation and recognition of the trauma unfolded in the telling. For the first time, I listened closely to and cried for my hurt body. In the midst of the intense realisation that inevitably brought pain, the imaginary telling became a therapeutic means for me.

Initially, I had felt a strong sense of longing to talk to and be known by this person. I rehearsed in my mind what I wanted to tell him. I imagined telling him about how my body felt, how it was not heard and how it had been affecting my relationships with others. In the telling, I processed my past experience, which then allowed me to understand and accept them. When I saw this person in reality, for various reasons, I did not tell him anything. However, in the following few weeks, I continued to engage in my imaginary telling. I told him again and again about

myself. I imagined that I shared the picture of the scarred shell with him and told him about the scars of mine. Unexpectedly, this imaginary telling became a substitute for personal therapy. After few weeks of these repetitive imaginary telling, when I was offered a place in a counselling agency which I contacted when I first started to process the trauma, I did not feel the need to talk with a therapist anymore.

In reality, I was by myself in this process. Perhaps I needed to be alone. However, there is no doubt that I needed to tell someone. I use the word 'telling' here because I notice that it was never an imaginative dialogue between two people. I imagined the content of my speech and the physical environment in which the telling took place, but little about this person's responses. What was important to me was the act of telling and perhaps being received by the imaginary other. Maybe I did not want, or even rejected, a response.

This experience of imaginary telling reminds me of my sandplay. In my sandplay, I often saw touching the sand as a kind of telling: telling that does not need words. The sand is simply being there. As I wrote at the time, '[I]t does not reach out to me. It does not offer extended arms. It is receptive without being destroyed, intimidated, or scared by my feelings. It allows, receives, and accepts'.

This telling to an imaginary other draws connection to the theory of the dialogical self which sees the self as a dialogical narrator with others *in* the self-structure (Hermans et al., 1992). Bakhtin's polyphonic novel is one of the central notions from which the theory of the dialogical self is developed (Angus & McLeod, 2004; Hermans et al., 1992). A central characteristic of polyphonic novel, as discussed in Bakhtin's (1984) examination of Dostoevsky's novel, is the plurality of independent voices and consciousness that each has its own world and are unmerged with each other in the unity of the event. In other words, there is no single author or narrator in a single objective world, but multiple voices with their own

independent views. Similarly, in the theory of the dialogical self, self is regarded as not a unified one, but a 'society of mind' (Hermans, 2002; Hermans & Dimaggio, 2004). It is argued in the dialogical self that *I* can move between multiple even opposite positions (Hermans, 2002). These *I*-positions are relatively autonomous and each of them has their own stories to tell regarding their experience from their own stances (Hermans, 2002; Hermans, 2004). These different voices interact with each other and engage in a process of questioning and answering, agreeing and disagreeing (Hermans, 2002). And these voices are qualitatively different (Hermans, 2004). As often described in literature about the dialogical self (Hermans, 2002; Hermans, 2004; Hermans et al., 1992), these voices are similar to characters in a story who exchange information about their respective *Me*s, which results in a complex self.

One of the central notions in the dialogical self is addressivity (Hermans, 2011). Hermans (2011) suggests that as in external dialogue with real people, different selves address each other in their interchange with each other. They talk *with* each other. Different *I*s, as subject, talk and respond to each other from their own positions; they talk about themselves, which is the *Me*s, as object. These interchanges, as external conversation with others in daily life, can change the selves' view on themselves (Hermans, 2011). Addressivity is at the centre of my experience written above. There was a need to tell someone about it. Imaginarily telling it to a person served me therapeutically. However, instead of talking *with*, which indicates a two-way dialogue, I talked *to* the person in imagination. It is suggested that in psychotherapy when telling their stories, the client also listens to their stories through the therapist's empathic reflections (Angus & McLeod, 2004). In my imaginary telling, I was listening to myself and my wound again and again, not through the response of another but simply through the telling. Therefore, instead of

a dialogue, what I needed seemed to be a monologue that was received or witnessed by another. Similarly, I sometimes wrote letters to the figures in my sand worlds including the scarred shell. Most of the time I did not have imaginary two-way conversations with them. Sometimes before my personal therapy sessions, I would rehearse in my mind what I would like to say to my therapist, but when I said it out loud, it felt different from my monological 'rehearsal'. The actual speech often did not feel satisfactory. In my monological telling, I told an imaginary other about myself in the way I needed – I might say something repeatedly, disregard the chronological order, or restart and reorganise my telling at any point.

In the theory of the dialogical self, self is seen as social: positions in the multi-voiced self are occupied by others (Hermans, 2004). The *I* takes another person as a position that *I* can occupy, which offers an alternative perspective regarding the world and the *Me* (ibid). My experience resonates with the dialogical self in the crucial place of an other in the self. I seem to need an other even when I am not engaging in actual conversations. However, instead of moving between various *I* positions and engaging in an exchange among these positions, I seem to need an other to allow me to further immerse into the place I am at and be the person I experience myself as at those particular moments. For me, this other, whether it is an imaginary person, sand, or figures in my sand world, is the 'alter ego', is 'another I' (Hermans, 2004:21). However, instead of speaking from their own perspectives, they act as an other that is being there and receiving my perspective without speaking their own. On one hand, my need for an other resonates with the concept of self as dialogical. On the other hand, there is a central role of a monologue that is being received yet not actively responded to, which I relate to the obligation to others in narrative.

Narrative is an act of externalising and publishing oneself. Narrating, similar

to Foucault's view on confession as elaborated by Butler (2005), is an act of publishing oneself in words which makes one appear for another. The performative act of becoming this externalised and publicised self-entails loss. As Butler's (2005:114) elaboration of Foucault suggests, it requires one to give oneself over to the 'publicized mode of appearance'. In other words, one needs to move out of the solitude of oneself to become a self that is situated in the public and social relation. The loss involved here is the inwardness that is pre-constituted. This moving out of and publicising oneself, as well as the loss involved, are necessary for the interpersonal connection, as interpersonal relationship is always situated socially. An account of oneself is always addressed to another and it always takes place in the normative structure (Butler, 2005). My monological saying that refuses an active response from an internal other seem to be a resistance to the loss of the solitary self. I place the *I* and the *Me* that this *I* experiences in the absolute centre which cannot be obtained in a narrative that is given to an active other.

The resonance among the theory of the dialogical self, Foucault's, and Butler's philosophy is the place of the other in the ontological constitution of the self and one's relation to oneself. The dialogical self sees the self as social with the other inside the self's construction (Hermans et al., 1992). Foucault, according to Butler (2005), sees one's relation to oneself as social and public. Butler (2005) sees the ontological constitution of the self as inherently relational: self emerges in being addressed by and addressing to others within context that is out of one's control or not of one's choice.

My monological telling can be understood as an expression of the co-existence of the need to be known and to preserve the solitary self. As Winnicott (2016:439) writes when he talks about the dynamic between our private self that is not communicating and at the same time wants to communicate and to be known: "It

is a sophisticated game of hide-and-seek in which it is joy to be hidden but disaster not to be found".

Conclusion

Although dialogue is at the centre of the dialogical self theory, in this paper, I argue that an internal and relational monological telling in the self-structure 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.

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4.8. Being authentic and internal dialogical activity.

Jan Kutnik[3] & Martyna Baranowska[4]

Introduction

Existentialist thinkers (Heidegger, 1962; Sartre, 2007) indicated that being authentic occurs from time to time and is not a condition that is achieved once and for all. They thus also believed that most of the time we live our lives in an inauthentic way. Therefore, it is possible to refer to a certain tendency to be more or less authentic, to be more or less one's true self. In psychological terms, being authentic is a desirable condition when we are congruent with ourselves and do not need to adopt social masks (Kernis, Goldman, 2006). It is, then, interesting to consider what factors may be related to the tendency to be authentic. Internal dialogical activity is an example of an activity that could potentially foster the development of authenticity.

In our study, different dimensions of internal dialogical activity and self-talk functions were measured according to the approaches proposed by Oleś (IDAS; 2009; Oleś, et al. 2020) and Brinthaupt (STS; Brinthaupt, et al., 2009). The consideration of both measures allows for a more complete representation of the phenomenon of intrapersonal communication. We understand authenticity according to the conceptualization proposed by Kernis and Goldman (2006). In their view, general authenticity is the tendency manifested by an individual to deepen his/her insight (awareness), to process information relevant to the self in an unbiased manner (unbiased processing), to behave in a way that is consistent with his/her beliefs (behaving), and to be open and honest with close others (relational orientation). The aim of the study is to identify the relationship between internal

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dialogical activity and the tendency to be authentic. To be more precise, we ask whether internal dialogical activity is a predictor for authenticity. We assume that those dimensions of internal dialogical activity that involve deepened self-knowledge and insight, such as Identity Dialogues (IDAS) and Self-Reinforcement and Self-Management (STS), correlate positively with authenticity. By contrast, dialogues that represent one's critical voice and are associated with negative self-perceptions, such as ruminative and confrontational dialogues (IDAS),Self-criticism and Social Assessment (STS), are negatively correlated with authenticity.

Methodology

The sample consisted of 199 participants (118 females) aged between 18 and 30.Three self-report questionnaires were used to measure internal dialogical activity, self-talk and authenticity: (a) Internal Dialogical Activity Scale (IDAS; Oleś, 2009; Oleś, et al., 2020), (b) Self-talk Scale (STS; Brinthaupt , et al.., 2009) and (c) Authenticity Inventory (AI-3; Kernis, Goldman, 2006).

