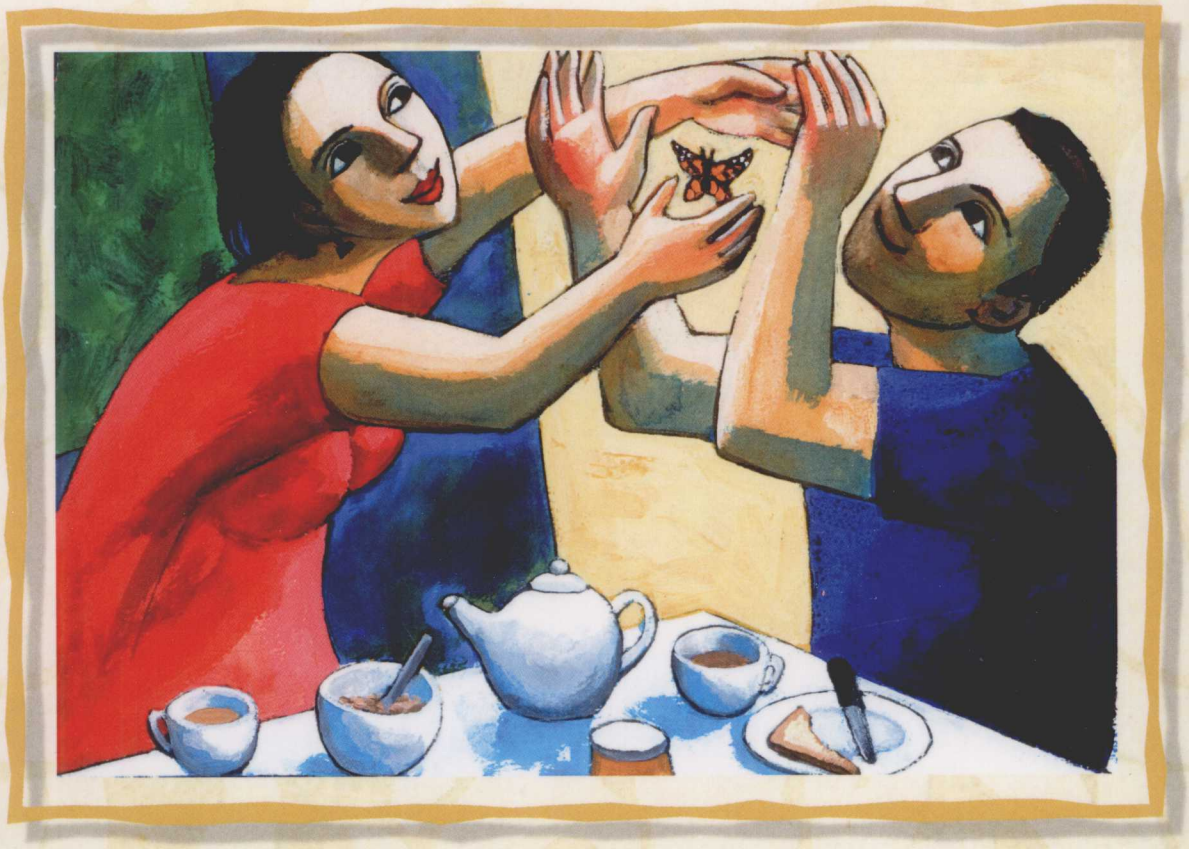
Dialogicality in Focus

Challenges to Theory, Method and Application



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FOREWORD

The following chapters exemplify vibrant scholarship on dialogism. How does one assess the vitality of a field of research? Currently bibliographic metrics are in vogue (Nature, 2010). By this measure, dialogism is very healthy. According to the Thomson ISI index of journal articles, in a selected range of journals, there have been a total of 2,507 articles on the topic of dialogicality (search term: dialogic*). Publications began slowly, but have accumulated rapidly in the last two decades. For example, there were no articles in 1969, 6 articles in 1979, 27 articles in 1989, 91 articles in 1999, and 249 articles in 2009. The accumulated publications double every 6 or 7 years.

