JOHN BARRESI

BLACK AND WHITE LIKE ME

Abstract

John Griffin's classic on racism, *Black Like Me* (1960)*,* provides an interesting text with which to investigate the development of a dialogical self. Griffin becomes a black man for only a short period of time, but during that time he develops a black social identity, and sense of personal identity, that contrasts radically with his former white identity. When he looks into a mirror on several occasions he engages in a dialogue with himself, as both a black and a white person. At first these two identities are so different that there is no "sympathy" between them. But through his experience, he eventually overcomes the dichotomy of two opposing selves, and acquires a personal identity, neither white nor black, but just human. In this article, I trace the development of these dialogical selves and the emergence of this new human identity.

 Key words : identity, racism, self, black, white

ANGELA UCHOA BRANCO
ANA LUIZA BRANCO
ANA FLAVIA MADUREIRA

SELF-DEVELOPMENT AND THE EMERGENCE OF NEW I-POSITIONS:
EMOTIONS AND SELF-DYNAMICS

Abstract

From a Dialogical Self Theory perspective, this paper focuses on the role played by life experiences that draw out strong emotions, and may engender actions that generate powerful affect-laden feelings and emotions, altogether leading to the emergence of significant new I-positions that rearrange the DS. Our aim is to analyze the complexities of meaning construction processes, as affective fields change into new configurations along co-constructive processes of interpretation, meaning creation, and value constructions that guide individuals' actions within culturally structured contexts. To provide evidence for the argument that emotions, values and self-construction processes are closely related to each other, we present and discuss two different cases: the story of a man with AIDS and his family, the way he deals with his disease and familial distress, such as the drug addiction condition of his older son, as well as the story of a homosexual woman whose strong Catholic values entail a psychological dilemma that ultimately leads to the emergence of a creative new I-position.

 Key words: Dialogical Self Theory, emotions, self development, values, affective fields

THORSTEN GIESER

ME, MY PREY, AND I: EMBODIMENT AND EMPATHY IN THE DIALOGICAL SELF OF A SIBERIAN HUNTER

Abstract

In this article I examine the non-verbal dialogues between Siberian hunters and their prey in order to explore how empathetic relationships affect the integrity of the dialogical self. Based on the ethnographic accounts of the anthropologist Rane Willerslev (2002, 2004a, 2004b, 2007) I show how the hunter maintains his human identity while he imitates the movements of his prey and thereby 'feels-into' the animal. Challenging the common idea that inner consistency and synthesis of voices holds the dialogical self together (e.g. Hermans and Kempen 1993), I argue that this case demonstrates how integrity can be maintained through inconsistent and discordant voices. In this discussion I emphasise the role of the body within the dialogical self and show how positions can be embodied in different parts and movements of the body. In order to clarify the significance of this case study for psychology, I then compare aspects of empathy and embodied positions in hunting with similar phenomena in Fogel et al.'s (2002) study of non-verbal dialogues in early infancy. Finally, this comparison invites us to re-consider the role of experienced-based, qualitative methods, such as participant observation, in studying the dialogical self.

Key words: dialogical self, embodiment, empathy, non-verbal dialogue, conflict, integrity

SHINICHI MIZOKAMI

SELF-DEFINITIONS AND A WHOLE IDENTITY. FORMATION OF SELF-DEFINITIONS IN SPECIFIC DOMAINS LEADS FORMATION IN THE POSTMODERN AGE TO A WHOLE IDENTITY FORMATION

Abstract

Some researchers on self and identity have contested Erikson's view of the adolescent identity formation pattern (i.e. the achieved identity) and proposed the postmodern identity instead. The problem, however, is that the two theories have not been integrated into a general theory of adolescent identity formation in the postmodern age. Although Schachter integrated them through his idea of the "identity configuration", he paid too much attention to the configuration itself, and therefore the total dynamics in his identity study was eventually centralized dynamics like Erikson's rather than decentralized dynamics. In this article, I move Schachter's emphasis back to the level of specific domains. Additionally, I contend that adolescents in the postmodern age took two different positions in their identity formation process on the level of specific domains: "the specific domains position" and "the whole position". Finally, I elaborate on the function of the two different positions on this level with the help of Hermans' theory of dialogical self.