Results

The significant regression models are presented in Table 1.

Table 1. *Hierarchical regression analyses for internal dialogical activity predicting general authenticity*

	Model 1			Model 2		
Predictor	*B*	*SE*	*β*	B	SE	β
(Constant)	161.98	7.31		158.37	7.82	
[IDAS] Identity dialogues	2.32	0.38	.46***	2.11	0.40	.42***
[IDAS] Maladaptive dialogues	0.12	0.38	.02	0.32	0.38	.06
[IDAS] Social Dialogues	0.29	0.41	.06	0.25	0.46	.05
[IDAS] Supportive dialogues	-0.80	0.41	-.18*	-0.71	0.41	-.16
[IDAS] Spontaneous dialogues	0.36	0.39	.07	0.26	0.39	.05
[IDAS] Ruminative dialogues	-1.25	0.44	-.27**	-0.68	0.50	-.15
[IDAS] Confronting dialogues	-1.55	0.39	-.35***	-1.52	0.39	-.34***
[IDAS] Change of perspective	-0.48	0.48	-.09	-0.71	0.48	-.13
[STS] Self-criticism				-1.13	0.45	-.21*
[STS] Self-reinforcement				0.41	0.35	.08
[STS] Self-management				1.11	0.54	.18*
[STS] Social assessment				-0.47	0.53	-.08
R^2		.39			0.41	
ΔR^2					0.03	
F		16.73***			12.57***	

Conclusions

In a model that includes both internal dialogical activity and self-talk (model 2 in the regression analysis; see Table 1), Identity Dialogues (IDAS) and Self-Management (STS) have a positive and moderate relationship with authenticity. By contrast, internal Confrontational Dialogues (IDAS) and Self-Criticism (STS) have a negative relationship with authenticity. These results are similar to the posed hypotheses and indicate a consistent pattern of co-variation between internal

dialogical activity and authenticity. It can be said that the louder the internal critic, the further away we are from being authentic. Conversely, when the internal dialogue is more insightful, then a good foundation for more authentic behavior may emerge. It seems that the obtained results confirm our understanding of what being authentic means by highlighting 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 particularly close to the tradition of open, non-nihilistic and essentially humanistic existentialism that goes back to Kierkegaard, Jaspers and Levinas (1998).

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4.9. The Meaning in Life, Mental Simulation and Dialogical Self.

Katarzyna Pasternak [1]

Introduction

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. There are studies that show that it is possible to influence the meaning in life. Research on mental simulations conducted in the USA has shown that mental simulations increase the meaning in life (Waytz et al., 2015). Internal dialogues contribute to the recognition and understanding of different points of view. Thanks to them, we confirm our own beliefs that we already have and solve our internal conflicts (Oleś, 2011). Considering the past or future by imagining an alternate temporal or spatial reality and engaging in temporal dialogues, brings people closer to one's true self-concept, a known factor corresponding to meaning in life. Research has shown that, in fact, respondents who had greater access to traits that reflected their true self compared to their actual self-had a higher subjective meaning in life (Schlegel et al., 2009).

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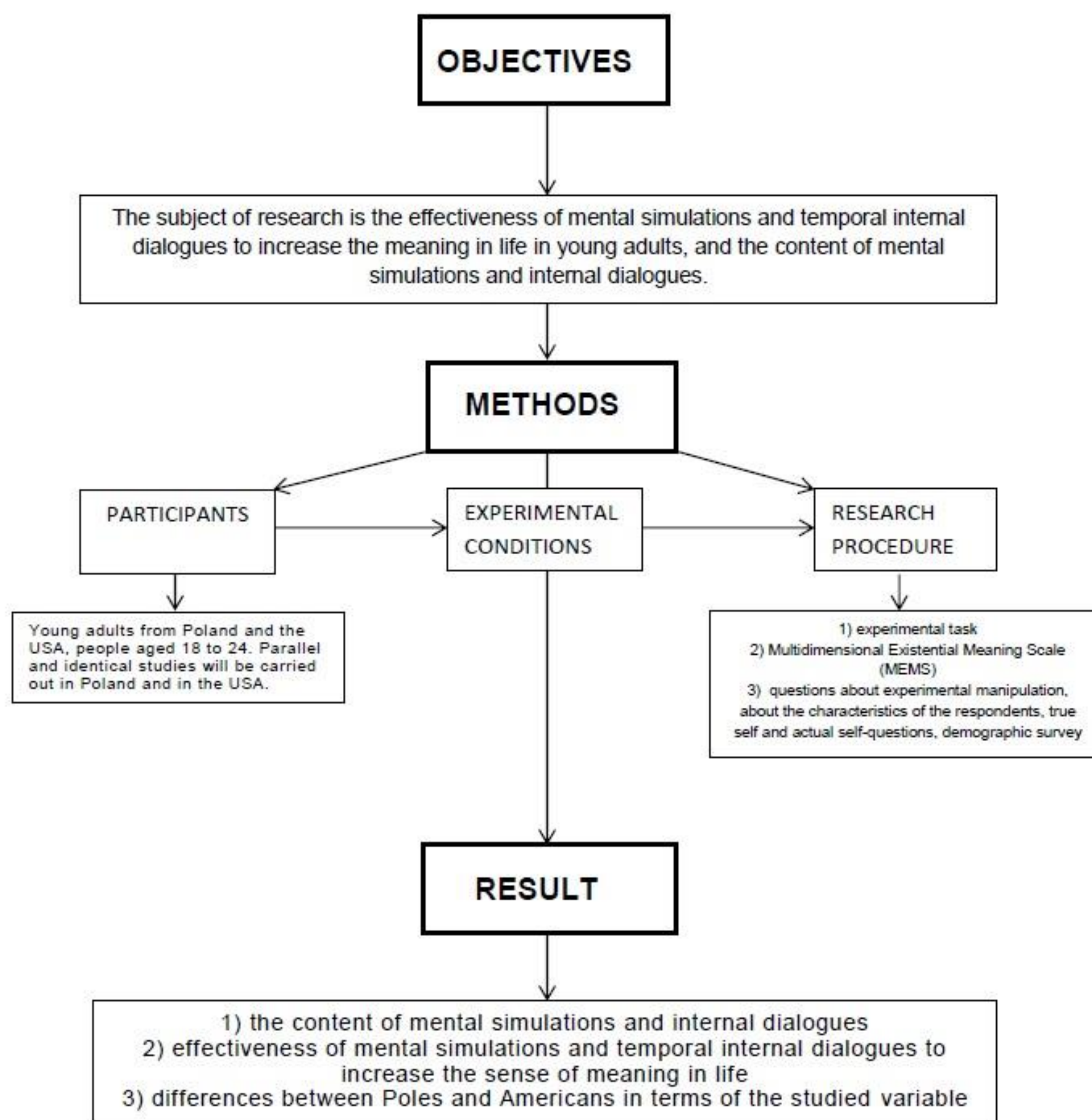
Figure 1. *Concept Map*



This study aims to check effectiveness of mental simulations and temporal internal dialogues to increase the meaning in life in young adults.

The respondents were randomly assigned to one of the groups:

[1] Mental temporal simulation - the future.

[2] Mental hypothetical simulation - positive figure.

[3] Mental hypothetical simulation - negative figure.

[4] Internal dialogue - the future.

[5] Control group.

In each experimental condition, participants read the instructions for experimental manipulation and to complete the task. Example of experimental manipulation instruction: "After reading the instruction, close your eyes and imagine you go 40 years into THE FUTURE. Think about what you look like, where do you live and what does your surrounding look like. Take your time to imagine this situation. Have you managed to go there in your mind? Please write about it what have you imagined, where have you travelled and about two events that happened this time and about the place you have got to. Please use as many details as you can".

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 recognized whether during their journey through time they felt awe, hope and nostalgia, and they answered the questionnaire examining the meaning in life: Multidimensional Existential Meaning Scale and questions about the characteristics of the respondents, true self and actual self questions and demographic survey.

Example of qualitative data:

1. **Mental temporal simulation - USA**

18-year-old woman:

> I live in my home out in a beautiful, open land with mountains and hills in the distance, and my home is full of light and surrounded by tall flowers. I'm learning something new from my large library, and I am preparing for a lecture at a university that I teach at. My hair is long, and thinner. I have wrinkles around my eyes and mouth.

2. **Mental temporal simulation - Poland**

20-year-old woman:

> I am sitting on the terrace with my husband and looking at our two dogs playing on the terrace in the flower-filled backyard. I am brewing at sunset and drinking tea.

3. Internal temporal dialogues - USA:

30-year-old woman

> Me from the future tells me about what has happened to the environment and the world population, the suffering people, plants and animals as the climate changes, the poles melt, and the low latitudes become too hot.

4. Internal temporal dialogues - Poland:

28-year-old woman:

> I talked to myself from the future about where I live now and what I do. I live in a beautiful house by the sea, surrounded by greenery. I have a lot of free time and I travel.

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. The presented results are preliminary as the study is ongoing.

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4.10. Narrative construction of identity: from the present to possible selves.