Of course any statement about an increase in publications has to be tempered against the fact that scholarship in general has 'progressed' from publishing a couple of hundred articles a year in the 1700s, to a few thousand in the 1800s, to hundreds of thousands in the 1900s. Jinha (2010) estimates that we started publishing more than 1 million articles a year in 1996, and in 2009 published 1,477,383 articles. Clearly, there have been a lot of 'contributions' to 'the literature' – over 50 million to be precise. Yet, despite this nauseating increase in academic articles overall (doubling every 24 years), the increase in articles on dialogicality is more rapid, thus indicating, it would seem, a picture of vitality.

But what does an increasing quantity of publications in a field actually indicate? As Farr (1996) has pointed out, in relation to the history of social psychology, the accumulation of publications is as much an indicator of a positivist paradigm as it is of any substantial scientific progress. Indeed, it can even be an indicator of a PROBLEM. Consider experimentation in psychology, as discussed by Shotter in the present volume, drawing upon Newell (1973). Exponentially increasing hair-splitting experiments and resultant publications, in which a primary finding is qualified by secondary findings, and then the qualifications are qualified by tertiary findings might actually be a sign of poor health. One could argue that it arises from searching for trans-contextual statistical 'truths' in a social world which is inherently contextual, and accordingly, the so-called 'truths' have to keep being adjusted in the face of varying contexts. In such a case, increasing publications indicate a failure to make generalisable theory (Valsiner, in press).

Phrenology, structuralism, behaviourism and most recently postmodernism all had rapidly increasing numbers of publications before their respective declines. There are bubbles in academic publishing just like in economics. Borrowing a turn of phrase from the investors,

bibliographic metrics assessing a field of research should perhaps come with a warning, 'previous publications in a field are no guarantee of future publications.'

Another way of assessing vitality might be to consider the breadth of the movement: Is the field broad based and externally referenced, or is it narrow and internally referential? Returning to the Thomson ISI index, to analyse the subject areas in which dialogism is being utilised, reveals that the dialogical turn is rooted in psychology, but has a very broad basis. There are more than a hundred articles in each of the fields of literature, communication, linguistics, sociology, education, philosophy, health care, economics, psychiatry, social issues, and anthropology. There are 37 further fields which each have published more than ten articles dealing with dialogicality. Closer analysis of the temporal trajectory of this flowering reveals that the movement has always had a broad interdisciplinary basis. It originated in literature journals, then gained massive impetus in the 1990s from psychology journals (such as *Culture & Psychology, Theory & Psychology,* and *Journal for the Theory of Social Behaviour*), and in the 2000s has increasingly spread out to the wide range of afore mentioned fields.

Examining recent book publishing, which is excluded from the Thomson index, confirms the picture of health, with an evident recent flurry of activity in diverse domains. Recent titles and subtitles include: *The Dialogical Therapist* (Bertrando, 2008), *Dialogical Phenomenology* (Stawarska, 2009), *A Dialogical Approach to Child Development* (Van Nijnatten, 2010), *Ethical Teaching: A Case for Dialogical Resistance* (Foster, 2010), *Dialogical Engagements with Joyce in Beckett's Fiction* (Murphy, 2008), and *Dialogical Community Development* (Dowling, 2009). This small sub-sample of book titles supports the assessment that dialogism is becoming a broad based movement (Gillespie, 2010), with relevancies stretching from therapy to philosophy, from education to literature, and from community development to spirituality. It is testament to the broad and generalizable theoretical relevance of dialogism that it contributes to so many fields of enquiry.

However, a more critical analysis, focusing on the content of these books and articles, reveals little unity beyond the level of nomenclature. Put simply, the terms associated with dialogism are becoming popular. But what authors mean when they invoke the nomenclature of dialogism varies considerably. The terms are stretched from an empirical focus on dialogue on the one hand to quasi-spiritual communion on the other. Heterogeneity of meaning is not a bad thing; it can be creative. But unexamined assumptions and the loose invocation of "umbrella terms" (Marková, 2003; Valsiner & Van der Veer, 1999, p. 34) are not going to progress the field. Peeking under this umbrella term reveals a heterogeneous assemblage of scholars seeking shelter, sometimes more unified by trying to avoid the rain than their choice of umbrella.