TANIA ZITTOUN

SIGN THE GAP: DIALOGICAL SELF IN DISRUPTED TIMES

Abstract

In this article we propose to advance our understanding of dialogical self dynamics by focusing on the experience of time. In order to do so, we treat the dynamics of I-positions as semiotic processes. We focus on an event that threatens the sense of time and causes uncertainty – World War II in England, examined through a case study of a young woman. We show how social and personal time markers normally establish a sense of continuity. Facing ruptures, a person can use further social means to reduce uncertainty – yet these carry normative expectations for I-positions. More personal uses of symbolic resources can also restore a connection to past I-positions, construct present ones, and create alternative future I-positions; they can also create alternative temporalities that enable to isolate or protect vulnerable I-positions.

CATARINA ROSA, MIGUEL M. GONÇALVES

DIALOGICAL SELF AND CLOSE RELATIONSHIPS: LOOKING FOR AMBIVALENCES

Abstract

According to Dialogical Self Theory (Hermans, 1996), the self is like a vocal society, i.e., it is populated by a community of I-positions or voices that are entitled to have an opinion and promote active discussions in order to make their viewpoint prevail. Having in mind the purpose of studying and deepening the interactions between these voices, a semi-structured interview was developed as an attempt to "give voice" to this multivocal assembly. In this interview, participants are invited to consider the significant dimensions they identify in their selves as characters and to narrate the possible dialogues between them – Dialogical Articulation Task, DAT (Duarte, Rosa & Gonçalves, 2006). Assuming that the relationship with a partner is one of the most central aspects in our relational life, we are interested in exploring the impact on the Dialogical Self of the changes that occur in couples throughout their relationship's development (McGoldrick & Carter, 1982; Relvas, 1996). Two case studies are presented to illustrate the emergence of ambivalences and its regulation into self dynamics in the dialogues between the internal position that represents the couple's relationship – termed by the participants "I as a Relational" – and the remaining I-positions of the

self-system.

Key words: dialogical self; multivocality; close relationships; couple's life cycle; semiotic mediation, ambivalence

TOMASZ ROWIŃSKI

VIRTUAL SELF IN DYSFUNCTIONAL INTERNET USE

Abstract

In contemporary psychology information and communication technology (ICT) have become the object of study. Especially, the relationship between self and virtual space was explored (Hermans, 2004; Hevern, 2004; Ligorio & Spadaro, 2005; Talamo & Ligorio, 2001; Turkle, 1995). Various interactions between self and Internet activity were discovered, in which virtual identity plays an important role. On the one hand these interactions are a chance to discover and develop the self through online experience, but on the other hand they might be destructive for individual life (Davis, 2001; Young, 1998). Dialogical Self Theory may propose some new ideas and interpretations which will allow to understand better the influence of Internet on human beings.

The sample used in the research presented here includes 339 participants – high school pupils, college students and employees. The Canonical Correlation Analysis and Discriminant Analysis were applied to estimate predictors of pathological Internet use operationalizated in Rowinski's (2006) questionnaire.

The results show that emotional aspect of online and offline behavior are the strongest predictors of dysfunctional Internet use. The feelings connected with motive S and O with intensive positive feelings in valuation of Internet and with negative feelings in valuation of close relationship have the strongest impact on dysfunctional Internet use. Positions that depend on the Internet use are probably the most dominant in a multivoice system of the self. At the same time positions related to offline reality are marginalized. The dialogical nature of the self might be limited to intensive interaction based on online activity. To check this hypothesis, however, further research is needed.

Key words: dialogical self, feelings, Internet activity, dysfunctional Internet use

ANNET TE LINDERT
HUBERT KORZILIUS
EXPLORING ACCULTURATION EXPERIENCES AND CULTURAL DIALOGUES AMONG IRANIAN REFUGEES IN THE NETHERLANDS BY MEANS OF THE SELF-CONFRONTATION METHOD