Laura Susín[1], Meritxell Pacheco, Clara Capdevila & Anna Salvador

Introduction

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). Identity is understood as the set of internal representations and reconstructions according to lived experiences (McLean & Pasupathi, 2010). This process eases the ability to link the self of the past with the current one, which favors the creation of a coherent meaning of their lives. On the basis of possible selves' theory (Markus & Nurius, 1986), the aim of this research is exploring the relation between the construction of one's current self and its future projections. The constructs of self-characterizations have also been analyzed, with the aim of knowing the predominant categories and if there is a relationship between them and the degree of concordance between the current and future self.

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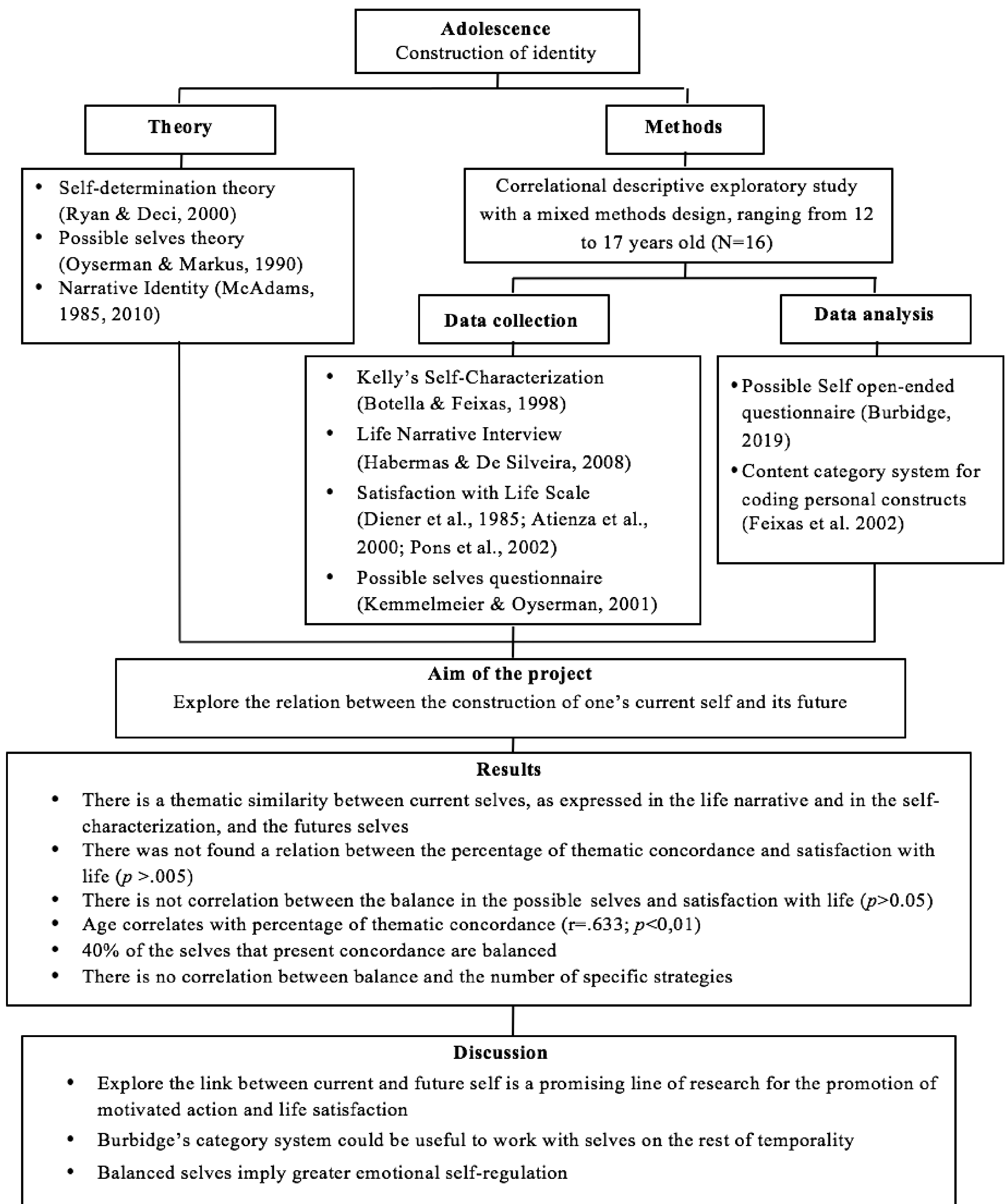

Adolescence
Construction of identity
Theory
Methods
• Self-determination theory (Ryan & Deci, 2000)
• Possible selves theory (Oyserman & Markus, 1990)
• Narrative Identity (McAdams, 1985, 2010)
Correlational descriptive exploratory study with a mixed methods design, ranging from 12 to 17 years old (N=16)
Data collection
Data analysis
• Kelly's Self-Characterization (Botella & Feixas, 1998)
• Life Narrative Interview (Habermas & De Silveira, 2008)
• Satisfaction with Life Scale (Diener et al., 1985; Atienza et al., 2000; Pons et al., 2002)
• Possible selves questionnaire (Kemmelmeier & Oyserman, 2001)
• Possible Self open-ended questionnaire (Burbidge, 2019)
• Content category system for coding personal constructs (Feixas et al. 2002)
Aim of the project
Explore the relation between the construction of one's current self and its future
Results
• There is a thematic similarity between current selves, as expressed in the life narrative and in the self-characterization, and the futures selves
• There was not found a relation between the percentage of thematic concordance and satisfaction with life (p >.005)
• There is not correlation between the balance in the possible selves and satisfaction with life (p>0.05)
• Age correlates with percentage of thematic concordance (r=.633; p<0,01)
• 40% of the selves that present concordance are balanced
• There is no correlation between balance and the number of specific strategies
Discussion
• Explore the link between current and future self is a promising line of research for the promotion of motivated action and life satisfaction
• Burbidge's category system could be useful to work with selves on the rest of temporality
• Balanced selves imply greater emotional self-regulation

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. We worked with Kelly's Self-Characterization (Botella & Feixas, 1998), the Life Narrative Interview (Habermas & De Silveira, 2008), the Satisfaction with Life Scale (Diener et al., 1985; Atienza et al., 2000; Pons et al., 2002) and with Possible selves' questionnaire (Kemmelmeier & Oyserman, 2001). For data analysis we used Possible Self open-ended questionnaire (Burbidge, 2019) and Content cathegory system for coding personal constructs (Feixas et al., 2002).

The results shown a thematic similarity between current and future selves, even though there was not found a relation between the percentage of similarity and satisfaction in life. In addition, it was seen that the content of the constructs expressed on the self-characterizations was similar to the classification used for the categories related to possible selves. Also, the meanings attributed to the past and current selves in the life narratives, are in accordance
with the main categories of possible selves.

Moreover, age was correlated with percentage of balance in the possible selves and the degree of thematic concordance between current and future self. That concordance was measured by means of a thematic analysis included in life narratives and analysing which of these themes correspond to the expressed selves. Most participants achieved some balance in their selves, although there was no relationship between this and the number of specific strategies. Also, there is not correlation between the balance in the possible selves and satisfaction with life.

Furthermore, the fact that the majority of participants expressed at least a couple of selves in balance is considered significant as there is a greater likelihood that the motivation to reach their goal will be maintained over a longer period of time. In addition, 40% of the selves that showed concordance were balanced.

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. Moreover, the results showed that Burbidge's category system could be also useful to work with selves on the rest of temporality. Also, since balanced selves are related with self-regulation, it is a promising line of work with adolescents.

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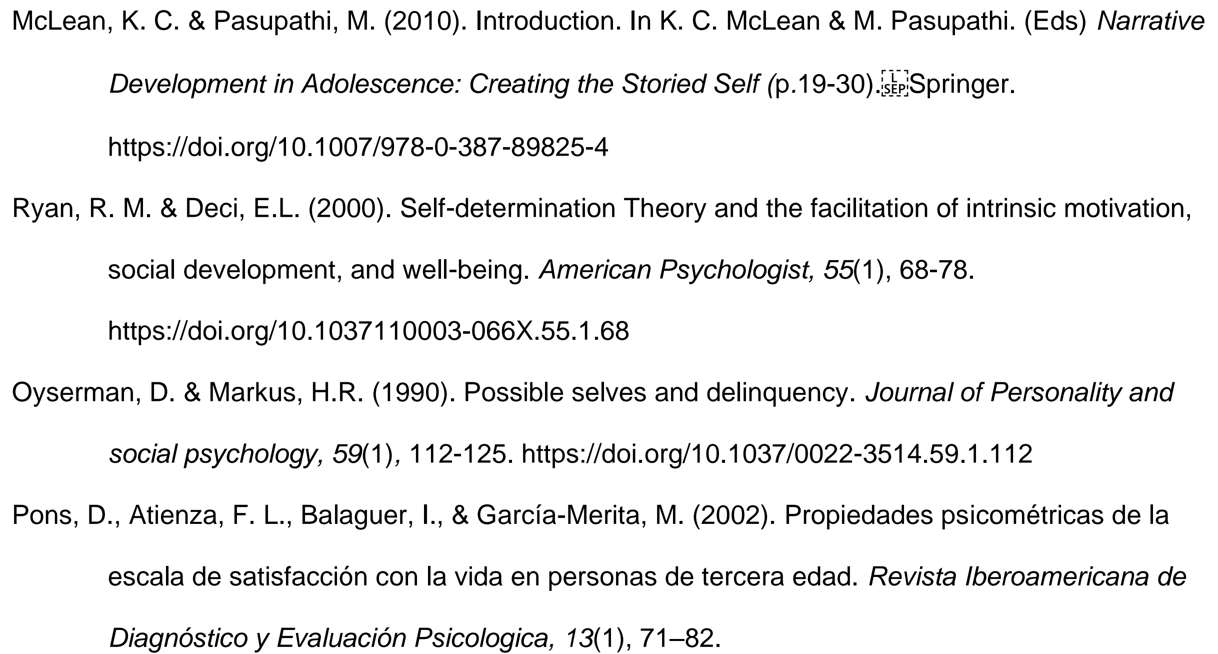

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4.11. Finding yourself in time - temporal dialogues and identity.