Are there more substantial indicators of a field's vitality than bibliographic indices of popularity? What about focusing on the content of the research? Maybe one should assess a research field by asking, not what it contributes to the literature, but what it contributes to social and cultural life beyond the literature? Does the research field provide new, interesting, or useful ways of thinking or acting? Does the research field provide powerful and generalizable theoretical tools which can be productively applied to new domains? In short, we can ask the pragmatist question (Cornish & Gillespie, 2009), does the research field open up new and exciting avenues for action?

The phenomenon which dialogism addresses is human interaction. It enables us to conceptualise human interaction as intersubjective, symbolic, cultural, transformative and

conflictual, in short, as complex. The complexity of human interaction is evident in all domains of human life, for example, in therapy, education, health intervention, communication, and coordination at all levels. A dialogical approach starts by acknowledging that the social world is perspectival, that people and groups inhabit different social realities. Moreover, it recognises that people are aware of this perspectivism, and thus that the complexity of human interaction often arises from people orienting to the perspective of the other (Rommetveit, 1974). It is the everyday experience of the obstinate complexity of human interaction, in all contexts and domains, which makes a theory of dialogism vital.

The everyday phenomenon of dialogicality explains why dialogism has a long history. The key texts in this field go back far beyond the Thompson ISI index, to the work of Bakhtin, Vygotsky, Mead and James in the early part of the 20th Century. Going back further, beyond the so-called founding of psychology as a science, key texts were produced by Schelling, Hegel, and Shaftesbury. And going back further still, beyond the Renaissance, key texts on dialogism were produced by the rhetoricians of ancient Greece (Billig, 1987). Thus, one could argue, the vitality of dialogism is not evidenced by the surge of recent publications, but rather by the long standing relevance of dialogism. A long history is probably a better indicator of a long future than an exponential increase in publications.

This is not to say that there has been no progress in understanding dialogicality over the centuries. There are important differences between the writings of Protagoras, Hegel, Bakhtin and the authors in the present volume. Each age adapts dialogism to its own concerns. Each era is historical, with its own matrix of ideas and practices, and within which an understanding of dialogicality has differential consequences. Historically situated understandings of dialogicality changed the art of rhetoric in Ancient Greece, changed the politics of Machiavellian Princes, changed how Shaftesbury tried to think, and how, more recently, changed how therapy and education, amongst other things, are practiced. Each era has the benefit of the understandings which have gone before, yet each era must make its understanding of dialogicality relevant to its own concerns.

So how does the present volume fit into this assessment? How does it contribute to dialogism in our time? The present collection of chapters stands apart from the proliferation of recent books on dialogism, because rather than applying dialogism to this or that domain, the present volume focuses on dialogicality itself to interrogate the concepts and methods which are taken for granted in the burgeoning literature. In this sense, it belongs alongside key texts such as Marková (2003), Jovchelovitch (2007), and Linell (2009). The present volume addresses several established tensions within contemporary research on dialogism: What methodologies are suitable for analysing dialogicality? How can I-positions be empirically identified? How do I-positions relate to one another? How can the relation between self and culture in general and current multiculturalism in particular be conceptualised? What is a suitable minimal unit of analysis for studying dialogicality? And, too often concepts render inert the dynamic phenomena they attempt to describe, how can we develop concepts which preserve dynamic complexity? Anyone interested in fresh approaches to these questions will benefit from the enclosed chapters.

But the present volume, in my view, also occupies a distinctive place in recent literature because of a persistent concern with dialogism as a research practice. It raises questions which have received little discussion, but which nonetheless have the potential to transform the way in which research is done in our present era. Specifically: Does research on dialogicality necessitate a distinctive, perhaps dialogical, style of writing? If researchers of

dialogicality are to be consistent in their approach, what does this mean for how they relate to participants? How should scholars of dialogism relate to themselves within their analyses? How can one analyse dialogicality in images? How can one analyse moments of change and innovation? Should analyses of the dialogical be dialogical, for example by being the product of many researchers? If any of these questions pique the interest of a potential reader, then I strongly recommend studying the following chapters.