Abstract

In this study we explored the most important topics of acculturation experiences among Iranian refugees in the Netherlands, using the Self-Confrontation Method (Hermans & Hermans-Jansen, 1995). We discussed the Dialogical Self Theory reffering to the multiple selves of people who have to deal with different cultures. Ewing (1990) and Hermans and Kempen (1993) argued that a person could have contrasting or even conflicting identities and still experience her or his life as a whole. Personal life-stories of Iranian refugees were described from multiple cultural points of view: cultural I-positions "I as Iranian", "I as Dutch" and "I as Iranian/Dutch". Cultural position themes in self-narratives of thirty Iranian refugees in the Netherlands were considered, and relationships were examined between priorities and values (positive and negative) in the self-narratives. We highlighted positive and negative aspects of the acculturation process, such as homesickness and perceived discrimination. Three important acculturation topics were revealed: relationships (family, spouse, colleagues, and friends), traumatic experiences (flight and prison) and norms and values (Iranian and Dutch). It turned out that many Iranian refugees felt homesick and experienced unfulfilled longings for lost loved ones in Iran. Participating refugees experienced discrimination by mainstreamers, such as colleagues who take advantage of their weak position as immigrants. The present research emphasizes the power of storytelling in relation to acculturation research - the power generated by the experience of wholeness in life of an acculturating person. It was found that it is healthier to acknowledge all "cultural I-positions" and give a place to all experiences of the multiple selves, even conflicting or traumatic ones. By acknowledging the past, one understands the present reactions and ambiguous feelings towards the future. Positive feelings such as enjoyment (e.g., music and sports) can then become a normal way of life once more.

Key words : Acculturation experiences, Iranian refugees, Self-Confrontation Method, multiple selves

PETER T.F. RAGGATT

INTERACTION OF PERSONAL AND SOCIAL POSITIONING IN THE FORMATION OF THE DIALOGICAL SELF: A STUDY OF AUSTRALIAN ADULTS

Abstract

Positioning theory, popular in the analysis of discourse, has been invoked to account for the dynamics of conflict in a dialogical self. It is argued that conflicting I-positions may have origins "inside" in terms of personal dynamic conflicts (e.g., over esteem, agency, or communion needs), and "outside" in terms of social constructions (e.g., arising from role conflicts and from embedding in power and status hierarchies). The paper reports findings from a study of positioning that demonstrates interactions between personal and social positioning in the formation of the dialogical

self. Gender differences in positioning are also examined. It is concluded that the self embodies the personal and the social simultaneously, and that to reduce the self to pure "social construction", or its reverse, an echoing, self-contained reflexivity, is to commit to a reductionist agenda that may ultimately limit inquiry.

MARIA C.D.P. LYRA

MARIE-CECILE BERTAU

DIALOGICAL PRACTICES AS BASIS FOR SELF

Abstract

The phenomenon of abbreviation in dialogue offers the opportunity to examine basic characteristics of dialogue as such. In this paper, two manifestations of this phenomenon are brought under special consideration: the historically constructed abbreviated dialogues in early life and abbreviation found in adult dialogues. We first examine the constructive role of preverbal dialogical practices in early life, focusing on dialogue as a system of communication that allows for the construction of new patterns of organization in the mother-infant communication system. Abbreviation occurs as a dialogical achievement in which we can identify the emergence of a dialogical self and the seeds of symbolic functioning. A microanalytic examination of abbreviated mother-infant dialogues suggests that the infant is differentiating his/her position in dialogue through the condensation of a relational history. This achievement has the characteristic of carrying both a relational and an individual dimension. The notion of abbreviation as pervasive in dialogical speech is to be found in Yakubinsky's seminal article *On Dialogical Speech* (1923), referring precisely to the kind of condensed relational history of self and other observed in infancy. Yakubinsky explores under what circumstances abbreviation does occur and gives six motives for this reduction. Most importantly, it is that partners' mutual understanding can rely on a well shared "mass of apperception" - dialogues can then proceed almost without language. Hence, basic dialogicity, as we assume axiomatically for human existence and self formation, manifests itself in different, more or less abbreviated dialogical practices. As a conclusion, it is assumed that dialogical self is the one that has an abbreviated relational history. The self is dialogical because it has internalized a selection of historically constructed dialogues that are abbreviated-condensed.