Aneta Kozioł[1]

The concept of study aims to explore 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 dialogical self and identity. The conducted research is based on the Dialogical Self Theory (DST) (Hermans, 2003), Season of Life Theory (Levinson, 1986), and the four-dimensional model of identity formation (Luyckx, Goossens, Soenens, Beyers & Vansteenkiste, 2005).

According to DST, people can stimulate in their minds a kind of community of different voices, belonging to different I-positions, which together create the dialogical self (Hermans, 2003). These voices interact with each other, exchange information, and give each other emotions and feelings. One type of these interactions is temporal dialogues consist of conversations between the I-positions from different periods of life (Oleś, Brygoła & Sibińska, 2010). To capture this dialogue in research, we can effectively use the empty chairs technique used in therapeutic Gestalt approaches. During this technique person conducts a dialogue with an important person from his life or with himself, choosing a specific aspect of himself or an imaginary interlocutor. Confronting different perspectives may end with an integrating reflection on oneself, and the effects of these struggles with oneself make it possible to define the dimension of identity (Łysiak, 2017; Łysiak & Oleś, 2017; Łysiak & Puchalska-Wasyl, 2018).

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Figure 1. *Season of Life Theory*

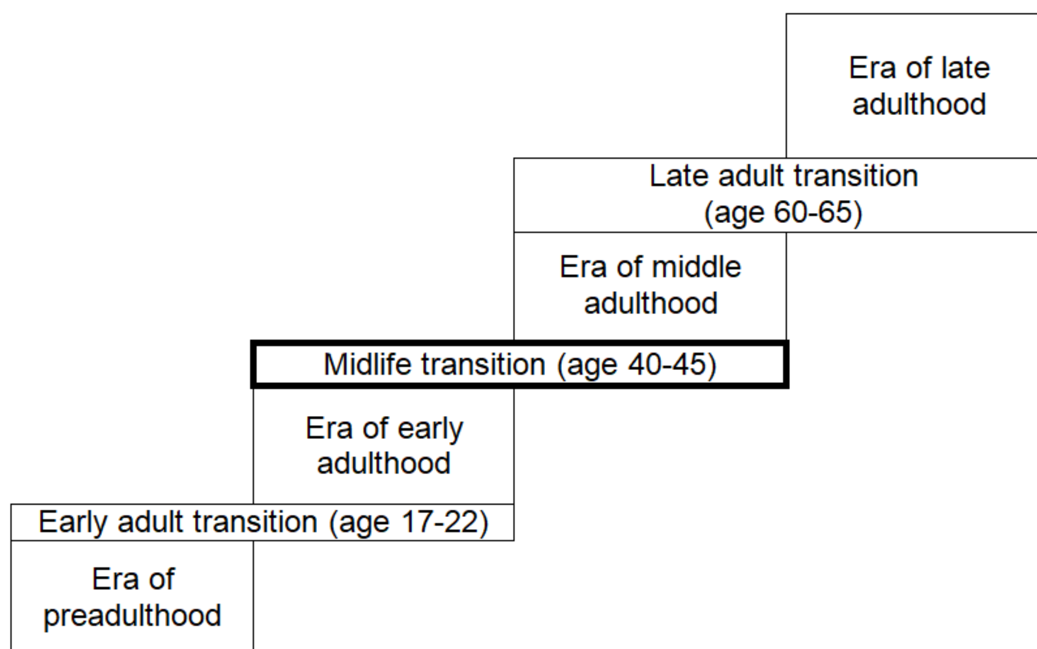
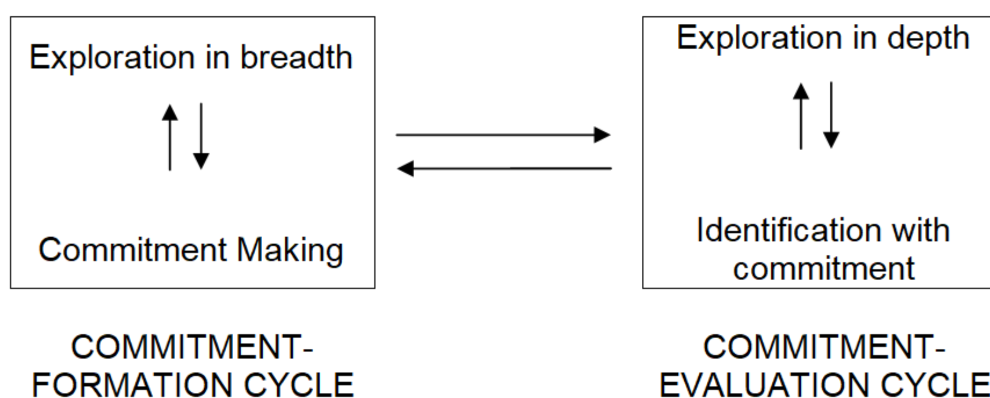


Figure 1 shows the Season of Life Theory. Levinson (1986) assumes that life consists of four eras, Stable Periods interspersed with Transition Periods. In this theory, the crisis is a natural part of life.

Figure 2. *The four-dimensional model of identity formation*



Identity is formed in two cycles and comprises four structural dimensions, as shown in Figure 2. Exploration in breadth is the gathering of information about

different identity alternatives to guide the formation of commitments. It is often associated with experiencing a crisis, subjectively perceived as confusion or doubts about defining identity. Commitment making is the actual making of choices. Exploration in depth and identification with commitment are intended to identify with previously made commitments and make sure they are right. These two complex exploratory and decision-making processes are intertwined, striving for balance in each subsequent stage of development. The process of building an identity lasts a lifetime, and exploratory or choice-making behaviors may dominate at different times (Luyckx et al., 2005).

The planned research will be conducted in three stages. In the beginning, we will measure reflectivity, authenticity, meaning in life, mid-century crisis, and identity. Then, study participants will dialogue about their dreams using the empty chairs method. In the third stage reflectivity and meaning in life will be measured again.

There are some expectations related to the presented research concept. The most important is an integrated identity will be combined with an integrated dream image throughout adulthood, and the technique of "empty chairs" stimulates people to reflect on their dreams.

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

Angela Uchoa Branco[1]

Introduction

The development of the Dialogical Self has been my major concern from a Dialogical Self theoretical approach. Therefore, the investigation of the time dimension becomes a necessary and inevitable task, despite its complex and challenging nature. Some critics of the DST argue that the theory is mostly oriented to make sense of the spatial dimension of the Dialogical Self, leaving aside its temporal dimension, and referring to time only eventually. Ellis and Stam (2015), for example, claim that "such an elaboration [about time] is necessary because time in Dialogical Self Theory is for the most part regarded abstractly, as a background clock time according to which the dynamics of a primarily spatial dialogical self are traced." (p. 259).

In my presentation I argue that from a DST perspective time is, indeed, taken into account. However, it is necessary to overcome any sort of dichotomy regarding the concepts of clock-time and lived, experienced time. My contribution arises from our studies on the development of the Dialogical Self with both children and adults in the Laboratory of Cultural Psychology, University of Brasília, and draws on a methodological approach that allows for in-depth analysis of ontogenetic processes taking place over developmental trajectories. The adoption of longitudinal studies of idiographic kind (Marsico et al., 2015), mostly following a *Trajectory Equifinality Approach-TEA* (Sato et al., 2016), allows for a progressive co-construction of data concerning indicators of I-Positionings existing at different clock-time moments, which, nonetheless, suggest how individual's imagination regarding anticipated I-

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Positionings in the future operates, in the present. The person's imagination, then, opens up actual venues and possibilities for specific pathways leading—or helping to construct—trajectories towards the imagined future. This consists of a very optimistic alternative to promote change and possible developments in individuals' life trajectories, having significant impact over the person's sense of empowered agency over the course of one's ontogeny.

Methodology

According to the Trajectory Equifinality Approach - TEA methodological perspective, used in the study we carried out and is here presented as an illustration of my theoretical arguments (Oliveira Silva & Branco, 2019), data construction regarding the development of I-Positionings becomes possible because, as the longitudinal study is carried out, it enables the researcher to infer, from empirical indicators, important features and characteristics of the person's *Dynamic Self Positionings* (Branco et al., 2020) over time. TEA also allows for the identification of meaningful microgenetic processes experienced by the person as s/he lives in different contexts and interacts with different people. My goal in this presentation is to argue—on the basis of our studies—that, as clock time goes by, lived time plays a central part in the Dialogical Self development, integrating past, present and future temporal dimensions, and guiding the Dialogical Self development over the life course. Such integration is necessary either to work as an incentive to development, or else, act as a rigid internalized constraint linked to a sense of helplessness which may inhibit the self-system development. When traumas or certain vicious circles entrap the Dialogical Self system, this may impoverish the person's imagination and sense of agency, generating vulnerabilities, unsettling uncertainties, ambivalences and depressive, negative evaluations of oneself.