The present volume is, more than any bibliographic metric, an indicator of dialogism's current vitality. This vitality is evident at multiple levels; in the multi-author chapters, in the big issues addressed, in the critical commentaries, and in the debate between junior and senior authors. There is, as Valsiner points out in his commentary, a healthy lack of coherence which provides the fertile soil for debate. But above all, this vitality is evident in the fact that this collection of chapters raises more questions than answers and thus does what knowledge should do, it expands rather than narrows our collective future. Specifically, the present volume challenges us about how we do do, could do and should do research on dialogicality.

Alex Gillespie, Glasgow, August 2010

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INTRODUCTION: OPENING THE DIALOGUE

What does it mean to say that the mind is dialogical? At the most general level it means that human thought and action cannot be understood as belonging simply to the individual; rather they must be conceptualized in relation to others – mind and society are dialectically related as interdependent (rather than independent) opposites in tension. Along these lines, a distinction is often made between *monological* and *dialogical* approaches: the former studies individual minds as self-contained entities, whereas the latter explores interrelationships between individual minds, culture and society. Vygotsky and Mead, for example, critiqued the notion that mind already exists in the womb and showed instead how it develops out of social interaction. As Vygotsky (1978, p. 57) famously put it, "Every function in the child's cultural development appears twice: first, on the social level, and later on the individual level; first, between people (interpsychological), and then inside the child (intrapsychological)". Thought can thus be understood as an inner dramatization of life/conversation with others.

The use of dialogue as a metaphor to conceptualize mind has been used long before these twentieth century theorists. Plato, for instance, saw inner thought as a kind conversation with oneself, similar to conversation with others. His 'dialogues' are illustrative examples of what it means to think, that is 'divide oneself' (see Billig, chapter 1) in order to voice multiple perspectives on an issue and then move beyond them. For Plato, however, Truth is singular, universal and unchanging; dialogue was simply the method of reaching it. By contrast, twentieth century dialogical theories (exemplified by Bakhtin) have been more radical in insisting that truth itself belongs to an unfinalizable dialogue: Bakhtin (1986) says, "Any concrete utterance is a link in a chain of speech communication" (p. 91), implying that it is always a response to previous utterances and will in turn be proceeded by other utterances, which will change its meaning. From this perspective, Bakhtin and his followers celebrated heterogeneity, experimentation and the reversal of opposites in society and the realm of ideas.

In continuity with this notion, the present volume provides the reader with diverse perspectives on dialogical research, and encourages the pursuit of research as a dynamic and heterogeneous dialogue. As Linell (2009) has suggested in his recent book, we cannot talk about 'a' dialogical perspective; instead there are many different ways of doing dialogical research. We take this as our starting point and have tried to put different approaches side-by-side to encourage exchanges between them, and thus open a constructive dialogue on dialogicality. The book is unique in this respect: its chapters challenge current dialogical

research practice, experiment with new analytic strategies, research contexts and ways of writing, and offer elaborated critical comments on each others' perspectives.

We deliberately choose not to 'monologise' the contributions by pushing a particular perspective and style; instead, we have purposefully encouraged experimentation and diversity, left some edges rather rough, some ideas rather open-ended, so that readers, and in the first instance the commentators, would have hooks to link their ideas to and thus give a sense of having a dialogue with the text as they read it. Thus, rather than asking the authors to look at their argument from different perspectives within their own discussion, we have extended this invitation to others outside the authors' own argumentative space. In short, we have sought to present the book as a space for friendly and mutually respectful dialogues so as to develop new forms of dialogical science.

PREVIEW OF THE BOOK

As already mentioned, dialogical science is not a settled field of theories and research, but rather it is hetereogeneous and contested. The open nature of this field is reflected not the least in the diversity of terms – dialogical science, dialogism, dialogicality, etc. – that have not yet been crystallized. In dialogical spirit, contributors to the book come from around the world (15 countries are represented in all) to reflect on basic ideas of the subdiscipline, how they are presented, and how they lead to particular empirical approaches. Each section of the book includes a commentary chapter (Part I has two), which highlights convergences and divergences between approaches and expands on them from the author's own perspective. The book is divided into three Parts: I. Challenges to dialogical science, II. Reflections on dialogical methodologies, and III. Dialogicality in social practices.

