

a temporal, developmental perspective, then, we can consider people's trajectories in their social and cultural, historically changing environments (Zittoun, 2014; Zittoun & Gillespie, 2015; Zittoun et al., 2013). These can be said to be made through dialogical dynamics uniting a diversity of proximal and distal spheres of experiences, the latter depending on imagination (Gillespie & Zittoun, 2015; Zittoun & Gillespie, 2016). In addition, lifecourse studies invite us to consider interrelated lives (Elder & Giele, 2009). As a whole, then we can approach dialogical dynamics as these are related to people's long-term relationships with close others, as well as in daily interactions; we can see these as part of their overall life trajectories; and we can examine as these results from people's lives in specific social and historical environments. The challenge then is to capture and understand how these multiple dialogical dynamics interact and participate to the shaping of people's courses of life. In this invited lecture, I wish to explore the particular case of families in repeated mobility – families that move country every few years because of the expertise of at least one member (Cangià, 2018; Levitan, Zittoun, & Cangià, In press; Zittoun, Levitan, & Cangià, In press). By examining the lifecourses of adults and children experiencing such relocations, I hope to highlight the complex dialogical dynamics in which each person, as well as the family as a whole, engages in a changing world. Doing so, I wish to contribute to the understanding of dialogical dynamics in our highly mobile contemporary lives.

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[PS26]  
**Paper Session**  
*Culture and self*

Saturday | 12:00-13:00 | Auditory 2

**Meaningful constructions of identity, community and family in Greece: Exploring parents' meta-positions in rapidly changing and diversified cultural contexts**

By drawing on the concept of meta-positions (Hermans & Hermans-Konopka, 2010) this paper aims to provide insights into the dialogical processes through which individuals construct meaning about their personal history and the collective history of their local communities which are undergoing rapid cultural change in a globalised world. To explore the interconnection between culture and self we carried out a qualitative study using episodic interviews (Flick, 2014) with thirty parents in four Greek neighboring islands. In contrast to mainstream approaches which conceptualise similar cultural contexts as homogenous, we provide evidence that individuals engage in a dynamic, ongoing dialogical co-construction of personally and collectively meaningful ways of being with their changing cultural contexts and negotiate ways of making sense of their past, present and anticipated future. In our study, parents critically evaluate their identities, groups and communities. They do so through a process of meta-positioning that includes a self-reflection on their various positions (I as a community member, I as a parent, I as a foreigner, I as indigenous etc) and their interconnections. The personal and collective narratives were analysed taking into consideration the specificities of each cultural context and revealed a plethora of different AND similar ways of the cultural making (Valsiner, 2014) and unmaking of people and their communities.

Evangelia Prokopiou University of Northampton  
Evangelia Prokopiou & Guida de Abreu

**Dimensions of the body and spirit in the multiplicity-in-unity of the self**

This article returns on the notion of "multiplicity-in-unity" that Hermans (2008) elaborates to expose the dialogical character of the self and that we seek to complement with other dimensions through a reconsideration of the notions of spiritual and corporal self of James (1890), one of the theoretical bases of the dialogical self theory. We argue that the corporal and spiritual are relevant dimensions in a dialogical construction of the person but they are not sufficiently addressed in psychological science. Then, we present a theoretical analysis from a dialogue between psychology, anthropology and philosophy, where these dimensions have been more studied. This interdisciplinary approach is included in the theoretical framework of semiotic-cultural constructivism (Simão, 2016) and the notion of dialogical multiplication (Guimarães, 2013). We refer to the dimensions of the body and the spiritual for an updated proposal of the psychology of the person. Finally, we will propose that in the multiplicity-in-unity are positions from the corporal and the spiritual as well as the positions of self, articulating mental life and culture. These positions emerge as cuts of semiotic stabilization within the temporality in which the person's experience is irreducible to the "body-self-spirit" relationship as an irreducible unity.

Ramiro González Universidade de São Paulo  
Ramiro González & Danilo Guimarães Silva

**Dialoguing with the past: An empirical and dialogical approach to memory, mourning, and memorials**