On the other hand, creative imagination concerning the Self and the world in the future, can boost up the emergence and fortify better life perspectives associated to wished-for futures. Imagination, in conjunction with present motivation, can also mobilize memory reconstruction processes about the past under a general positive (or negative) disposition, or motivation, cultivated by the person's expectations concerning the future. The impact of reconstructed past experiences and future anticipations over the individual's present motivation, are in charge of pushing the Dialogical Self forward, and cannot be overestimated. The dynamic integration of past and future through constant experiences of becoming in the present can, therefore, open up new perspectives for the developing individual. In a way, we are always somewhat ahead of ourselves, experiencing a permanent unfolding mobilized by an inbuilt curiosity and creativity that operate to grant the personal development and the sense of continuity inherent to the Dialogical Self.

To address the issue of temporality is to address the processes through which future becomes past actively expressed in the present. According to Ellis and Stam (2015), the notion of present time should be conceptualized as a sort of contrast, or tension, between things as they are, were, could have been, should have been, and as they will or should probably be. Here I highlight the power of the imagined future on the Dialogical Self development of two obese women whose trajectories followed different directions after being submitted to bariatric surgeries. Data come from the doctoral research by Oliveira Silva (2017), under the supervision of the first author. The two women selected for the present analysis, Solange and Regina (fictitious names), participated of the study which goal was to identify and analyze the Dialogical Self development of six women, through the use the TEA methodology to examine ruptures, transitions and the emergence and

transformation of *Dynamic Self Positionings* (Branco et al., 2020), inspired in Hermans' Dialogical Self Theory (Hermans, 2001; Hermans & Gieser, 2016).

Results

The sharp contrast of the trajectories of these two women allows us to analyze and elaborate about *the power of the imagined future* concerning the self—that is, its power over people's ongoing motivation to move forward, towards a future seen as possible, feasible and worth struggling for. Expectations concerning the future, though, are profoundly rooted in personal experiences with self and social others. The way each person experiences relations with others along life trajectories ultimately create powerful *Affective-Semiotic Fields* (Valsiner, 2014) regarding themselves (self-esteem), and this plays a central role in how they make sense of, for example, continuous experiences of prejudice and discrimination. In other words, the two women lived time (experiential time) were configured in very diverse ways, as their abilities and possibilities to envision a desired and happy future for themselves were guided—supported or discouraged—by significant social others.

Both women were interviewed three times: in Time 1, before the surgery; in Time 2, soon after the surgery; and in Time 3, months after the surgery. Solange was 29 years-old at Time 1 (T1), when she explained that it was her cousin who arranged the surgery for her. She was coerced by the whole family—grandmother, uncle, cousins and others—to submit to the bariatric procedure, as they constantly harassed her due to her obesity (187 kg at T1). Single and living in a low-income family, Solange was the target of systematic accusations and discriminations, and blamed for being so fat and ugly.

According to her, due to her overwhelming shame and guilt, she had dropped out of school and quitted attending to the church, because people always looked at her with despise and contempt. She said her worst experience was riding a bus,

since seats were very small to accommodate her body, and she sensed that everyone laughed at her. Therefore, she avoided leaving home and did not have a job. Asked how she would introduce herself, she used the words “boring”, “ugly”, “stressed out”, and “too fat”. She added to that “I think fat people like this do not have much joy inside themselves, not at all”.

The degree of Solange’s dependency upon her family opinion, vigilance and control over herself was clearly expressed at T2, right after the surgery. She said “Even being afraid [before the surgery], I thought of giving up the idea of the surgery, but then I thought ‘No, I should not give it up, or my family would punch me in the face, they all would be mad at me if I don’t do it!”

When asked at T1 about her future, she said she hoped to go back to school, find a job, and finally be able to take care of her own life. However, only at T2 (right after the surgery) she was more specific, explaining she would like to become a medical doctor and be able to buy clothes for herself, something she could not do before because she was too big. Expectations at T2 were, therefore, more firmly envisioned and looked more real, or possible, to her. At T3, which took place one year after T2, though, Solange had not lost all the weight she had expected to lose. She lost 60kg and was very frustrated and disappointed. It seems that she expected to become much thinner and “beautiful” after the bariatric surgery, and that disillusionment set back her motivation concerning the future. When asked about herself in the future, she still said she wanted to go back to study and work, but her ambivalences and doubts about being able to lose more weight or achieve her previous expectations were visible and discouraging.

Regina’s story was different. She was 24 years-old at T1, married, 179kg, very poor, with several health problems, but she still worked as a street-sweeper. At T1, she revealed herself as assertive and with high self-esteem. She had to

financially help her family since adolescence, due to her father's illnesses deriving from his excessive obesity. However, she did not abandon school, and the affective support of her father was crucial for her resilience and assertiveness in relation to people's prejudice and discrimination. She decided for the bariatric surgery due to her father's premature death, as a consequence of obesity. After he died, she struggled to find a way to do it, and was lucky to get help in negotiating the surgery with a doctor she later appreciated very much. She also had the support of her husband, even though her mother and sister were critical of her. According to her, though, she did not care much for their opinions or criticisms. At T1, Regina was very explicit about the reason why she decided to do the surgery: she wanted to become healthy and avoid a destiny similar to her beloved father. To her, esthetics did not count at all, she said she was fat but happy; she did not care about anyone's prejudices, and said she was beautiful as she was.

However, at T2, a new *Dynamic Self Positioning* emerged in the configuration of Regina's Dialogical Self: now thinner, she realized she was beautiful, and positioned herself as "I-as-thin and beautiful", a positioning that became progressively relevant to her. At T3, having lost 89kg, the *Affective-Semiotic Field* "Beauty" and its corresponding positioning became even stronger and central to Regina, and her whole life trajectory was then directed towards an imagined future where beauty, now associated with thinness, became her major purpose. Other goals were buying a house, having a child and graduating in agronomy.

Conclusion

In this study, we provide data that strongly suggest the power of individuals' *imagined future self*—IFS—in terms of *Affective Semiotic Fields* and *Dynamic Self Positionings*. As I argue throughout this abstract, this presentation goal was theoretically elaborate on the issue of the temporal dimension of the Dialogical Self

development, the necessary overcoming of the dichotomy between clock and lived time, and, particularly, the integration between the time categories of past, present and future, which, within the realms of psychology, give rise to the person's motivation to agentively direct and, therefore, actively contribute to the orientation of their specific life trajectories.

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4.13. New paths of introspection?! On the Dialogical Self and open methodological questions.

Natalie Rodax [1]& Jaan Valsiner[2]

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 such complexities are yet to be further developed. At this point, we propose a new look at the perspectives on introspection. By re-visiting historical approaches of introspection (Bühler, 1907; Lewin, 1981), we methodologically ask how different forms of the introspective dialogue can contribute to systematically researching DST.

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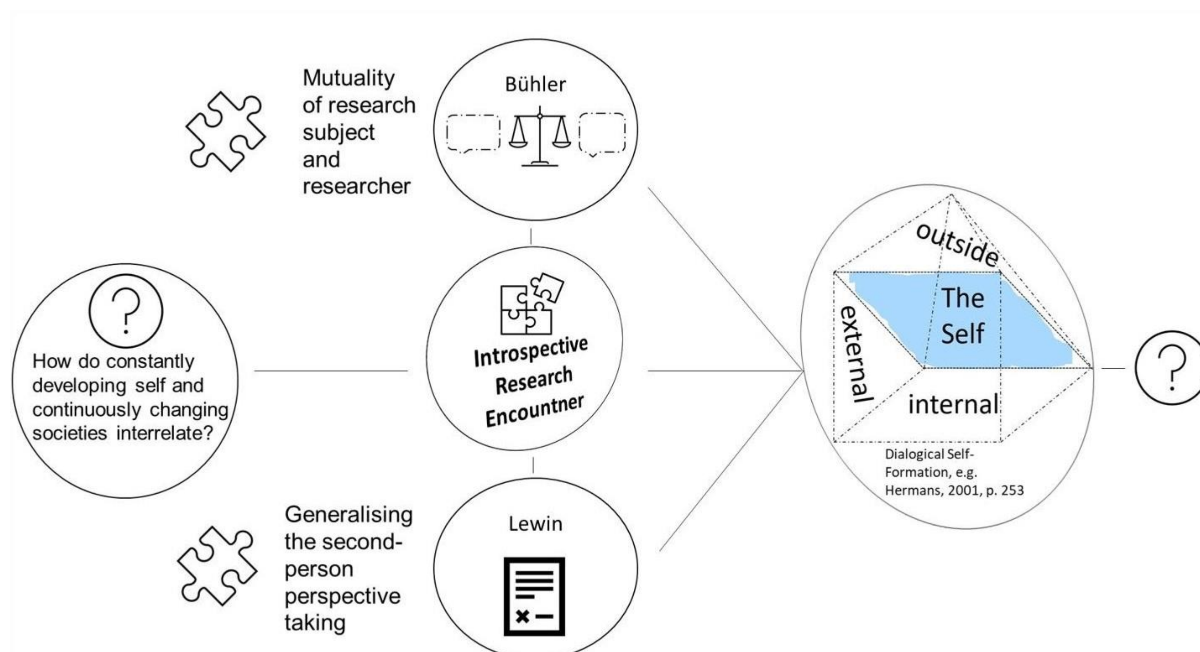
Figure 1