Part I: Challenges to Dialogical Science

To consistently follow a dialogical framework one must not only use dialogical ideas but also reflect on the broader field of dialogical research practice, including challenging key historical figures (rather than worshipping them as heroes), established ways of writing, concepts, methods, and more generally the very aims of the research enterprise. In Part I the chapters pose various challenges to the field of dialogical science and the notion of dialogality within research practice. In chapter 1, Billig begins by asking whether a dialogical approach requires a different way of writing than a monological approach. In particular, he questions whether dialogical theorists should try to write in specifically dialogical ways, rather than in the standard ways of the social sciences. The question is exemplified historically by discussing the relations between John Locke and the third Earl of Shaftesbury. Locke, as the father of modern cognitive psychology, provides an example of a monological thinker, who advocated clear, plain writing and who wished to sweep away error. By contrast, Shaftesbury proposed a dialogical theory of mind, and wrote in an explicitly self-critical dialogical manner that embodied his principle of contrariety. The lessons of Locke and Shaftesbury, however, are not straightforward. Billig explains why it is unreasonable to expect dialogical scientists today to follow Shaftesbury's rhetorical example. The rhetorical problems for today's

dialogical theorists are different from those faced by Locke and Shaftesbury. Today's academic world favours technical writing of the sort that neither Locke nor Shaftesbury favoured. Paradoxically, the standard linguistic practice of the social sciences – 'nominal' style – is less precise, not more precise, when it comes to describing human actions. Moreover, social scientists, in using the nominal style, tend to create 'fictional' or 'metaphorical' things whose reality is taken for granted and who are ascribed the power of action. Billig describes why dialogical theorists should avoid the nominal style where possible and should follow both Locke and Shaftesbury in writing clearly. There are also dangers in dialogical scientists writing technically for readers who share their own perspective. The chapter concludes by suggesting that the relations between Locke and Shaftesbury, rather than the triumph of one over the other, hold the key to writing dialogically.

In chapter 2, Joerchel uses ideas from cultural psychology to show why we need to start with the space between individuals (i.e., with two individuals rather than one) in developing the theory of the dialogical self. She points out that the original authors of dialogical self theory have suggested that their concept of the self is especially useful in today's globalizing world as it is 'culture inclusive': in opposition to a Cartesian notion of self and culture, Hermans et al. also challenge the cross-cultural conception of culture in which it is perceived as geographically localized and as static entity with a singular essence. Whilst describing both self and culture as decentralized, and thereby stressing the spatial nature of the self, the proponents of the dialogical self theory have paid little attention to the space in which both culture and self are manifested. Joerchel's chapter aims to describe culture not as something that 'belongs' to the self, but rather as something that emerges from the interaction between individuals and can thus be located within the space between individuals – the cultural sphere. Once the space within a human sphere is scrutinized, a novel understanding of the relationship between culture and self within the theory of the dialogical self can be developed.

Chapter 3 also sets out to develop an analytic unit of analysis for approaching culture and mind. However, in contrast to Joerchel, Haye and Larraín take Bakhtin's notion of the utterance as their starting point to explicate and extend. Even more, they provide a theoretical clarification of the notions of dialogicality, discourse, and their connection, which is important for orienting any kind of dialogical discourse analysis and, moreover, any dialogical inquiry into both subjective and social processes. They stress that each act of discourse carries out an operation of social bonding, and that the utterance is the unit of discourse because it is the unit of social life. Specifically, they explore the conceptualisation of utterances in terms of position-taking dynamics within interlocution fields, similar to Joerchel's notion of 'cultural spheres' (chapter 2). In developing this conceptual framework, they address relevant theoretical and methodological issues, such as the articulation of the given and the new, which are essential to the discursive process of becoming; the problem posed by multiplicity when determining a dialogical unit of analysis; and the relationship between dialogism and monologism.