JAAP BOS

PETER ZOMER

HUMOROUS LEARNING. DIALOGICAL USES OF HUMOR IN TRAINING SITUATIONS

Abstract

This article explores an activity observed predominantly in training situations: humorous encounters that imply some form of learning. Humorous learning is a specific form of engagement in which contradicting or opposing voices are incorporated into the systm of I-positions of the actor through the use of humour. This technique is presented here as a collective contradiction solving mode that allows the student to learn to reposition himself in the field. The article discusses data from a case study in which a training session involving multiple trainees and three trainers was evaluated. The sessions were tape-recorded and transcribed; a discursive analysis of two transcripts is presented and discussed. What makes humorous learning singular is that it allows participants to distance themselves from an immediate situation while it simultaneously creates a window of opportunity in which new, unforeseen possibilities arise.

Key words: Humour, learning, I-positions, training, contradiction, discursive analysis

EWA TRZEBIŃSKA, ANNA GABIŃSKA

INNER MULTIPLICITY AND MENTAL HEALTH: A SOUNDNESS OF INTERNAL VOICES

Abstract

The present study is concerned with the impact of inner multiplicity and multivoicedness on the quality of life. It explores the soundness of internal voices. In order to define the psychological nature of inner voices the notion of subpersonalities was used. Subpersonalities are autonomous units of the self-system; they are coherent constellations of different mental phenomena - perceptions, affects, wishes, goals, reasoning, bodily sensations and behaviors. Inner voices are meant to be phenomenal expression of those constellations. Our hypothesis was that positivity and completeness of subpersonalities were related to better mental health. The study was conducted via Internet. Participants completed the measures of subpersonalities system and personality disorders. The results show low positivity and deep emotional incompleteness of subpersonalities in personality disorders.

Key words: multivoicedness, inner multiplicity, subpersonalities, personality disorders

HENRYK GASIUL

DETERMINANTS OF ORGANIZATION OF DIALOGICAL SELF – PERSONALISTIC PERSPECTIVE

Abstract

The presented article comprises an analysis of conditions which determine the organization of dialogical self. It is hypothesized that a dialogue between I-positions is determined by the way in which these I-positions can gratify I-motives. The author presumes that I-motives are a manifestation of personal attributes which are typical for the nature of human beings. I-positions which are able to gratify personal attributes would also be experienced as gratifying self-enhancement (S) and union with others (O) motives. Personal attributes are treated as a more fundamental source of I-motives than motives O and S. In this light, the author contends, that the S and O motives should be regarded as indicators of the realization of I-motives. The way of gratification of I-motives becomes a crucial reason for considering the ways of dialogical self organization.

At the same time, it seems that only these I-positions, which are, *sensu largo*, "permeated" with other person's presence (only a person allows to realize subject's attributes such as identity or dignity) would have special meaning; only in this perspective the elements of culture, the past and future figures become meaningful for the subject. It is an interpretation in the spirit of personalistic thinking, which maintains, that all processes can be understood only if they are rooted in personhood and related to person. Consequences of I-motives frustration lead to some form of emotional commitment. A subject is forced by necessity to cope with emotional states and these states restrict possibilities to discover new I-positions. That is why the dialogical self may be in a phase of crisis and in a state of rigidity.

Key words: I-motives, person, dialogical self

DEEPIKA SHARMA, BRADY WAGONER

COCONUT CULTURE AND JEKYL-AND-HYDE: A STUDY OF SELF DYNAMICS AMONG SECOND GENERATION BRITISH-ASIANS

Abstract

The self is composed of I-positions that become intelligible only within a given cultural framework, which can be thought of as the ground upon which figures appear. Thus, we arrive at a two level self-system, where I-positions (level 1) are organized by cultural frameworks (level 2) that subsume multiple positions within a generalized position (like Mead's "generalized other"). These levels correspond to what has been called polyphony and cognitive polyphasia, respectively. The former refers to particular voices through which we think/speak whereas the latter is about

entire patterns of group thinking. To illustrate the relationship between polyphony and polyphasia we interviewed second generation British-Asians, who simultaneously belong to two very different cultural groups. The subject, who we focus on in our analysis, uses multiple voices to answer the question if she would tell her mother about her smoking, but she also navigates between two distinct frameworks in the process, the Asian and the British. Self-dialogue can thus be understood not only at the level of particular I-positions, but also at a more general level of confrontation between these two frameworks.

Key words: cognitive polyphasia, cultural frameworks, social structure, positioning, self dynamics