Würzburg school's approach was revolutionary at a time, where Wundt (1918) proposed that complex mental phenomena were not to be addressed by introspection: By a series of experiments with Bühler's colleagues Külpe and Dürr, Bühler (1907) acted against the dominant research paradigm proposed by Wundt and put complex thought processes, that means his research subjects' first-person retrospection on their thinking processes, in the heart of his analysis. He did experiments using introspection aiming at self-observation with regard to his research subjects' own thinking: First, he induced a thinking process, then he was interested in the self-observation of it. And he – among other things – found something interesting that was ever since controversially discussed: Bühler could – by his introspective approach – show that thinking was an act, a matter of relation; he did not only find the contents of thinking that were prominently focussed by research at that time. Researcher for instance analysed associations, researching what words follow a specific other word (e.g. "mustard" – "seed") and they

standardised this process by an accurate time measurement. Thus, they drew conclusions from the exact time measurement during the process of associating images of thought. Bühler's experimental set-up, however, showed how research partners talked about conclusions without a direct 'image' in it – or put differently: they knew something without thinking it, such as thinking "blue" while not having the representation of blue colour. He called this the "imageless thought". To find this, he employed a second person approach in which measurement was secondary: He produced data that derived from a very distinct form of dialogue between the researcher and the research subject – we propose calling an *introspective encounter*. This encounter employed a social situation – the researcher and the research subject engaging in a dialogue. Bühler presented a task, namely a cognitive dilemma (such as a philosophical aphorism, e.g. "The most glowing colours in which the virtues shine are the inventions of those who lack them") and a question "do you understand?"; after this, it was about the dialogue between the researcher and the subject that aimed at triggering introspection on how the research subject could draw his conclusion, bringing about something *new* that both did not yet know about. The dialogue functioned by a *mutuality* of the research encounter that brought about self-reports that comprised already the analysis of the thought process (the researcher shared his interpretational sovereignty). From today's perspective and apart from the well-known problems of retrospection, a weakness in Bühler's approach is that little is known about how Bühler arrived at the records/transcripts of this introspective encounter (Bentka & Sluncecko, 2021). This is something that Lewin (1981) addressed in more detail years later: Before putting something down to paper, the researcher should ask: Is this correct? Is this what you mean? We argue that this negotiation process is again (!) an introspective encounter that comes about by *generalising* the second-person perspective taking.

Thus, both – Bühler's just as Lewin's introspective accounts remind us of the need to further analyse the sociality of the research encounter and how to establish conditions of the possibility of producing new insight *directly in and by the encounter*. We posit that this methodological framework might propose an important point of contact to 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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4.14. Studying the dialogical self with the repertory grid technique.

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Introduction

In traditional theories of self-development, a notion of self is formed in adolescence and from these followed constructs such as “self-concept”, “self-image”, “self-esteem”, and other similar terms. However, 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 (Hermans, Kempen, & Van Loon, 1992) joins other intellectual ventures (e.g., Mair, 1977; Rowan, 1990; Watkins & Watkins, 1979-1980) 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 define and measure, and these endeavors become even more complicated for a dialogical approach.

As an alternative to existing methods, mostly based on narrative accounts, our aim in this chapter is to propose the *Repertory Grid Technique* (RGT; Feixas & Cornejo, 1996; Fransella, Bell, & Bannister, 2004) combining both qualitative and quantitative methods as a way to measure self, including its dialogical features. The objective is to convince both researchers and practitioners embracing a dialogical perspective of the self to become interested in the RGT as a procedure fo choice. For that, we will try to show its advantages and potential use in a diversity of areas of application.

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Methodology

The RGT was created by G. Kelly (1955) in the context of personal construct theory, an approach which has undergone considerable development (e.g., Procter & Winter, 2020). For this theory, the process of attributing meaning to experience is the most important psychological activity functioning. We strive to give meaning to our universe, ourselves and the ongoing experience of everyday life. For this purpose, humans create their own personal theories. Just as scientific theories are made of theoretical constructs, personal theories are composed of *personal constructs*. They represent bipolar dimensions of meaning which are organized in a hierarchical network system. This personal construct system comprises the specific subjective way in which each person construes experience, including self and others. At the top of the system, core constructs are more stable and resistant to change than other more subordinate ones, as they assure a sense of continuity and personal identity. When core constructs are invalidated, intense emotions are experienced and large portions of the self-system become inoperative, this reducing the person's ability to predict events.

The RGT was developed as a tool for the systematic study of the personal construct system. 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. Indeed, from the viewpoint of PCT, the construction of self is intrinsically related to the construction of others.

In the first step, termed *obtaining elements*, different positions of the self and relevant figures of the interpersonal world of the subject are defined. Also, a new element *ideal sel*' (i.e., "How I would like to be") can also be introduced as a way to gauge personal goals. In the case of Elena (Figure 1), a patient diagnosed with fibromyalgia and depression, we included another self-element: *self before* the

onset of the crisis (about two years ago). Second, in the phase of *construct elicitation* these different elements (in the columns in figure 1) are presented in dyads to the interviewee to generate the personal constructs that describe similarities and differences between them. These are perceived characteristics and values the person uses to construe their interpersonal world (in the rows of figure 1). Third, in the *scoring phase*, 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.

Figure 1. *Repertory grid data of Elena*

				SELFNOW	SELFBEFORE	FATHER	MOTHER	SON	STEPSON	HUSBAND	1BROTHER	2BROTHER	3BROTHER	1SISTER	2SISTER	1FRIEND	2FRIEND	NONGRATA	STEPDAUGHTER	IDEALSELF
				1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
1	bossy	1	quiet	3	5	5	1	4	6	3	5	5	5	7	1	5	5	1	5	5
2	demanding	2	not demanding	3	6	5	1	1	3	3	5	3	3	5	3	5	1	1	5	6
3	stubborn	3	open to dialogue	1	7	5	1	1	7	4	7	7	4	4	1	6	2	1	6	7
4	stingy	4	good_money	7	7	5	5	3	3	5	5	7	7	7	5	5	5	1	7	7
5	selfish	5	generous	7	7	5	5	3	5	5	5	7	5	5	5	7	7	1	7	7
6	nagger	6	humane	7	7	7	5	3	7	5	6	7	5	5	5	7	7	1	7	7
7	interested	7	disinterested	7	7	5	3	1	5	5	5	5	3	3	5	7	7	1	7	7
8	goodperson	8	badperson	1	1	2	4	4	1	2	1	1	2	2	2	1	1	7	1	1
9	hardworker	9	slacker	7	1	1	1	5	1	1	1	1	1	3	1	1	1	5	1	1
10	active	10	uncaring	6	1	1	1	5	1	4	1	1	1	3	1	1	3	7	1	1
11	keeps it inside	11	gets emotions out	7	2	6	6	7	5	5	3	6	6	2	2	6	6	6	6	6
12	religious	12	nonreligious	2	2	2	1	7	6	6	1	2	2	2	2	1	1	7	1	1
13	lier	13	sincere	6	6	6	6	2	5	6	6	6	6	6	6	6	6	1	6	7
14	happy	14	unhappy	6	2	2	3	3	1	3	3	1	3	3	3	1	3	7	3	1
15	crumbles	15	strong	3	1	6	7	7	7	4	4	7	7	4	7	4	4	4	4	7

Results

Distances between self-elements and other-elements can be calculated. For example, looking at *I*-positions in Elena's grid, *self now* is quite distant from both *self-before the crisis* and *ideal* self. The configuration of these positions suggest that Elena construes the crisis as rupture of her previous self, which was quite valued.

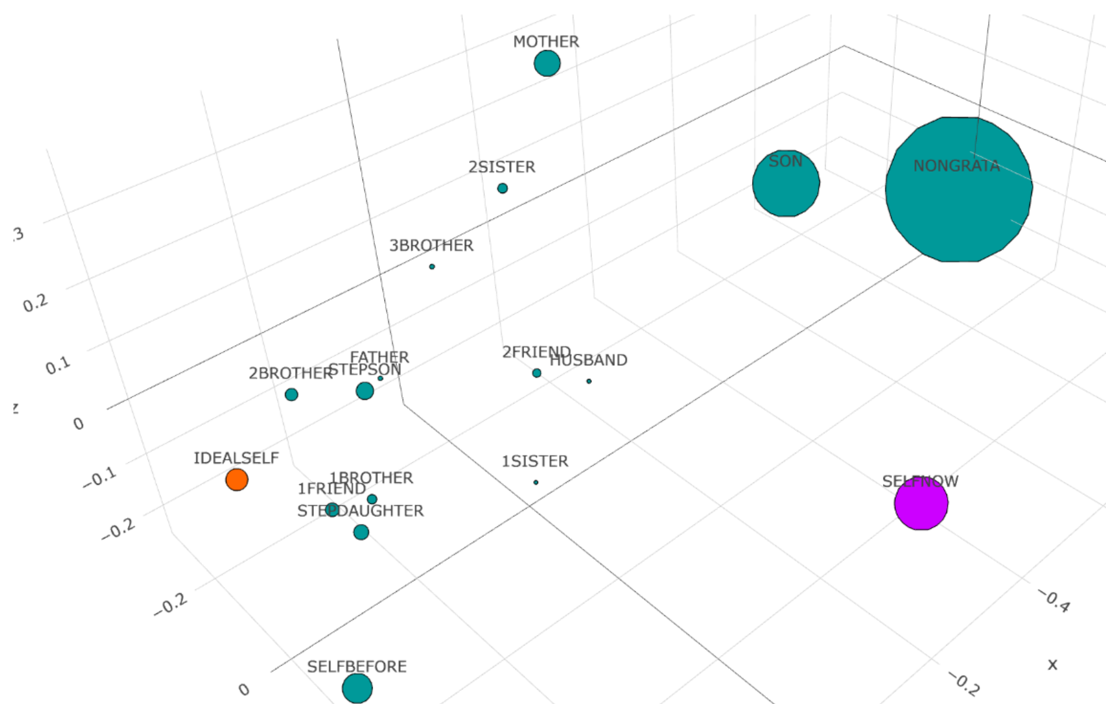
However, in one construct her *self now* is doing better (she “gets emotions out”) than her old self that kept emotions locked down in her interior.