In chapter 4, Akkerman and Niessen outline what is distinctive about dialogical theories (as opposed to monological theories) and then show how this novelty is often lost when theory is converted into method. Dialogical theories, they say, are valuable for social scientific research because they theoretically provide a way of accounting for the complexity of social practices, by moving beyond dichotomies such as individual and social, part and whole, mind and matter, past, present and future, and knower and known. They then describe

how dialogical theories are naturally bounded by the limited scope of research and concepts, and the concomitant risk that these theories result in fixating the fluidity they aim to preserve. Empirical research is presented to illustrate how dialogical concepts tend to be transformed into fixed categories in investigating specific phenomena, paralleling Billig's (chapter 1) claims about nominalisation in scientific writing. By making this point they intend to raise awareness of the issue and at the same time question their own scientific praxis – a topic followed up in Part II.

Commentaries to Part I, by Marková and Shotter, situate the above chapters in their own broad conceptual frameworks and visions of the subdiscipline. Marková points out that in order to understand what it means to 'challenge' dialogical science we first need to know something about the diverse traditions that make up the heterogeneous subdiscipline. To do this, she explores some of the historical roots of dialogicality (e.g. in Bakhtin, Gadamer and Levinas) and their subsequent influence on European culture and, more specifically, recent dialogical thinkers (such as Billig, Rommetveit, Moscovici, Taylor and Hermans). Marková also warns against the simplistic synthesis of Bakhtin with the pragmaticist's notion of the dialogical, which she sees as inferior, as it does not emphasize the ethical side of dialogicality, that is, responsibility to others. In her explicit comment on the chapters of Part I, she says that the challenges posed there are aimed more at the research surrounding the dialogical self theory than the broader framework of dialogical science, sketched out in the first sections of her commentary.

Shotter critiques the authors of Part I for leaving themselves (as embodied actors in the world) out of their characterisation of the dialogical. Developing a dialogical science is as much a matter of working on oneself – one's own ways of seeing the world – as it is refining theoretical concepts. In fact, concepts often get in the way of understanding when they fixate phenomena and separate it from the living whole. He points to an alternative strategy exemplified by Vygotsky's notion of the 'living cell', in which the properties of the whole (to which it is a part) can be seen. Similarly, Shotter advocates the use of 'descriptive concepts' (like James' 'stream of consciousness'), which make sense from our own experience but elude precise formulation. Embracing the ambiguity and vagueness of phenomena is a far cry from psychology's current strategy of using clear and definite concepts that are shown to have a direct causal influence on some process. Instead, we should be prepared to study mind from within, recognizing and using the background of our close but ambiguous everyday lives in practicing dialogical research.

Part II: Reflections on Dialogical Methodologies

The chapters of Part II focus on developing distinctively dialogical methodologies, which are sensitive to the complexities of the phenomena being studied, including their processual and contextual nature. In Part I, Akkerman and Niessen as well as Billig point out how researchers often fail to resist the temptation to fixate processes, by transforming them into static things in their analyses. Wagoner et al. set out in chapter 5 to overcome this problem by developing new methodological tools adequate to the task of identifying I-positions and their spatial-temporal relationships within the irreversible flow of experience. To do this six researchers were given the task of independently carrying out a dialogical analysis of Angel's (1985) stream-of-consciousness short story *The Guerrillero*. In the story the main character

narrates her experience of inner change, from a state of strong panic when thinking of being searched by soldiers after having housed and cared for a rebel fighter, through a recollection of her amorous experiences with him, to a heroic state of great calm and readiness for whatever the future holds for her. The analyses all take on the challenge of innovating methodologies capable of capturing these profound intra-psychological changes from a dialogical perspective. Because all the researchers explore the same text, the different analytic strategies they developed can be directly compared (or dialogued). The chapter concludes with a general reflection on the exercise in the multivocality of analyses and its fruitfulness as a methodological tool to further develop analytic strategies in dialogical research.