Along with other measures (such as polarization and differentiation), of much relevance in the context of dialogical self theory, inner conflicts can be detected. These conflicts can be seen as expressing different voices or *I-positions*. In Elena’s grid, one *I-position* was characterized by a self who “crumbles” but is markedly “generous”. The other somehow desired position was that of a “strong” self, but also “selfish” like her former abusive husband. Thus, while she voiced for a change towards becoming “strong”, another position was blocking that change as a way to remain “generous”. A successful therapy would need to make compatible being “strong” with being “generous”.

Multivariate statistical analysis of the grid data matrix allowed to plot both elements and constructs in a two-dimensional space. However, we can identify several obstacles for the use of the RGT in both research and practice: specialized training in the interview and psychological interpretation of the data analysis; amount of time (e.g., data entering into one of the available programs such as GRIDCOR; Garcia-Gutierrez & Feixas, 2018); difficulty in sharing results with the client (hard to interpret 2D graphics and indexes); and also a danger of intellectualization in the psychotherapeutic context.

To overcome these barriers in the use of the RGT, we created the digital tool *EYME-Explore Your Meanings* (Feixas et al, 2021) which is now providing a 3D navigable display of elements (self-positions and significant others; see Figure 2) and personal constructs alongside an immersive exploration of that space using Virtual Reality.

Figure 2. *Three-dimensional display of the elements (including self now, ideal self, and self before the crisis) included in Elena's repertory grid*



Discussion

Using the RGT, a variety of *I-positions* (self-elements) are studied in the context of important people in the life of the respondent, this providing a rich picture of the person's intra- and interpersonal space. In this way, the RGT is based on an interview procedure that elicits the personal meanings used by the interviewee to structure their interpersonal world. But these meanings are the same employed to construct their *I-positions*. This allows *EYME-Explore Your Meanings* to create this all-encompassing space which can be explored in a visual (with navigable 3D image, as in figure 2) or immersive way (with a set of Virtual Reality glasses). The latter is a powerful experience for the person (usually a psychotherapy client or a coach) who can see and feel their internal world configured as an environment which can be explored. The person can move from one *I-position* to another,

observing which other people is next to each of these *I-positions*, and also the characteristics associated with each one. In addition, *EYME-Explore Your Meanings* detects the conflicts within the person's network of meanings, which usually involve conflicts among *I-positions* as well. When visualising and exploring that network of meanings, significant people, and *I-positions,* with the guidance of a therapist, counsellor or coach, these conflicts can be observed and paths to solution can be tested out in a safe virtual environment as an experience that can be then implemented in real life, after careful discussion.

But the application of the RGT has gone much further than the clinical or coaching areas (see Saúl et al, 2013). It has been used for self-development in many other areas, especially in education and work with organisations. Finally, we can conclude that the RGT is method ideally suited for the study of personal and professional identity, dimensions that affect virtually all areas of a person.

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4.15. Internal dialogical activity and cognitive uncertainty, traits, self-concept, and adaptive functioning.

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Introduction: Dialogical self-uncertainty and adaptive functioning

Intrapersonal communication occurs in several modes, including inner dialogue and self-talk. In Dialogical Self Theory, Hubert Hermans (1996, 2003) describes a polyphonic self as comprised of a multiplicity of inner voices representing different parts of the self (I-positions) and numerous voices of culture, close persons like parents, and other people. Internal dialogical activity implies exchanging thoughts or ideas between at least two I-positions representing specific points of view. Emphasis on the multiplicity of the self implies integration of various points of view, thus in our self, two opposite forces function, centripetal – aiming at integration, and centrifugal – aiming at enriching the self (Hermans & Kempen, 1993). Dialogical self has many adaptive functions, like critical, dialectical and counterfactual thinking, self-reflection, self-development, preparation for social relations, understanding other people, and many others. For example, Małgorzata Puchalska-Wasyl (2016) distinguished seven metafunctions of the inner dialogues: Support, Substitution, Exploration, Bond, Self-improvement, Insight, and Selfguiding. Thomas Brinthaupt, among the functions served by self-talk, mentions self-criticism, self-reinforcement, self-management, and social assessment (Brinthaupt, Hein, & Kramer, 2009).

This article aims at presenting current studies on IDA and personality variables. IDA 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

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personal and/or social identity" (Oleś & Puchalska-Wasyl, 2012, p. 242). A central hypothesis was derived from Hermans and Hermans-Konopka's (2010) notion that IDA originates from uncertainty. Thus, we hypothesize that IDA positively corresponds with cognitive uncertainty and negatively with tolerance for ambiguity. We used several questionnaires to verify this hypothesis and some others concerning reflection and rumination, self-esteem, self-concept clarity, subjective happiness, the meaning of life, affective traits and states, and temperamental traits. All studies differ regarding participants and methods; however, one thing in common: a general level of the IDA was measured using the Internal Dialogical Activity Scale-Revised (IDAS-R).

Methodology: Internal Dialogical Activity Scale-Revised (IDAS-R)

Internal Dialogical Activity Scale-R (IDAS-R) is a 40-item questionnaire measuring an overall internal dialogical activity and eight facets of it. In comparison to the original version of the IDAS current version (1) is shortened 40 items; (2) contains 8 subscales (5 items per each): Identity Dialogues (IdD), Maladaptive Dialogues (MaD), Social Dialogues (SoD), Supportive Dialogues (SoD), Spontaneous Dialogues (SpD), Ruminative Dialogues (RuD), Confronting Dialogues (CoD), and Change of Perspective (ChP); (3) has a new response scale referring to frequency (1 = *never*, 2 = *seldom*, 3 = *sometimes*, 4 = *often*, 5 = *very often*); and (4) two parallel versions: Polish and English. Examples of the items are as follows: *I talk to myself*. *After failures, I blame myself in my thoughts. I carry on discussions in my mind with the important people in my life*. Correlations with the Self-Talk Scale confirmed the validity of IDAS-R, which were .56 and .62 for Polish and US samples, respectively. Internal consistency for a total score, *α* Cronbach's were .95 and .94, and for subscales from .70 to .87, and from .62 to .81 (Oleś et al. 2020).

Results

Study 1: IDA and intolerance for uncertainty and self-concept clarity

Dominika Nisztuk (2020) investigated relationships among IDAS-R and the Intolerance Uncertainty Scale (IUS) by Buhr and Dugas(2002) and Self-Concept Clarity Scale (SCC) by Campbell (1996). The sample was $n = 102$ (56 females), mean age: $M = 23.0$ years ($SD = 6.06$), from different countries. IDAS-R and IUS correlated $r = .45$, and IDAS-R with SCC, -.55, while IUS and SCC, -.55 (all $p <$ .001).

Study 2: IDA and tolerance for ambiguity, reflection and rumination, and seld-esteem

Agnieszka Gawlik (2021), studied relationship between IDA and tolerance for ambiguity. Participants were adults, $n = 142$ (85 female), aged from 20 to 69 years old (M=38,88; SD=9,93), who answered the Multiple Stimulus Types Ambiguity Tolerance Scale (MSTAT-II) by McLain (2009), Reflection-Rumination Questionnaire (RRQ) by Trapnell and Campbell (1999), and Self-Esteem Scale (SES) by Rosenberg (1965). IDA correlated with the tolerance for ambiguity $r = -.20$, $p < .05$; reflection .48, $p < .001$, and rumination .59, $p < .001$; and with self-esteem, -.34, $p < .001$ (for other correlations see Table 1).

Study 3: IDA and the sense of happiness and meaning in life

Anna Piekara (2019) investigated relationships between IDA and subjective happiness and meaning in life. The sample was 405 (225 female), aged from 14 to 62 years ($M = 38.0$, $SD = 9.10$). Methods were IDAS-R, Subjective Happiness Scale (SHS) by Lyubomirsky and Lepper (1999), and the Multidimensional Existential Meaning Scale (MEMS) by George and Park (2017). The IDAS-R correlated negatively with SHS, -0,16; $p < 0,01$, but not with MEMS.

Study 4: IDA and self-constructs: independent and interdependent

Tatiana Hrechorowicz (2020) searched for relationships between IDA and self-constructs by Markus and Kitayama (2003). The participants were adults *n* = 110 (46 female) aged between 20 to 70 years (*M* = 39.06; *SD* = 12.57), and methods were IDAS-R and Self-Construct Scale (SCS) by Singelis (1994). The IDA correlated negatively with independent self, -0,27, *p* < 0,01, and did not correlate with interdependent self (for other correlations, see Table 1).

Study 5: IDA and affective traits and states

Agata Pizoń (2020) explored relationships between IDAS-R and State-Trait Personality Inventory (STPS) by Spielberger and Reheiser (2009). The participants, *n* = 254 (146 female) were aged from 16 to 66 years (*M* = 24.85; *SD* = 6.54). Results showed two patterns: (1) Ruminative (RuD) and Maladaptive (MaD) Dialogues correlated positively with Anxiety, Depression, and Anger, and negative with Curiosity; (2) internal dialogical total score (IDA), Social (SoD), Supportive (SoD), Confronting (CoD), Spontaneous (SpD) Dialogues, and Change of Perspective (ChP): positive correlations with Anxiety, Depression, and Anger. Identity Dialogues (IdD) correlated positively with Curiosity. Similar patterns of correlations concerned affective states. These patterns, somewhat different for dialogical subscales, indirectly confirm the validity of the IDAS-R (see Table 1.).

Table 1. *Correlations between IDAS-R and other variables*

Scale	IdD	MaD	SoD	SuD	SpD	RuD	CoD	ChP	IDA
IUS, MSTAT-II									
Int. uncertainty									.45**
T. ambiguity		-.39**		-.25*		-.28**	-.18		-.20
SES and SCC									
Self-esteem		-.35**	-.23*	-.27**	-.18	-.46**	-.26*	-.29**	-.34**
Self-con.clarity									-.55**
SHS									
S. happiness			-.12	-.18**	-.11	-.27**	-.13*		-.16*
R-RQ				.					
Reflection	.58**		.43**	42**	.45**	.32**	.30**	.43**	.48**
Rumination	.43**	.25*	.54**	.57**	.42**	.63**	.38**	.44**	.59**
SCS: self									
Independent		-.20	-.32**	-.34**		-.30*	-.27*		-.27*
Interdependent		.25*	.23	.21					
Traits		.35**	.30**	.27**	.15	.52**	.26**	.22**	.35**
Anxiety	.24**	-.28**				-.14			
Curiosity	.11	.13	.30**	.31**	.23**	.29**	.25**	.25**	.32**
Anger		.29**	.22**	.22**	.12	.45**	.31**	.18**	.30**
Depression									
States									
Anxiety		.33**	.21*	.25**	.16*	.38**	.33**	.26**	.32**
Curiosity	.12*	-.15*				-.20*			
Anger		.29**		.20*		.24**	.32**	.27**	.24**
Depression		.30**	.19*	.23**		.41**	.31**	.21**	.29**
Temperament									
Emot.reactivity			.30*			.31**			.20
Perseverance	.21*		.46**	.38**	.36**	.44**	.24	.20	.40**
Endurance	-.30**		-.29*	-.40**	-.35**	-.36**	-.22	-.24	-.38**

*Note: Only significant correlations ($p < .05$) are mentioned, * – $p < .01$, ** – $p < .001$*

Study 6: IDA and temperament

Ewelina Pizło (2021) posed a question about possible relationships between temperamental traits measured by Formal Characteristics of Behavior – Temperament Inventory (FCB-TI R) (Cyniak-Ciecura, Zawadzki, & Strelau, 2018) and the IDAS-R. The sample consisted of 101 adults (56 females), aged from 18 till

35 years old ($M = 25.00$; $SD = 4.19$). IDA correlated positively with Perseverance (.40, $p < .001$), and Emotional Reactivity (.20, $p < .05$), and negatively with Endurance (-.38, $p < .001$). Regression equations showed that Perseverance and Endurance explained 26% of IDA variance in females, and Endurance explained only 12% of IDA variance in males, which suggested differences in temperament – dialogicality relationships between genders. Moreover, Social (SoD) and Ruminative (RuD) dialogues corresponded with Perseverance (.46, and .44, respectively, both $p < .001$), while Ruminative dialogues (RuD) corresponded with Endurance (-.36, $p < .001$), for a whole sample.

Discussion

IDA corresponds negatively with intolerance for uncertainty and positively with tolerance for ambiguity. We conduct inner dialogues specifically when we need to clarify a kind of uncertainty: complexity, ambiguity, deficit knowledge, or unpredictability (Hermans & Hermans-Konopka, 2010). IDA has to do with reflection and rumination, emphasizing that inner dialogue is our awareness mode. Interestingly enough, self-esteem and IDA correspond negatively. Thus high self-esteem does not promote internal dialogues. This result is coherent with other – negative correspondence between IDA and independent self. One can postulate that high agency and IDA affinity is rare; highly agentic people are so active that they have limited space for IDA. Such results are understandable if we know that IDA is connected to negative affects like depression, anxiety, or anger rather than positive ones like curiosity. A challenging result concerns IDA and temperament. The relationship between IDA and Perseverance and Endurance is higher for females (26% of variance) than for males (only Endurance and only 12% of variance). In general, conclusions driven from six studies show IDA as a conscious phenomenon typical for people who reflect on themselves and others and solve

problems or cope with difficulties; moreover, IDA has a temperamental predisposition – low Endurance. Summing up, the results of six studies suggest that agentic people are less dialogical than reflective.

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4.16. Internal Dialogical Activity Scale-Revised-24.

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Introduction

The article introduces 24-items Internal Dialogical Activity Scale-R-24 (IDAS-R-24). Internal dialogical activity – as a function of the dialogical self (Hermans, 2003) – 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-Wasyl, 2012, p. 242). An original version of the IDAS contained 47 items and seven subscales. A new version, IDAS-R, contains 40 items and eight subscales. The scale is in Polish and English (Oleś et al., 2020). IDAS-R-24 is a shortened version of this scale.

Description of the IDAS-R-24

The IDAS-R-24 contains 24 items, 3 item per each of eight subscales. A response format is 5-point Likert scale (1 = *never*, 2 = *seldom*, 3 = *sometimes*, 4 = *often*, 5 = *very often*). Eight-factor structure of the IDAS-R-24 was confirmed by CFA (*CMIN/df* = 3,057, *CFI* = 0,945, *RMSEA* = ,053, *SRMR* = ,050). The subscales are:

Identity Dialogues (IdD) refer to questions concerning identity, values, and life priorities (e.g., *Thanks to dialogues with myself, I can answer the question, 'Who am I?'*). Such dialogues pertain to searching for authenticity and may proceed with essential life choices.

Maladaptive Dialogues (MaD) are internal dialogues treated as undesirable, unpleasant, or annoying (*The conversations in my mind upset me*). The content and occurrence of such dialogues imply task disturbances or avoidance behavior.

Social Dialogues (SoD) reflect past or future conversations (*I continue past*

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conversations with other people in my mind), and they capture continuation of talk with others or finishing unclosed discussions.

Spontaneous Dialogues (SpD) are inner conversations that occur spontaneously in everyday life (*I converse with myself*). Such dialogues reflect the consideration of different thoughts or opinions and a dialogical form of self-consciousness.

Ruminative Dialogues (RuD) consist of inner dialogues involving self-blame, mulling over failures, and recalling sad or annoying thoughts or memories (*After failures, I blame myself in my thoughts*); they capture general rumination tendencies.

Supportive Dialogues (SuD) include internal communications with persons who have given support (*When I am alone, I catch myself conversing with someone in my thoughts*); they can bolster social bonds and help overcome loneliness and strengthen the self.

Confronting Dialogues (CoD) are internal dialogues conducted between two sides of the self, such as the “good me” and “bad me” (*I argue with that part of myself that I do not like*); they imply a sense of incoherence, polarization, or even fragmentation of the self.

Change of Perspective (ChP) refers to changes in point of view in service of understanding challenging situations or searching for solutions (*In my thoughts, I take the perspective of someone else*)*;* they might involve taking another person's perspective.

The scores for each subscale range from 3 to 15, and a total score for IDAS-R-24 is a sum of ratings for all 24 items, which ranges from 24 to 120, and reflects a person’s general tendency of engagement in internal dialogues. The internal consistency of the scale is high. The validity of the IDAS-R-24 was confirmed by

correlations with the Self-Talk Scale (Brinthaupt, Hein, & Kramer 2009) (Table 1).

The IDAS-R-24 can be used for research and in counseling or psychotherapy.

Table 1. *Reliability and Validity of the IDAS-R-24: α Cronbach's, and Correlation between the Internal Dialogical Activity Scale-R-24 and the Self-Talk Scale*

IDAS-R-24 \ STS	Cronbach α	S-C	S-R	S-M	SA	STS-Tot.
Identity Dialogues - IdD	.84	.34*	.39*	.33*	.40*	.46*
Maladaptive Dialogues- MaD	.75	.14*	.05	.10*	.07	.11*
Social Dialogues - SoD	.79	.36*	.20*	.42*	.35*	.41*
Supportive Dialogues - SuD	.82	.33*	.29*	.45*	.35*	.45*
Spontaneous Dialogues-SpD	.82	.51*	.46*	.45*	.52*	.60*
Ruminative Dialogues - RuD	.79	.43*	.13*	.33*	.30*	.36*
Confronting Dialogues - CoD	.78	.32*	.15*	.29*	.23*	.31*
Change of Perspective - ChP	.70	.40*	.34*	.39*	.43*	.48*
IDAS – Total score	.91	.52*	.37*	.51*	.49*	.59*

*Note: IDAS-R-24 Internal Dialogical Activity Scale Revised 24; STS – Self-Talk Scale, S-C – Self -Criticism, S-R – Self-Reinforcement, S-M – Self-Management, AS Social Assessment; * - p<.01*

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