Lonchuk and Rosa go on, in chapter 6, to explore the neglected dialogical research domain of graphic images. Specifically, they develop a methodological strategy through semiotics to analyze the interpretation of complex graphic images (such as those capable of producing moral interpellations) as a process of constructing symbolic objects. Such objects result from the dynamics of dialogical and argumentative interactions aiming to solve a dispute or differences of opinion between different outlooks arising from alternative I-positions within the self. Following Bakhtin (1993), such dialogues involve the I as a speaker, an interlocutor I-position, and a third party – the protagonist arising as an object from the uttered argument. The latter can also be personified, and so becomes another voice within the dialogue. This three party dialogue, in which the I moves among different I positions, involves voices which produce interpretants carrying affective and ethical appraisals coming from previous socio-cultural-historical dialogues. This is exemplified with excerpts from an empirical study in which a participant gets involved in the interpretation of a poster with national symbols that provokes her strong moral positioning as a citizen.

Hviid and Beckstead, in chapter 7, take up another important methodological issue for dialogical research practice, the dialogical dynamics of the research encounter, which they illustrate through an interview study with children. They conceptualise the research process in terms of I-positions involved in the interaction between researcher and research participants, and go on to argue that the meeting between researcher and research participant is a partly fuzzy, uncertain and generative phenomenon, which is very far from the dreams and hopes of a controlled experiment. Data of interviews with 12-year-old children demonstrate the development of dialogues of mutually coming to understand and define the research agenda, generating new expectancies for the scope of the research and suggesting improvements for it. Although the approach described enables new alignments of researcher and research participant's I-positions, the authors also discuss some ethical and practical considerations of the research encounter.

The commentary to Part II, highlights and extends core methodological principles from each of the chapters, namely 'intertextuality' and the 'stream of consciousness' (Wagoner et al.), 'visual analysis' (Lonchuk and Rosa) and 'reflexivity' (Hviid and Beckstead). Murakami argues that in order to capture the processual nature of the mind, a different approach to time is required. To that end she introduces the notion of *durée* or the time of living, and the Greek term *kairos* – opportune time or a moment when something special happens. Similarly to Shotter, Murakami emphasises the importance of including researchers as actors with diverse and rich experiences in and of the world to the characterisation of the research encounter. For each chapter, Murakami describes the research process as developing new ways of seeing and relating to the world: the research encounter is understood as 'open and ambiguous', which provides the opportunity for the researcher to transform their self in relation to the otherness

they study, whether that be through a literary story, a graphic image or a child. This more general and dialogical understanding of research practice (as an involved relationship) requires researchers to develop new quality assurance criteria akin to hermeneutic inquiry. The three chapters of Part II begin to explore new possibilities for dialogical research practice; it is up to future research to fulfil the need for a fully formed dialogical methodology.

Part III: Dialogicality in Social Practices

Ultimately, dialogical research needs to move beyond the confines of the 'ivory tower' into the complexities of everyday social practices, a point made by Shotter in his commentary to Part I. Full development of theory involves its application to a variety of concrete contexts. The chapters of Part III apply dialogical thinking to psychotherapeutic practice (chapters 8 and 9), conflicts between the genders (chapter 10) and immigration politics (chapter 11).

In chapter 8 Gonçalves et al. present their ongoing research programme on innovative moments, which they define as exceptions to a client's problematic self-narratives in therapeutic dialogue. As such innovative moments constitute opportunities for the development of a new, more flexible, self-narrative. The chapter discusses how a novel methodological tool 'Innovative Moments Coding System' can be used to study the process of change in different samples across several psychotherapeutic modalities. Gonçalves et al.'s findings suggest that the emergence of a specific type of innovative moment – re-conceptualisation innovative moments – plays a pivotal role in the development of a new self-narrative, particularly through the dialogical articulation of the self's contrasting positions. From these findings, a heuristic model of narrative change is presented, as well as a model of narrative stability based on the process of mutual in-feeding.

In chapter 9, Gieser and Hermans also focus on psychotherapy processes, in particular, the place of empathy in psychotherapy. They argue that empathy is an essential aspect of dialogicality and, more specifically, a process of two dialogical selves in communication. By examining Margulies's (1989) famous psychotherapeutic accounts of his empathic experiences with clients, they show how he was able to 'feel into' the inner landscape of his client and experience it as his own. Their interpretation of this process starts with an explication of the link between spoken dialogue, perception and emotion. Gieser and Hermans delineate how the perceived sound of speech evokes emotion-laden 'sensory landscapes' in the listener. In this context, empathy is facilitated by speech and creates a cognitive and affective link between client and therapist in a state of 'first-order phenomenology' (Lambie & Marcel, 2002). They argue, however, that this empathic link does not necessarily result in a sharing of the same emotion. In this case, the client experienced a 'secondary emotion' (Greenberg, 2002) while the therapist experienced the 'primary emotion' that was hiding underneath. They propose that the therapy becomes effective when the therapist can leave his empathetic state of 'first-order phenomenology' to reach a 'second-order awareness' of the 'primary emotion' that can then be communicated back to the client as his/her 'counter-emotion'. In the conclusion, the authors leave the case study to explore the implications of a broader understanding of empathy as a premise for dialogical relationships and for assuming I-positions in general.

Like Gieser and Hermans, Raggatt in chapter 10 explores the relationship between embodied emotion and positioning through the dialogical self theory. He describes how positioning theory first emerged through efforts to analyze discourse in micro-social encounters, and how it has also been adapted to account for the dynamics of conflict in a 'multi-voiced' dialogical self. In Raggatt's approach, a person's repertoire of opposing I-positions is thought to have origins both 'inside' in terms of reflexive personal conflicts (e.g., over esteem or agency needs), and 'outside' in terms of social constructions (e.g., arising from role conflicts and from embedding in power and status hierarchies). In his chapter Raggatt describes findings from a survey of positioning in the dialogical self that focuses on gender differences in positioning conflicts. Males and females were found to differ markedly in positioning styles. In women, esteem, communion, and cross-gender conflicts were the focus, while in men agency and independence issues were more problematic. There were also marked differences in the embodiment of I-positions. Females associated their faces with *positive* I-positions, and their lower bodies (legs and buttocks) with *negative* positions. Conversely, men associated their faces with negative I-positions and their torsos with positive ones. Raggatt interprets these findings as evidence for the disjunction of embodied experience across the genders. He proposes that problems of communication emerge between the genders in part because men and women use quite different modes of embodying self-expression. The results are discussed from the perspectives of dialogical self theory, positioning theory, social role theory, and the embodiment of self esteem.

In chapter 11, Kinnvall and Scuzzarello apply dialogical theory to the context of politics and international relations. In the context of increasingly multicultural societies, majority and minority groups may perceive their sense of collective identity as threatened. This perception may lead both groups to develop cognitive and material strategies to preserve their allegedly unique cultures and community mores. This process, which Kinnvall and Scuzzarello label 'securitization of subjectivity', makes attempts to build commonalities between groups difficult to achieve. To better understand how the securitization of subjectivity can be avoided, the authors advocate the integration of critical security studies within international relations theory with dialogical conceptualizations of the self. They maintain that a dialogical conceptualization of the self can complement critical security studies in understanding not only macro social and cognitive relations, but also how these macroscopic relations impact on the micro level of individual identification. They argue that dialogical conceptualization of the self, as non-static, multiple and relational, enables researchers to understand the social and cognitive processes that lead to the securitization of subjectivity. Drawing upon Marková's conceptualization of dialogicality, which sees the self and other as involved in a mutually constituting relationship, they argue that certain kinds of interactions can foster and introduce new forms of identification that conceive of the other as an integrated part of one's identity, rather than as a perceived threat. In particular, they look at the potential of transformative dialogue between minority and majority groups in local communities for fostering shared identifications between the concerned groups. However, they also maintain that these strategies will have limited practical impact if they are not accompanied by structural changes that alter minority groups' marginal positions in recipient societies.

In his commentary to Part III, Valsiner moves beyond the specific social practices discussed in the target articles and once again returns to the question of the relationship between dialogical theory and dialogical methodologies. While welcoming the variety of conceptual and methodological positions utilised by the authors as an indicator of possible